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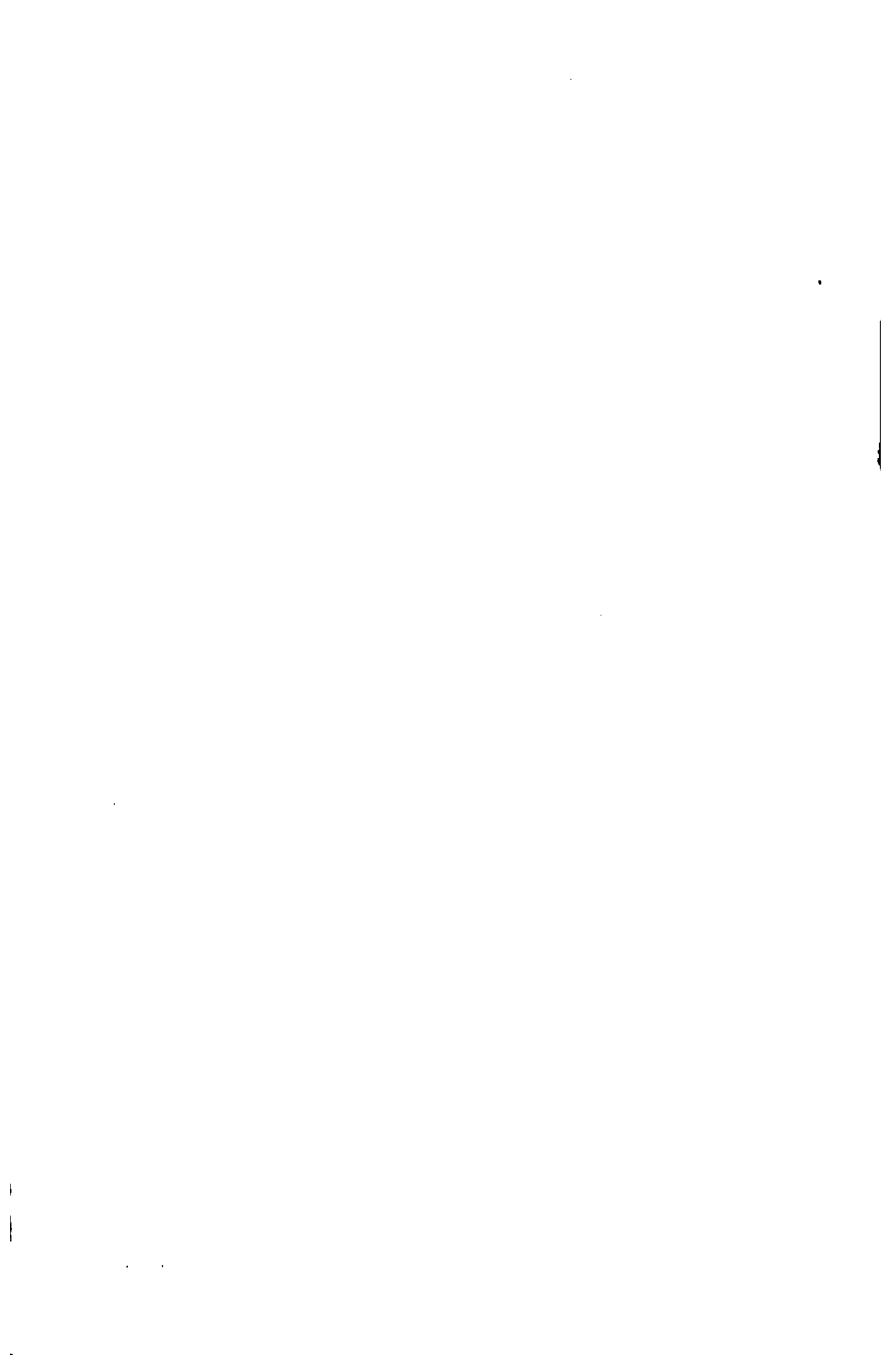
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History

1990







THE
ODYSSEY OF HOMER

EDITED

WITH MARGINAL REFERENCES, VARIOUS READINGS,
NOTES AND APPENDICES

BY

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VOL. I.

BOOKS I to VI.

τὴν Ὀδυσσεύαν, καλὸν ἀνδραγαθὸν βίου κατέπλεον.

Alcidamas apud Aristot. *Rhet.* iii, 3, 4.

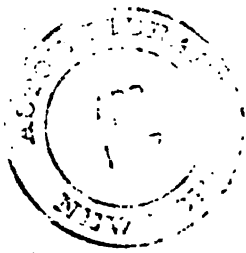
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PREFACE.

PART I. GENERAL VIEWS.

Est Homerus Græcorum scriptorum multo et facillimus et difficillimus: facillimus delectari cupientibus, difficillimus inquirentibus vel in dictionem ejus, vel in res quas commemorat, vel in carminum ipsorum originem et compositionem. Hermann *Opusc. III. præfat. ad Hœm. II.*

I. Whoever believes that "God hath made of one blood all nations of men", will feel that they have in the genius of Homer a common heritage and a perpetual witness. His moral standard is beyond compare the highest with which the poetry of the heathen world supplies us, and it is inseparably connected with the awe⁽¹⁾ of God. We find in the poet a moral sense penetrated by the consciousness of responsibility and by the apprehension of retribution, but not benumbed by any overruling agency, coercive from without, to evacuate the will of its freedom. We see in him a pure theistic conception, struggling for the mastery with the grosser genius of mythology and polytheism — the *Deus* against the Zeus; but as regards humanity, he teems with testimony to what in it is good and true as its proper nature, in contrast with whatever embases and corrupts it. The heroism not only of action but of suffering, and not the

The moral and intellectual claims of Homer appeal powerfully to the feelings and taste of the present age.

¹ ἡ δὲ φιλόξενοι, καὶ σφιν νόος ἐστὶ θεοῦδης, ζ. 121 (see note there) ι. 176; cf. πρὸς γὰρ Διὸς εἶσιν ἅπαντες ξεῖνοι τε πτωχοὶ τε, ζ. 207—8. ξ. 57—8; Ζεὺς δ' ἐπιτιμήτωρ ἱκετῶν τε ξείνων τε, ι. 270. οἳ δ' αἰεὶ βούλοντο θεοὶ μεμνησθαι ἱκετῶν, δ. 353. where see note; πάντες δὲ θεῶν χατέου' ἄνθρωποι, γ. 48. See also the description of an upright king as θεοῦδης, τ. 109 foll. Many other passages may be found in Nägelsbach, V., die praktische Gotteserkenntniss.

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The present essay is limited as regards its scope to certain questions only, but they include from the necessity of the case the Iliad as well as the Odyssey;

II. Among the vast number of questions of first-rate interest, which arise from the study of "*the poet*", as his earlier commentators loved *κατ' ἐξοχήν* to call him, I shall not attempt to discuss any save those connected with the text and its authorship, and with the latter only so far as it is connected with the language and substance of the poem. It is, however, impossible to deal with Homer by halves. Were I less convinced than I am of the unity of authorship (reserving of course questions of particular passages) pervading the Iliad and the Odyssey, still, the extent to which all the greater critical or ethical questions started in either poem tend to run into the other, would require a general survey of the whole Homeric ground. Those who hold the opposite persuasion will at any rate allow that the two poems stand so far on the same ground as regards language and subject matter, that the same enquiry may include them. This consideration may, I hope, have the effect of rendering this volume serviceable for general Homeric study, as well as for the particular portion of the Odyssey which it

contains; and may thus make some amends for the extent to which its bulk has swelled.

III. But the *Odyssey* has special claims of its own on the student of *quaestiones Homericae* which have been most recently acknowledged by Mr. Grote⁽²⁾ and Dr. Friedländer. Its estimate has been generally lowered through the traditional precedence of the *Iliad*, to an extent not warranted on critical grounds, and probably arising from the bias, naturally powerful with scholars, derived from the judgment of antiquity. But if it were possible for Greek ever to become so current among us as for Homer to appeal to the heart of the people in his native tongue, I am persuaded that this preference would disappear, even if it were not reversed. I will touch on one ground only for this opinion, the perfection, viz. of Homer's female characters, and the balance which in the *Odyssey* only they are found to maintain. Every woman's ideal of her own sex would be ennobled by the power to trace for herself the character of Penelopë in its original lines. But apart from this, the versatility of the narrative of the *Odyssey* has enabled it to exercise a perceptible influence over adventurous fiction ever since; and in a wider radius still Penelopë's web, Calypsô's wiles, Scylla and Charybdis, the Sirens' song, the cup of Circê, and the transformations of Proteus, have passed into the imagination of all civilized nations, and won for themselves a second life in proverbs, while Polyphemus has become the type of a wide family of truculent and witless ogres.

2 As that its structure being essentially one, and such as could not have been pieced together out of any pre-existing epics, goes far to exclude the Wolfian hypothesis; and that the natural process would be, first to study the simpler of the two poems (the *Odyssey*), and then to apply the conclusions thence deduced as a means of explaining the other. "If it had happened that the *Odyssey* had been preserved thus alone without the *Iliad*", Mr. Grote thinks, "the dispute respecting Homeric unity would never have been raised." Grote, *Hist. Gr.* I. i. xxi, pp. 549, 543, 544. So Friedländer (I) p. 23: "Wäre die *Odyssee* uns allein erhalten, die Frage nach ihrer Einheit wäre vielleicht nie aufgeworfen worden. Denn eine durchdachte Composition, eine Concentration des Interesses auf einen Haupthelden, der gegenwärtig und abwesend den Mittelpunkt der Handlung bildet, dem alle Ereignisse und Personen des Gedichts subordinirt sind, auf den sich alle beziehen etc." See, however, for a contrary opinion Hermann *Opusc.* V. 546, *de interpol. Hom.*

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which latter, however, has claims of its own arising from the larger intermixture of female character and of marvellous adventure.

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Greek literature generally took little hold on England, save theologically, until Bentley's, or rather Porson's time, as shown by the dearth of native editions of the poet.

IV. To the Middle Ages of the West Homer was known only through the transmissive agency of the Latin, as may be illustrated from the prevalence of the Italian Trojan legend, wherever we catch a glimpse of his subject-matter (3). Till the age of Bentley, Greek literature, except in its theological uses, had scanty attention paid to it in this country. Such a translation as Chapman's (4) shows how little was known of the poet in the original. Few men of his own or the previous age, including even the divines, were such good Greek scholars as Milton, and Milton smacks far more of the Attic stage than of Homer (5). In the earlier half of the eighteenth century popular scholarship was still Latin, or added a lacquer of Greek as an accomplishment merely, in a style which might entitle it to be called the silver-gilt age. This may be seen at a glance from Addison's criticism upon Milton (6). He seems to have had no consciousness of Bentley's exist-

3 See Grote I. p. 397. In King Alfred's Boëthius ch. xxxviii, and in the appendix thereto in metre, is a version of the story of Odysseus, turning chiefly on his adventure with Circê. The remarkable point in it is that the virtue and vice of the characters are inverted. It is Odysseus who is willing to love and dwell with Circê, forgetful of his return,—nor is this so far wholly untrue to the original—and the comrades, literally "his thegnes", who are turned to beasts because they resist and wish for their home.

4 A single ex. may suffice: in *N.* 560 foll. Homer makes Adamas mark Antilochus, Chapman renders it as if Antilochus marked Adamas; and following up the blunder makes Antilochus' spear stick in Adamas' shield instead of *vice versâ*, as in the original, and makes Poseidon help the wrong man.

5 Thus the opening of the epilogue to *Comus*, although traceable to Homer (see note on *δ.* 566), seems derived through Eurip. *Hippol.* 742 foll.

6 The portion of this criticism which bears upon Homer has not a spark of originality or vigour. Addison is chiefly content to follow Aristotle and Longinus; and where he departs from them makes us perhaps wish that he had stuck to them more closely. The superficiality of his remarks, that Vulcan among the Gods, and Thersites among mortals, are parallel examples of buffoonery (*No.* 273, 3rd paragr.), that "there wants that delicacy in some of Homer's sentiments, which now appears in the works of men of a much inferior genius", and that his "thoughts" are sometimes "low and vulgar" (*No.* 279, 3rd and 4th paragr.), will strike every one. We may excuse Addison individually, as he does Homer, on the score of "the fault of the age", but it is of the age that I am here speaking. In Lord Macaulay's Essay upon Addison a similar opinion as regards his Greek scholarship is even more strongly expressed.

ence(7). Indeed Greek scholarship is first uninterruptedly luminous amongst us from the almost yesterday period of Porson. But, however that be, the history of the diffusion of Homer is to a great extent the history of the progress of Greek literature revived. It shows that not only the fifteenth but the sixteenth and seventeenth centuries had passed by before there appeared even an English reprint of any foreign edition of the *Iliad* and *Odyssey* together. Barnes in 1711 has the honours of our first native edition. Bentley is said to have intended to edit Homer. He would, no doubt, have done the work grandly, but how the text would have fared in his hands we may judge from the way in which he handled that of Horace.

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V. As the world goes on, every great poet needs illustration in reference to each successive age. The illustrative resources of one period become stale to another, while the poet retains the freshness of perpetual youth. This is the case whether there be or be not any fresh acquisitions to boast of in the province of scholarship. Our social state and manners, and the fuller register of the world's experience, reflect something on the study of every first-rate literary treasure. To furnish this is, as it were, only putting a fresh wick into the lamp which burns from age to age with unquenchable brightness. The time seems more disposed than ever to regard

Great poets require perpetual re-editing, and there seems just now marked attention drawn to Homer.

7 In 1712 Addison wrote with easy confidence as follows: "Homer lived near 300 years after the Trojan war; and as the writing of history was not then in use among the Greeks, we may very well suppose that the tradition of Achilles and Ulysses had brought down but very few particulars to his knowledge; tho' there is no question but he has wrought into his two poems such of their remarkable adventures as were still talked of among his contemporaries". In 1713 appeared Bentley's *Remarks etc. by Phileleutherus Lipsiensis*, in which (VII. p. 18) occurs the following remarkable anticipation of a part of the Wolfian view: "Homer wrote a sequel of songs and rhapsodies, to be sung by himself for small earnings and good cheer, at festivals and other days of merriment; the *Ilias* he made for the men, the *Odysseis* for the other sex. These loose songs were not collected together in the form of an epic poem till Pisistratus's time above 500 years after" (Wolf's *Prolegg.* § xxvii). The degree to which these divergent views nearly touch each other in point of time, is remarkable.

PART I Homer with affectionate reverence. Homeric literature since Wolf's day has become a library in itself, as it did among the later Alexandrines. The homage of the foremost men of the age waits upon "the poet", and the leaders of our Senate choose the laurel of their leisure from his chaplet.

A hypothesis, although perishable, may yet have its value.

VI. The reaction which has taken place in the last half century from the extreme views of Wolf⁽⁸⁾ as to the origin and unity of the Homeric poems, is a warning against any sanguine hopes being cherished in favour of the permanent acceptance of any hypothesis, however sparkling with originality and enriched by learning. Still, a hypothesis, however perishable in itself, may have a subjective value as explaining an editor's point of view. Nor is its incompleteness at once an evidence against it, if it covers only such ground as seems probably secure, and is content to let many questions float.

In Attica 700—600 B. C. may be roughly taken as marking the first formation of a written text: from that point onward the poems fall under the influence of MSS., and about 300 B. C., of organized and

VII. To draw such a rough line as the matter in debate admits of, it seems far more probable than the contrary that the Homeric poems, having originated about 1100—1000 B. C., remained, at least in Attica, until about 700—600 B. C. a *depositum* of oral tradition. They may have assumed a written form later in Attica than elsewhere, for instance in Sparta⁽⁹⁾; but it is through the Attic line of tradition among philosophers and grammarians that we trace them in writing, and

8 "During the last ten years", says Mr. Grote (I. i. xxi. p. 541) writing in 1846, "a contrary (to the Wolfian) tendency has manifested itself; the Wolfian theory has been re-examined and shaken by Nitzsch, who, as well as O. Müller, Welcker, and other scholars, have revived the idea of original Homeric unity under certain modifications. The change in Göthe's opinion, coincident with this new direction, is recorded in one of his latest works." He also notices (*ibid*) its recent revival by Lachmann. Friedländer occupies medium ground on the question, as does Mr. Grote himself. Mr. Gladstone contends not only for unity, but for the poet's substantial fidelity as regards historical fact. On this last point I advance no opinion; but as regards his dictum, "that we should assign to the Homeric evidence a primary rank upon all the subjects which it touches" (I. i. p. 72), we cannot, I think, discard the caution of Thucydides I. 9: *Ὁμηρος — εὐ τὰ λυγρὰ τεκμηριώσται*.

9 See below p. xii. n. 14 and p. xxxvi.

during not only these four centuries but for certainly two centuries later they were still most popularly known by oral recitation. During this time, however, they had come under the influence of written texts. It will be seen that between the Pisistratic and the Ptolemæan periods various persons busied themselves with explanations of the poems, on much of which a shadow of obscurity was then beginning to fall; and the text was, of course, recopied perpetually. The preparation of the text of the *Iliad* for Alexander by Aristotle is the culminating point of these Homeristic efforts before Zenodotus (300 B. C.), from whose time criticism is first continuously traceable.

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continuous criticism.

VIII. The question, at what period the Homeric poems were first reduced to writing, has so great influence on any theory as to the history and present state of the text, that I must be pardoned for spending a few paragraphs on a subject so keenly debated by abler antagonists before me. It seems most likely that their written form is of earlier date than Wolf allowed; yet that they existed from the first in writing, as Colonel Mure contends, seems against the balance of evidence. The manner of the poet's handling his machine of language seems to me to confirm its purely unwritten character. The love of iterative phrase, and the perpetual grafting of one set of words on another, the great tenacity for a formulaic cast of diction and of thought, and the apparent determination to dwell in familiar cadences, and to run new matter in the same moulds, all seem to me to mark the purely recitative poet ever trading on his fund of memory. Mere antiquity of written style, if we may judge from the early books of Holy Scripture, would not produce this characteristic of diction. We find in that majestic cast of venerable language frequent iterations of expression, it is true, but we do not find that budding of phrase with phrase which we notice in Homer. A few instances will clear my meaning: I will first cite *B. 721*, where it is said of Philoctetes, suffering from a serpent's bite,

The features of style, which seem to bespeak the original oral character of the text, are such as mere antiquity would not exhibit;

(1) ἀλλ' ὁ μὲν ἐν νήσῳ κείτο κρατέῃ' ἄλγεα πάσχων,

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especially the custom of engrafting one phrase on another, of which examples are cited.

and in *ε*. 13, with a single change of tense the same line is applied to describe Odysseus pining for his home. Now, compare both these with *ε*. 395, where the hero's delight at first sight of land is compared to that of a child for his sick father's recovery:— but a single word is changed,

πατρός, ὃς ἐν νοῦσ' ὦ κείτ' κρατέρ' ἄλγεα πάσχων.

(2) In *Τ*. 137, where Poseidon has been advising Herē to retire from the conflict, he adds,

πόλεμος δ' ἄνδρεσσι μελήσει,

in *α*. 358—9 Telemachus bids his mother resume her female labours, adding

μῦθος δ' ἄνδρεσσι μελήσει

πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἐστ' ἐνὶ οἴκῳ: (10) in *λ*. 352—3 Alcinoüs, re-assuring Odysseus in reply to one of his counsellors, says, "let him wait till to-morrow, till I have completed the array of gifts for him" —

πομπή δ' ἄνδρεσσι μελήσει

πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἐστ' ἐνὶ δῆμῳ.

(3) In *θ*. 134 Laodamas, admiring the figure of Odysseus, commends his

μηρούς τε κνήμας τε καὶ ἄμφω χεῖρας ὑπερθεῖν,

in *χ*. 173 Odysseus bids the trusty hinds seize Melantheus,

σφῶι δ' ἀποτρέψαντε πόδας καὶ χεῖρας ὑπερθεῖν,

in *Ε*. 122 *et al.* a deity imparts vigour to a hero,

γυῖα δ' ἐθῆκεν ἔλαφρα, πόδας καὶ χεῖρας ὑπερθεῖν.

(4) In *Α*. 416 Thetis, bemoaning her son's untimely fate impending, says

... ἐπεὶ νῦν τοι αἶσα μίνυνθά περ οὗ τι μάλα δὴν,

with which comp. *N*. 573: again in *χ*. 413 describing the death-struggles of the female slaves the poet says,

ῥῆσταιρον δὲ πόδεσσι μίνυνθά περ οὗ τι μάλα δὴν.

Nor are these rare instances; on the contrary, there is hardly any feature of the poet's manner more broadly marked. We are so wholly without parallel examples showing how a poet so voluminous, trusting wholly to

10 The passage has been rejected by some critics, but see note *ad loc.*

memory, would compose, that there is no room for nositiveness on the question; but I think this characteristic commends itself to such a case by all the rules of mental analogy. When thrown side by side, as I have placed them, these have some of the effects of parody, or remind us of the Aristophanic *ληγύθειον ἀπώλεσεν* tagged on to all sorts of initial penthimemers.

IX. The great number of oversights and smaller inconsistencies, which the poems betray, is a further presumption in favour of purely oral composition and publication. If we can venture to approach critically the mental condition of a man carrying *memoriter* over 20,000 verses of his own composing, this at least may be said:—it is absurd to expect the same relations to exist between the mind and its work, as occur where it has the power of projecting the latter symbolized objectively before its view. Flushed with the grander forms of his conception, would the poet be likely to adjust minutely the details? In a sort of mental *fresco* style, where a great deal must often be done at a study, can we expect the small pottering exactness of a mosaic? Would not flaws in the filling up be most likely to occur in those more prosaic elements of time, place, and circumstance, which might be slurred or lost without prejudice to the picture presented by the imagination? But those grander forms would carry his audience with him, and a happy amnesty would cover all. They could not “bring him to book”, had their critical astuteness been ever so vigorous. Nor, we may be sure, would they have cared to do so. Nay, I think it likely that these *peræus* existed even in MS. for some time, before such for is in them were noticed. Secure of a sympathetic carelessness in his audience, the poet would probably look very little after such pins as critics have since been picking up with elephantine laboriousness. A high degree of inaccuracy, in a poem which had no objective existence as a whole, we may be sure, would pass unchallenged. And so far from regarding such flaws as any objection against the genuineness of the text as we have it, I am disposed to think that but for critical tinkering we should have found them ten, twenty, or fiftyfold.

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Such again are minor incongruities of incident, which would pass unnoticed by the hearers, and might be oversights,

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or might arise
through devia-
tions from the
original made by
the poet himself.

X. I should imagine that the danger, to which a poet so composing would be liable, would be that of having a powerful grasp on the part of the poem immediately before his mind, but retaining a comparatively feeble hold on the entire work; that, the rigid safeguard of the letter being wanting, he would be merely guided by a sense of the pervading spirit of his song; that, if he recited perpetually his own work, it would be morally impossible for him to check the pullulation of fancy, so as to retain identity of phrase. Why indeed should he? Would not novelty have a charm alike for his audience and himself? I should expect then that he would modify and recast, and judge of the relative effects of this or that version on his audience; and that, crossing and diverging lines of thought being thus generated, he might sometimes be at a loss to decipher accurately the mental palimpsest. If there be any approximation to truth in this conjecture, why may not some *variants* be alike genuine? Nor do I like to attempt to draw the line, as to what magnitude of discrepancies, in a poem seldom if ever recited save in portions, should be deemed to overstrain this licence which I have claimed. Mr. Grote's allegations as regards the Iliad might, I think, were that my present business, be largely answered on this principle. He thinks he detects in it an Achilleis recast into an Iliad. I think we may admit all the variations in detail which he urges without inferring such a change of design. Such a view, I think, arises from the assumed analogy of a written poem.

Such also are
the variety of
equivalent gram-
matical forms,
and certain me-
trical peculiari-
ties.

XI. Another token of oral recitation is the variety of equivalent forms for the same word. Writing trains down the wild luxuriance of language; it lops some shoots and developes exclusively others. In Homer the healthy vigour of the "gadding vine" is predominant. We find a stage of language in which this profuseness, especially of pronominal and verbal forms, reigns unchecked. We find moreover a power of shifting the weight of the voice from syllable to syllable at will, so as that *ἐρύσωμεν* should become *ἐρύσσομεν*, and *ἔως* in effect *εἶος*; which again suggests the first freedom of a

muse unbroken as yet to the yoke of written forms. The prevalence of hiatus as an original feature, undeniable, I think, by any who deals candidly with the text as he now finds it, is due to the same oral power of governing in recitation the sound generated⁽¹¹⁾.

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The use of writing in a community often exists for state purposes, while the general and literary use of it is unknown.

XII. Colonel Mure, it seems to me, is successful in establishing that a knowledge of writing existed in a great part of Greece far earlier than Wolf allowed; and that it was practised for certain purposes, such as the register of sovereigns or other official personages, the publication of laws, the recording of oracles, and the inscription of monuments⁽¹²⁾. But that it was used for literary purposes is a point of which the proof falls wholly short. A few official persons and a small class of public scribes might easily keep it to themselves, save that in every community a few congenial minds would appropriate and master it. Doubtless, the existence of such would leaven the body politic with such a smattering, that a small percentage of the public might spell out the acts of early legislators when exposed at Athens on the inscribed turntables for the benefit of all. They would be able to inform public opinion; just as a meeting among ourselves is held

¹¹ I incline to think that the earliest written copies of Homer had the *F*, and also such hiatus as could be remedied by the voice in recitation. But the question is hardly a practical one for us. The loss of the *F* would leave in many lines a redundancy of hiatus, and through this, coupled with the reactionary influence of a written text, which reminds the ear of hiatus through the eye, the corrupt devices by which hiatus is stopped were probably generated. As regards the *F* itself, it probably died out very gradually, going through many phases of semi-pronunciation; and probably possessed from the first a degree of elasticity which could evade lengthening a syllable before it by position; cf. the promiscuous use of "*a* university", "*an* university", among ourselves, and the various ways in which the (probably at first guttural) *-ough* is evaded, which guttural sound itself seems often to have been the remnant of a stronger consonantal sound decayed.

¹² The list of Olympic victors, from Coræbus downwards, was kept at Elis, that of the Carnean victors at Sparta, as also that of the Spartan kings with the years of their reigns. The priestesses of Herè were similarly registered at Sicyon. From these ἀναγχαφαι or some of them was compiled by Charon of Lampsacus, before Herodotus had written, his work called the Prytanes or rulers of Lacedæmon; whilst Timæus drew up from comparison of them, what may be called *Fasti Dorici*, in which chronological differences were closely noted (Müller's Dorians, vol. I. p. 149—50).

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Several arguments, especially that based on Z. 168 foll., and another of Mure's on a phrase in both the poems, shown to be inconclusive.

to be public when the reporters are in the room¹³. The absolute use of the word *γράφειν*, *sc. νόμον*,¹⁴ confirms this view, and doubtless descended from the ancient time when writing was very rare. How much older than Solon written testaments were, or whether so old, it is impossible to know, and superfluous to enquire. In their earliest age they would doubtless be drawn by an official scribe. To take a familiar instance, the existence of the "Book of the Law" is no proof that writing, or even reading, was familiar to the Hebrew people. The Levites probably engrossed that knowledge, and doubtless the injunction of a "bill of divorcement" would operate as an impediment rather than a facility in the age when it was given; since it would compel resort to a Levite, which would cause delay, and give passions time to cool⁽¹⁵⁾. It is strange that Colonel Mure should think that Archilochus' allusion to the *στυγάλη*⁽¹⁶⁾ implies that he "was in the habit of writing his works" and "of distributing copies of them". His other arguments, based on the strictures of Herodotus on the ancient and later Greek alphabet, on the ascription to Palamedes of the invention of letters, and on the allusions by the dramatic poets to the art of writing, as practised in the "heroic" age from which their fables were drawn⁽¹⁷⁾, are either satisfied by the acknowledged existence of writing

¹³ This would answer Colonel Mure's argument that "a clamour for a new code of written laws could hardly have arisen among a people who were themselves unable to read them". (III. iii. vii. § 17. p. 462.)

¹⁴ The Doric *rhetras* include foreign treaties, and some ancient ones are said to have been preserved in writing (Müller *ub. sup.* p. 153). A good example of a monumental *rhetra* is preserved among the most ancient Greek inscriptions (Boeckh, vol. I. No. 11). It is a treaty for 100 years between the Eleans and Hermæans.

¹⁵ This is quite consistent with the New Testament condemnation of its principle.

¹⁶ *ἔρσω τιν' ὑμῖν αἶνον ᾧ Κηρυκίδῃ,*

ἄγγυμένῃ στυγάλῃ . . . cited Mure *ub. sup.* p. 453. The connexion of the last two words is not wholly clear: *ἄγγυμαι* is in Homer always passive or neuter, and *στυγάλη* should probably be taken in apposition with *Κηρυκ*. The address to some person whom the poet chooses to designate as "messenger's son" — a jocularly fictitious name — is further reinforced by the appellation *στυγ*. = "post-stick", just as from the name of his weapon &c. a knight is called "a lance", a rower "an oar". Mure takes it as if *ἄγγυμένῃ στυγάλῃ* were the reading.

¹⁷ *ib.* p. 447.

for a limited purpose, or nullified by the known licence of poetic fiction. With regard to the arguments gathered from the poems themselves, the famous passage in Z. 168 foll. certainly proves that a despatch on a matter of life and death might in the poet's view be transmitted and deciphered. But it may be that this is meant to be regarded as a family secret, obtained through the Asiatic connexion of Prætus rather than generally diffused. The word *σήματα* or *σήμα*, thrice repeated, rather points to some form of hieroglyph than to written characters, as in the coin of Gortys here engraved, whose *τὸ σᾶμα* is the actual lion. A further argument, based on the expression *τὰ δὲ πάντα θεῶν ἐν γούνασι κεῖται* (18), which is interpreted by Colonel Mure to mean, in some book containing the written decrees of fate, seems to me inadequately supported. Copious as are the Homeric references to Fate under various terms, there is not one allusion anywhere to a "book" of fate. *αἶσα* spins the lot of suffering at birth, and Zeus has two vases (*πίθοι*) of good and evil fate on his threshold: further, the "lines" (*πεῖρατα*) of victory are held above by the gods" (19). Such are the images of the poet's own finding, and we must abstain from adding to them. But even allowing ancient oracles, committed to writing, to have been alluded to, this is one of those rare and distinct purposes already allowed for above, to which early writing may have been directed (20). All these arguments fall short of the point at issue, which is the popular use of writing on such a scale as would assist the author of poems consisting of 12,000 lines apiece.

XIII. On the other hand Mr. Grote, I think, takes too narrow a view in lowering the age of written copies to that of the formation of an early class of readers. It might early be discovered that written copies, used by a prompter, would be a great assistance to rhapsodists

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(Coin of Gortys - a lion's head in the centre, round it, beginning from below, the words *Γορτυνός το σᾶμα*.)

But the first written copies were probably not for general readers, but as a mechanical aid to the rhapsodist.

18 P. 514, T. 435, α. 267, 400, π. 129.

19 T. 128—9, Ω. 209—10, 527—8, H. 101—2.

20 The allusions to oracles have been challenged by Payne Knight (*Prolegg.* § xlii) as proving the later date of the *Odyssey*, to which they are confined. Without admitting this, it is pertinent to observe that neither of them contains any allusion to writing as a *modus vaticinandi*. See further some remarks on p. l.ii *inf.*

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dists, and Solon's
law *περὶ τοῦ ῥα-
ψωδίσθαι* prob-
ably soon fol-
lowed.

highly gifted in other respects, but whose memory was treacherous⁽²¹⁾; or that, if public feeling was against this use of them, the memory might by their aid be better fortified beforehand⁽²²⁾. MSS would also be very useful in teaching other rhapsodists. In such a way it seems likely that the habit of copying crept in, but it was doubtless for a long while a *πάρεργον* merely, having no public importance, and carrying no authority. Yet still, as they multiplied individually, copies would in time acquire a subsidiary power of giving a consciousness of a text as an objective fact; and, on the whole, it seems more probable that the law of Solon⁽²³⁾, providing that recitation should be *ἐξ ὑποβολῆς*, *i. e.* probably, following a given cue, or in orderly succession, was passed after that power had been acquired than before it. Those who approve this view will perhaps be content to regard the habit from which a written text was thus first formed, as having grown up at Athens in the two centuries preceding Solon, viz. the 7th and 8th before Christ⁽²⁴⁾, and to suppose that by the time of Solon, who closes the 7th century, that text was complete in its constituent elements, although probably these were in great disorder and were charged with much adventitious matter. On this view, however, it is less important to fix precisely an initial period for a first written text than on most others.

21 Some have even thought that *ἐξ ὑποβολῆς ῥαψωδίσθαι*, the term employed in the law of Solon on recitations, means, "to be recited with a prompter's aid": so Hermann *Opusc.* p. 311. I take it rather to mean, each rhapsodist in turn giving to (*ὑποβάλλων*) and receiving from (*ὑπολαμβάνων*) another his cue; cf. Wolf *Prolegg.* § xxxii, n. 4.

22 Mr. Grote's argument (*ib. sup.* p. 527), that a *τυφλὸς ἀνὴρ* (*Hymn Apoll. Del.* 172) could not have used a MS., is superficial. He might have been prompted from it in case of need.

23 *Τὰ Ὀμήρου ἐξ ὑποβολῆς γέγραφε ῥαψωδίσθαι, οἷον ὅπου ὁ πρῶτος ἔληξεν, ἐκείθεν ἀρχεσθαι τὸν ἐχόμενον.* Diogenes ap. Diog. Laert. II. 57.

24 The many germs of civilization which Solon's time evinces, and which his legislation in regard to property leads us to suppose, make it difficult to think that the application of writing to so obviously useful a resource, as the fortifying the memory for recitation, could be longer delayed; especially as men's wits would be stimulated to the application by the chance of a prize. We are to remember also that for 300 years previously the use of convenient writing materials had been within the reach of the Egyptians and Phœnicians.

XIV. If a written Homer thus sprang up *per accidens*, and in its influence was rather felt than seen, and Solon attempted in this crude state of the text to deal legislatively with recitations; it is quite consistent that difficulties should have revealed themselves which threw Pisis-tratus back on an endeavour to establish accuracy in the text itself, and to do that advisedly which had been done fortuitously before. And in this sense we may allow that he, in the words of Wolf, "*carmina Homeri primus consignavit literis, et in eum ordinem redegit quo nunc leguntur*" (25). If incompetent to expel what was extraneous — a question to which I purpose further returning — he would have to arrange what was received, and to familiarize the Athenian mind with the consciousness of a Homeric text as an objective whole. And here we may accept the suggestion of Mr. Grote (26), that the period has now been reached, in which a class of readers may be looked for; and in which, a standard text having been settled, the poet, free before as a bird of the air, was, as it were caged in a *litera scripta*, although all but a few lettered men would still know him by recitation only; and, this continuing to be his popular life, a good deal of fluctuation might still exist among the readings of the rhapsodists.

XV. On the whole there may be reason to think that too much has been made of the influence of Pisistratus upon Homer. Occupying a position which no man did afterwards — nor indeed before, taking into account literary opportunities — he would be able with peculiar ease to appropriate the results of others' labours. But he also could bring the power of the executive to bear upon designs which might have been attempted by private hands too feebly for success or too obscurely for

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Such a fortuitous text at Athens was probably by Pisis-tratus supplemented with an advised one.

Of whose influence on Homer, however, an over-estimate has perhaps been formed.

25 *Prolegg.* § xxxiii. The ancient authorities, cited by Wolf there (note 5), speak not of the formation of a written text, but of the introduction of order into the matter which had become confused. The oldest of them is Cic. *de Orat.* III. 34.

26 He fixes such a period at 660—30 B. C., or nearly a century before Pisis-tratus (Grote *ub. sub.* p. 531): *a fortiori* therefore, might it be the case, at Pisis-tratus' time.

PART I notice (17). He, no doubt, by these means gave a direction and a concentration to Athenian taste, and supplied Athens with the means of gratifying it, and the value of the result must be multiplied by the influence acquired by the Attic school of thought in later times. It will be more convenient, however, to resume consideration of this subject further on.

The questions here discussed relate to 1. the word-forms, and 2. the matter of the text. The question of the origin of the variants, since it runs back to the time before Aristarchus, is obscure. Several possible sources of them are here mentioned.

XVI. In considering the Homeric text as we now have it, the most important questions are those which relate to the genuineness of the forms of words, of their substantial identity with those used by the poet, and of the substance of the text as a whole, or of its main component members, including their arrangement. The question of the origin of the variants is one of great collateral interest, but, subject to the remark made above on p. x., belongs rather to the history of the text in very early days, the materials of which have mostly perished. We are all but entirely at the mercy of the Alexandrine School. Yet, as will be shown below (p. liii foll.), the predecessors of Aristarchus, and Crates, his opponent and contemporary, exercised a perceptible, although scarcely a significant influence over the judgment of subsequent ages. Some of their readings, which Aristarchus rejected, have been rescued by the Scholl., but the value of most is not so great as to enhance our regret for the loss of the larger portion (18). In them, how-

27 We can thus justify the couplet of the epigram said to have been inscribed on the monument of Pisistratus at Athens, in which he declares himself as

τὸν μίγαν ἐν βουλῇ Πεισίστρατον, ὃς τὸν Ὅμηρον
ἤθροισα σκορᾶδην τὸ πρὶν αἰεδόμενον.

Villoison e Dionys. Thrac. *Anecd. Gr.* p. 185.

We may compare the action of Constantine upon the Canon in causing Eusebius to prepare 50 copies of Holy Scripture for the new Churches designed at Constantinople. That that Canon then was not settled — although probably not in such an unsettled state as the text of Homer in the time of Pisistratus — is shown by Mr. Westcott (*The Bible in the Church* pp. 155—60), who supposes that this drew further attention to questions of Canonicity, especially the attention of Athanasius, and thus prepared the way for greater definiteness. This of Constantine Mr. Westcott calls "the first complete Greek Bible issued by authority for public use".

18 The Scholl. have preserved many more than are mentioned in the marginal readings of this or probably of any edition. The scope of such a margin is not to be a receptacle for all refuse readings, but only to invite the reader's judgment to such as seem to possess at any rate plausibility, and generally something more.

ever, we have a bare glimpse of a non-Aristarchean Homer. Since Aristarchus' time there is no trace of any sources which were unknown to him having been even enquired for: but from the Augustan era downwards several critics, among whom Didymus is the leading name, found that time had again brought round the period of lustration, and passed all the various streams of learning derived from the first Alexandrines through the filter again. Among the vast variety of readings of which now no trace is left, it is impossible to say how many that were true have perished at each great revise. For such is human frailty that its best judgment has probably let slip on every such occasion something that is true, and established something that is false. As regards the variants themselves, no general theory seems worth advancing. A probable source of a large number of original variants has been suggested above: The practice of recitation would lead to many more. The strongly formulaic character of the phraseology would allow the substitution of one formula for another of the same metrical value. Even without such distracting influences a reciter, whose wit was readier than his memory, might alter much, and, as will be shown below with regard to interpolations, might, if popular, establish a school of followers, and so garble or disguise the text as to make it difficult for all the resources of subsequent criticism to detect the true reading. Then must be taken into account all the dangers to which MSS. are liable. But these the Homeric poems share in common with all other ancient writings, although since 200 B. C. they had for about four centuries such a hold on critical attention as prevented further textual errors from accumulating. It must suffice to consider on their individual merits in the following notes *ad loc.* such variants as seem worth the trouble, and to omit the rest. There is one other circumstance, which on the whole tells in favour of carefulness in preserving the Homeric text: it is that from the earliest times, when education was systematically given, they were used as school-books, and were standard classics. It is natural to suppose a greater vigilance over such a

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For the text has been exposed to various dangers both in its oral

and its written form,

whilst it also enjoyed one main security.

PART I text than over one which was less essential to the mental culture of the Greek race.

The argument in favour of the genuineness of the word-forms rests on 1. the metrical structure,

XVII. As regards the genuineness of the forms of words in Homer, the first broad argument in its favour is based on their fitting into the metrical structure, and on the fact that the later use of language tended mostly to cut them down, which therefore, if yielded to, would often have lamed the line. Even such contractions as would substitute spondees for dactyls, considering the dactylic preponderance which we find surviving, need no wide margin of allowance. It seems indeed likely that Homer's language was slightly archaic in his own time. We cannot suppose him to have reached the artistic level on which he stands without many steps of ascent having been raised by others before him. Many preludes of shorter flight must probably have been essayed, and ruder schools of song have had their day, before he arose to transcend them all, and perhaps tacitly to incorporate the results of some⁽²⁹⁾. The very copiousness of his matter suggests this, and still more its complication. Conventionalisms of diction and established formulæ of expression, common to him with Hesiod, suggest previous workmen and a handicraft which had become traditional. They can hardly fix themselves as features of manner in one man's lifetime. Now, such schools of song tend to arrest that flux of language to which all that we know of human speech bears witness, and the rhapsodists would doubtless maintain a familiarity with whatever uncouth or prolix forms were dropping out of the most current vernacular; while the *vinculum* of the metre, although not without some such elasticity as innovators might improve, would check any wide licence of departure from the primitive standard. If at or before the period of Solon interpolation was, as we shall see reason to think, successful for a

2. the rhapsodists' art, which was traditional and conservative, and certainly did not begin in Homer.

29 The Ambros. and other Scholl. on γ. 267 mention as *ἀοιδοί* earlier than Homer, Demodocus the Laconian, Glaucus, Automedes of Mycenæ, Perimedes of Argos, Lycimnius of Buprasium, Sipis of Doris, Pharidas (or Phalaridas) the Laconian, Probolus of Sparta

time, it could only have been so by keeping to acknowledged old Achæan forms, those which were vernacular once, but have come down to us as "Epic", so called from the works which have preserved them.

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XVIII. But before the time of Solon the dialects had been formed, the influence of which shall be considered presently; and by his time it has been considered likely that a crude written text existed. So long as that text was ancillary to recitation, and had no documentary value, it was not likely to exercise a corrupting influence on the word-forms. Even long afterwards, the fact that recitation continued to be the popular channel of Homeric knowledge would tend to check such corruptions. The rhapsodist would transmit the word-forms probably as he received them, the copyist from MS. to MS. would tend to clip them, to misunderstand, to guess and do mischief. On the other hand, the rhapsodist would perpetrate or admit interpolations freely, but the copyist, if he even incorporated them, would be checked by some other who had them not; and whenever a true critic arose, no matter how late, if he had only an adequate array of material, he would easily precipitate and expel them. It is true, the earliest class of interpolations might possibly baffle all subsequent acuteness (XXXVIII—IX *inf.*). But the time when the most formidable danger would threaten the word-forms, was the age of criticism itself. The famous Alexandrine school set to work on the assumption that they knew Greek, and for all except Homeric purposes they perhaps knew it sufficiently well. It was so far unfortunate that they were worst equipped on that very point at which they directed the greatest force of their wits. Their non-recognition of the digamma in Homer, which they knew in Æolic, shows us how narrow was the basis of their view. It is no arrogance to say that, since no language can be known by itself, and since with all except Greek that school had but the most superficial acquaintance, modern scholarship has a collateral apparatus at command which sets it on a ground of conspicuous vantage. If we in the present day knew no Gothic language save

That art, while it tended to keep the word-forms pure, favoured interpolation,

and those forms were most imperilled in the age of professed criticism.

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our own, how could we edit King Alfred or even Layamon? It has been the work of scholars since Bentley, but more especially since Wolf, to turn that apparatus to account, and to supply, if possible, the omissions, or even correct the mistakes of Aristarchus.

3. The power of a work of genius — a national monument — in checking the flux of word-forms,

XIX. As regards the preservation of the word-forms till that time, the tenacity of an unlettered populace for their ancient forms of speech is remarkable in an age the upper social surface of which may be over-run with written and even printed literature. Thus most rural nooks of England contain remnants of Chaucerian English. In Greece there were, however, but scanty traces of a national life in rural quietude independent of the cities. It is not likely that antique traits of dialect lingered, unless in Bœotia, with the rustic muse. In Attica especially the assimilation of the people's tongue to that of the capital was probably early accomplished. But the rhapsodists kept the ancient tongue alive, and Homer held his own. The grand master of song had raised a monument of language which became a barrier in itself. Similar has been the influence of Shakspeare and, more uninterruptedly, of the Authorized Version of the Bible among ourselves. Homer would derive a still stronger influence from the fact that he was recited when cities met in festive mirth around the altar of some national deity. The heart of the nation would fix itself with filial reverence upon his words, which fired them with a momentary impulse of patriotism beyond municipal barriers, and reminded various tribes of their original unity, as each retraced its dialectic rill in the parent lake of epos. Our argument does not descend to jot and tittle, but it hardly admits of doubt that the essential forms, familiar in their ring of sound upon the ear, would descend with the true song as its native vehicle, just as they would form the only possible credential for spurious imitations. I do not think that this view need be rejected even by one who were disposed to accept the ingeniously constructed antique text of Payne Knight. Those archaisms only disguise our present text, they cannot be said essentially to alter its forms. As regards the digamma, while

and 4. the national enthusiasm, which the poet kept alive, should also be allowed for.

nothing is better established than its Homeric existence, nothing is more uncertain or perhaps less uniform, than its actual force; see p. xi, n. 11. Fluctuating usage, and the poet's own caprice, might in many words mould this perishable element to a type either prominent or subdued. It is necessary to insist on the great elasticity proper to the yet unwritten Epic tongue, and to caution learners against the prejudices imbibed from the early study of the most highly artificial poetry. If an Englishman would be a sympathetic student of Homeric diction, he should shut up Virgil and open Chaucer. Although even here the influence of writing renders the parallel imperfect in the extreme.

XX. If we assume, on the contrary, the word-forms of the Homeric text to have become corrupted, we know sufficiently the types which they must have followed. The supposed process of corruption could not have escaped the bias which determined contemporary language in the 7th and 6th centuries B. C. That bias was not single, but manifold, and of the resulting dialects we have adequate specimens in the extant remains of Archilochus, Tyrtaeus, Alcman, Alcæus, Sapphō, Stesichorus, Solon and Mimnermus, who flourished during those centuries at such various places as Paros, Sparta, Lesbos, Himera, Athens and Colophon. It would lead us too far astray to analyse exhaustively the language of these various fragments. But it is clear at a glance that none of them reproduce the language of the Homeric poems, although most of them teem with Homeric quotations more or less direct, showing that those who now talked Ionic, Doric, or Æolic, had Homer also on their tongues(30). They

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5. The word-forms of Homer, if corrupted, must have followed a dialectic direction,

30 Cf. Archil. V. 1, *θοῆς διὰ σέλαμα νηὸς φοίτω* with μ. 420, *αὐτὰρ ἐγὼ διὰ νηὸς ἐφοίτων*; ib. XXIV. 5—6, *χαλεπῇσι θεῶν ὀδύνησιν ἔκητι πεπαρμένος* with E. 399, *ὀδύνησι πεπαρμένος*, also with Hy. *Apol. Pyth.* 180 *χαλέπησι . . . ὀδύνησι*; with v. 42, *Διὸς . . . ἔκητι*, M. 8 *θεῶν αἴκητι*; ib. XXXII, *νίκης δ' ἐν θεοῖσι παύματα* with H. 102, *νίκης περίρατ' ἔχονται ἐν ἀθανάτοισι θεοῖσιν*; ib. LXXII, *πολιῆς ἁλὸς ἐν πελάγεσσι* with ε. 335, *ἁλὸς ἐν πελάγεσσι*; ib. LXXXVIII. 4—5, *ἀλλὰ σ' ἡ γαστήρ νόον τε καὶ φρένας παρήγαγεν εἰς ἀναιδέαν* with q. 286—7, *γαστήρα . . . οὐλομένην, ἣ πολλὰ κἄν' ἀνθρώποισι δίδωσιν*, and K. 391 *παρεκ νόον ἡ γαστήρ ἔκταρ*; Tyrtaeus I. 1, *τεθνάμεναι γὰρ καλὸν ἐν προμάχοις πεσόντα* with O. 522,

PART I exhibit the forms of all the principal dialects, but not intermixed, as we find them in Homer. In each a dialect predominates, although in most not with the sharp exclusiveness which the poets of the following century exhibit. They stand in short, as they might be expected to stand, on the supposition that our present Homeric text is the genuine product of an age considerably earlier, each diverging in a different direction from it and finding its new centre in some point nearer or more remote. Among the nearer may be rated firstly Archilochus, then Stesichorus and Simonides of Amorgos, then Mimnermus, Tyrtaeus, and Solon, the last two having a narrower vein of epic language and showing the dialectic principle — that of the Ionico-attic — more fully developed. Alcæus and Sapphō have a greater divergency, and show dialectic features yet more marked. Alcman stands somewhat similarly by himself in relation to Doric, but has a tinge of closer affinity with the first group. Simonides of Ceos I exclude from the list, as having a character too markedly advanced even to close it. He imbeds a good deal of Homeric phrase, but with the air of conscious adoption, even where an express citation is not meant. The Attic terseness of his epigram has nothing in common with the large fulness of measure which Homer yields,

such as the poets
of the early lyric
period show.

ἐνὶ προμάχοισι δαμῆναι, see also *Δ.* 458, *P.* 590; *ib.* 15, ἀλλὰ μάχεσθε, παρ' ἀλλήλοισι μένοντες, with *P.* 721, μίμνομεν ὄξυν Ἄσκη παρ' ἀλλήλοισι μένοντες; besides such phrases as ἀσπίδος ὀμφαλοείσεως, ταηλεγείος θανάτοιο *ib.* III. 25, 35, which every one will recognize. See also III. 32, and cf. *λ.* 602—3 (perhaps interpolated). Tyrtaeus' words are ἀλλ' ὑπὸ γῆς περ ἔων, γίνεται ἑθάνατος, which contain the germ of the idea evolved by a dichotomy of the hero (Herakles) into his εἰδωλὸν and himself (αὐτός). Col. Mure has also compared VI. (Gaisf. I) 19 foll. with *X.* 71 foll., VII. (Gaisf. II) 10 foll. with *E.* 529 foll., *O.* 561 foll., VII. 31 with *N.* 129. Cf. also Aleman VI. 1—2, Κάστορ τε πόλων ταχέων δμητήρες κ. τ. λ. with *Γ.* 237, Κάστορα θ' ἱππόδαμον; *ib.* IX. Δύσπαρι, καλόπαρι κ. τ. λ., with *Γ.* 39, *λ.* 155; also *ib.* XXIX. χρόσειον ὄρμον ἔχων with *ο.* 460 (same words) and with *σ.* 295—6. Cf. also Alcæus I. 5—6 καθύπερθεν ἱππειοι λόφοι πεύουσιν with *χ.* 124, δεινὸν δὲ λόφος καθύπερθεν ἔνευεν, *O.* 537 ἱππειον λόφον; *ib.* 11—12, ἔρκος ἰσχυρὸν βέλεος with *Δ.* 137 ἔρκος ἀκόντων. II. 5 κακκωφαλῆς with *θ.* 85 *et al.* κακκωφαλῆς; besides again commonplace phrases, such as κύμα κυλίνδεται, ναὶ μελαίνα. παρ' . . . ἄντλος ἰστοπέδην ἔχει, γὰς ἀπὸ πειράτων.

while his other pieces approach the form of the dramatic chorus.

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XXI. If, now, the Homeric word-forms be genuine, and represent a real stage of the development of the Greek language far earlier than all these, it helps us to account for them all, and by their *facies qualis decet esse sororum*, they account for it, as their common parent. On any other supposition how is it possible to explain its existence? What poet from 700 to 500 B. C. could possibly have produced it? I speak not of the inner soul of song, but of its mere shell of language. Archilochus comes undoubtedly nearest; so much so, that a high authority⁽³¹⁾ has said, "his dialect is substantially the same as Homer's, with fewer antiquated forms, and otherwise slightly modified, to suit the more familiar tenor of his own composition." The compass of his diction is, however, very much abridged. Where, for instance, is the vast variety in the forms of pronouns? What has become of the -ηφι -ηχι -οφι -οθεν -εθεν termination of nouns? What of the triple ending of the pres. infin. act.? What of the melodious open vowel system of which *εὐχέσονται, ὁρώσιν, μαμώσα ἰδρώσας*, are specimens? Where are the Homeric many particles, especially the characteristic *καί*? We find the epic pronoun *ὁ, ἡ, τό*, sunk in the article. In the word *ἄναξ* the digamma is inconstant, while *οἶνος* and *οἶος*, occurring each several times, appear to have wholly lost it. One might easily extend the list of missing features. Yet, as some one *must* stand next to Homer, however *longo proximus intervallo*, let us allow, — omitting for the present all consideration of Hesiod — that place to Archilochus. Now, all these various offshoots of language prove that no poet of those centuries stood at a level where such a command of language as Homer wielded was possible. And, as we must probably allow at least a century for them to form, this throws us far back into the 8th century B. C., and probably even fur-

Their dialects and the epic of Homer mutually explain each other, on the supposition that his is considerably earlier than any, as shown by the example of the nearest to him, Archilochus.

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6. Further, since Homer was equally popular among poets of all the dialects, not one corrupted text only, but several would have arisen, and would have left some traces.

No poet of Archilochus' period or later could have produced such a diction as the Homeric.

ther. That which had been, probably at some time in the 9th century, one, was now manifold. The flattening down of the "epic" into Archilochus shows that epic was vernacular once.

XXII. And, in the case of a poet so broadly popular that the moment we arrive at a literary period it smacks strongly of him, is it likely that we should have *one* corruption only out of all the dialects? The early writers in all of them are evidently familiar with Homer, many of them borrow directly from him. He must have been in the mouths of Doric, Ionic, and Æolic rhapsodists alike. If recitation engendered corruption, where is the Dorico-Epic, the Æolico-Epic etc. text? Pisistratus ought by this theory to have found a text consisting of something like the Solonian Attic. The same process, if it had gone on at all, would have gone on alike in the various diverging dialectic streams. That they should have blended again into our present text of Homer is against all the analogy of language. All ought, on this supposition, to have had an existence, and there ought somewhere to be a trace of some of them³²). The opposite is the fact. We infer safely that they never had existence, and that Homeric diction was not in them fused down and recast.

XXIII. But if Homer could not have been a genuine product of these centuries, still less could the Iliad and the Odyssey have then arisen by a study of the past. The artificial process of the grammarian poet was wholly foreign to the period³³). On this possibility, however, no moderately well-informed reader will waste a second thought. Nor, if we adopt such an extravagant supposition as that a poet of those centuries might have been equally familiar with all these dialects, could he even then have produced the Homer which we have. For that contains, besides the germs of them all, many other germs of language which did not fructify, but fell away.

³² There was among the early edd. in the hands of the Alexandrine critics one known as the *Alolixḗ* or *Alollis*, but there is no reason to suspect the designation of any other than a local force, as in the case of the *Ἀργολικῇ* etc.; see schol. on Od. §. 280, and Buttmann's note there.

³³ See Gladst. I, i. pp. 30—1.

This again is what we might expect; it resembles the spontaneous redundancy which we trace so frequently where nature has her way.

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XXIV. As regards individual forms suspected of spuriousness or alteration, they must stand or fall on their own special grounds, and on the general analogies of grammar (34). A number of apparently abnormal forms have been reduced to symmetry by the digamma alone, although it may be impossible now to assign it its just power in every place to which it seems entitled. That such a key should ever have been applicable to the difficulties of any text not substantially primitive, would have been in itself a paradox. The uncertainty which attaches to its use may probably arise from the fact that it was in the Homeric period an element which had begun to lose its hold upon the language. Some words, in which it was continued in Æolic, may in the poet's use of it have already lost it.

Some suspected forms must stand or fall on their own ground, some are elucidated by the digamma.

XXV. But the same suspicions which would destroy the credit of the text of Homer would be equally fatal to that of the Hesiodic poems. I, indeed, can hardly accept these three, or any two of them, as belonging to the same author. They offer no scope whatever to what is to my mind the master-argument for the unity of authorship of the Iliad and Odyssey, the ethical consistency, namely, of characters introduced; whilst their mutual unlikenesses are far more startling. I should be inclined to place the Theogony, allowing for some passages of a probably later origin, in the same century as the Homeric poems; the Works and Days — allowing conversely for

Homer is confirmed by Hesiod. The probable period of the various Hesiodic (so called) poems considered.

34 Thus among the pronominal forms the epic *ἐγών* is found also in Æolic, the epic *ἐμείο* is justified as a mere lengthened form of the *ἐμίο* of Ionic or the *ἐμίο* of Doric, the epic *τύνῃ* by the Laconian Doric *τουνῇ*, the epic *τέλυ* is Doric also, the *πλε* is paralleled by *πλεν* of Attic and Doric tragedy, *ἄμμε ὕμμε ἄμμι ὕμμι* are at once epic and Æolic, the case-forms of *τις* and *ὅστις* or *ὅτις* in Homer are all traceable in the Ionic of Herodotus, the rare *ἀμόθεν* (α. 10) is explained by his *οὐδ' ἀμής*. The extended forms of case-endings, as *ἀκούοντεςσι*, are directly in the line of grammatical analogy, and must in many cases have been supposed as its necessary links, even had they not occurred. To similar verb-forms the same remark will apply.

PART I earlier matter most venerable and primitive which it incorporates — in the following century; and the Shield of Hercules, which has superficially a greater resemblance to the diction of the Theogony, at a considerably later period than either, not however later than the earlier part of the 7th century (35) B. C. Mr. Paley, the most recent editor, has remarked, that “to a considerable extent it is a cento of Homeric phrases and expressions; more so even than of Hesiodic. This is precisely what we should expect from an Ionic rhapsodist” (36).

Certain peculiarities in the Works and Days,

XXVI. This opinion of the late origin of the Works and Days, as compared with the Iliad and Odyssey, I found partly on its internal character and partly on the *prima facie* aspect of its diction. Its genius is, as Colonel Mure has observed, in a passage quoted by Mr. Paley (37), “essentially personal or subjective. . . . In the Works not only is the author never out of sight, but it is the author, at least as much as the subject, which imparts interest to the whole. Instead of an inspired being transported beyond self into the regions of heroism and glory, a gifted rustic impelled by his private feelings and necessities, dresses up his own affairs and opinions in that poetical garb which the taste of his age and country enjoined as the best passport to notice and popularity” (38). Now, although such a genius is not the creature perhaps of any period, yet that it should find and keep the ear of a people, argues that the facts of its moral and mental nature found theirs more in harmony with it than seems at all probable in the Homeric age. The quaint, terse, and pithy wisdom of its home-saws and rustic maxims would not alone necessarily imply a later origin, for they were probably a heritage from the earliest times. But they are not crudely transmitted, they have a back-

35 “Hercules (on the Chest of Cypselus) appears armed with his bow as in the old Homeric legend, not with the club and lion’s skin as in the innovation of the Rhodian Pisander which first acquired popularity in the age of Cypselus himself.” Mure vol. III. iii. vii, § 7.

36 Paley’s Hesiod p. 108. See also note on *Scutum H.* 431.

37 Paley’s Hesiod, Pref. VI, note 3.

38 Mure II. ii. xxi. § 2.

ground in the poet's own character, somewhat as has the Vision of Piers Plowman.

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XXVII. The terse and word-stinted style of the purely gnomic passages, which form a considerable part of the work, is utterly alien to the easy affluence of the Homeric muse. And these are of more value for the present argument, since in them any alterations in the forms of the words are far less easy; while the fact of their being proverbs is strongly conservative of their native form, in which they would pass from mouth to mouth quite independently of their being committed to writing (39). The Hesiodic mannerism also, which makes predicative words, mostly compound adjectives, do duty as subjects, (40) marks reflection as superseding the outspoken first impression of the earlier style. And a still further refinement in the same direction is the way of telling a thing not in itself, but by its results (41) — the substitution of secondary for primary

which seem to mark a post-Homeric epoch,

39 Of proverbs keeping peculiarities of verbal form we have English exx. in the rebel distich, "When Adam delved and Evè *span*, Who etc.", the rhyme keeping the old preterite form intact; and Bacon's "When Hempe is spun, England's *donne*" (Essays XXXV), the final e being needed to express the fact of a fifth sovereign (Elizabeth).

40 Such are *φερόοικος, ἀνόστος, πέντορος*, for the snail, the cuttle-fish, and the hand respectively; so *χειρόδικαι* "might-for-right men", i. e. lawless, *σὺ-φρόνη* for the night, *νηὸς πτερὰ* for sails (used in Homer for oars, but as a predicate, *τά τε πτερὰ νηυσὶ πέλονται* λ. 124). Goettling, *Præfat. ad Hes. Op.* XXX—I, notices that Æschylus "cum Pythagorâ proxime accedit ad hanc inventionem vocabulorum"; instancing *ἀνθεμουργός* for the bee in *Persæ* 604, *ἀνλάντος* for the sea *ib.* 570; and calls this an "oracular language", comparing that used by the Pythia at Delphi. He observes that the Works contains many instances of this usage, but the Theogony few; which confirms the view taken above of the greater antiquity of the latter. To the same oracular class he refers the *αἴλος* (*Works* 202 foll.) of the hawk and nightingale, — the oldest of Greek fables in the Æsopian sense — connecting the term with *αἰνύμα*, "i. e. sententia cujus tecta est significatio". All these seem to me clear indications of a later school of thought. One might add also the vilification of women, or shall we say, with Mr. Paley on *Works* 375, the first indication of the courtesan? Either of these seems non-Homeric, and I think also post-Homeric.

41 Such are the maxim *γυμνὸν σκέλειν γυμνὸν δὲ βωταῖν* in 391, of. Virgil *Geor.* I. 299 *nudus ara, sere nudus*, meaning, that both would need to be done during the warmer weather; the direction *δμῶς ἔχων μακέλην πόνον ὀρνίθεσσι τιθεῖλη στέμα κατακρύπτων*, 470—1, where the birds scratching laboriously for the

PART I phenomena — which Virgil has, with excellent taste as regards his own time and circumstances, imitated in the Georgics.

especially the richness of its gnomic vein.

XXVIII. But most remarkable is the width and compass of the gnomic range in Hesiod, beyond that of any modern and, omitting Holy Scripture and the Hagio-grapha, of any ancient too, except the purely gnomic Theognis. One may feel him at times almost rise to the impassioned dignity of prophetic warning, sometimes he muses soberly in the vein of Jacques, sometimes he strikes the sententiously sarcastic vein of Franklin's "poor Richard". In him the world seems to have done and suffered much since its exuberant heroic youth, and to have learned indignant sadness, querulousness and close calculating thrift. That such a genius should have bloomed even in the shade side by side with the Homeric, seems strange, but passing strange that it should so early have found sympathetic admirers.

The diction, although less decisive as a test,

XXIX. As regards his diction, the question is more difficult, since, owing to a divergency in the standard of language, differences which seem due to time may be only the result of local influences. Many of those noticed below (42) would taken singly be utterly insignificant; nor,

seed indicate the depth to which it is to be "buried"; and the caution in 496—7 *μή σε κακοῦ χειμῶνος ἀμνηχανίη καταμάρψῃ σὺν πενίῃ, λεπτή δὲ παχὺν πόδα χειρὶ πιέξῃς*, this descriptive action is noticed by Victor Hugo in his *Notre Dame*, p. 406 ed. 1836, as characterizing sufferers from cold.

42 We miss in the Works and Days the characteristic class of open-formed verbs in -*ω* -*ωω*, which are noted above as missing in Archilochus. The Theogony has a fair sprinkling. The Shield of Hercules a due proportion, where it is probably an imitative feature. There is one in the Works and Days in a passage which Goettling (*Hes. Opp. not. ad v. 504*), and Mr. Paley (*Hesiod, Pref. p. ix*) concur in regarding as non-Hesiodic. In this poem the table of pronominal inflexions is far more limited than in Homer, even allowing for the small scope which a didactic poem furnishes as compared with one so full of dramatic life as his. In the typical forms — *οἶο* gen. sing., and — *έμεναι* pres. infin. act. the preponderance is slight, but it is on Homer's side. There is a great deficiency in the reduplicated Homeric forms of aorist and of future not being paulo-post. As regards some more special classes, the mixed aoristic forms, as *βήσῃτο δύσῃτο*, are wanting. The forms of *εἶμι* and *εἶμι* are jejune as opposed to Homeric luxuriance. *κίω* *ἔμιον*, frequent in Homer, occurs once only, I believe, in the Works (v. 345). I have observed in

as between Homer and Hesiod, would all taken together have perhaps a decisive weight, since analogy would be in favour of the co-existence of a greater and a lesser dialectic richness of inflexional forms in the earliest known stage of the Greek language(43); that stage, however ancient as regards us, being yet certainly in itself both late and transitional. Still, taken together, they amount to something, as confirming the argument derived from the subject matter of the Works and Days. If there be, further, reason for regarding the passage v. 724 *ad fin.*(44) as older than the chief part of the poem, the argument gathers strength, since certain forms noted as rare in the previous portion occur frequently in this.

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confirms the argument derived from the matter.

them no nom. masc. of the form *ἔκτοτα ἦκντα*, save the conventional epithets of Zeus *εὐρύνοτα μητίετα νεφεληγερέτα*. The contractions *βασίλεις* and *βοτρυς* (v. 248, 263, 611) are opposed to Homeric usage as regards those words, although we have in Homer *ἔκπεις* *πελέκεις* and *δρυς* acc. plur. (A. 151, Ψ. 851, A. 494, Ψ. 118). The versatile adjective *πολύς* *πολύς* *πολλός* is reduced to fewer varieties. The article in one passage occurs with its full force of contrasting persons or things with *μὲν* and *δὲ* in a clause. It is v. 287—9

τῇ μὲν τοι κακότητα καὶ Ἰλαδὸν ἔστιν ἑλέσθαι
 ἐπιδίδως· λείη μὲν ὁδός, μάλα δ' ἐγγύθι ναίει.
 τῇ δ' ἀρετῆς ἰδρωτὰ θεοὶ κ. τ. λ.

43 Thus is the 14th century, whilst Chaucer inflected the verb 'to love', in the pres. indic., I love, Thou lovest, He loveth, We, Ye, They loven. Barbour in Scotland wrote uninflexionally I, Thou, He loves, We, Ye, Hi (they) loves, and John de Trevisa, rector of Berkeley in Gloucestershire, in the sing. as Chaucer, but in the plur., We loveth, ye loveth, they loveth. Craik's *Engl. Lang.* pp. 88, 93. For this and some other English illustrations I am indebted to the Rev^d. T. W. Norwood of Cheltenham.

44 It is likely that such a calendar would have been among the earliest fruits of observation or of superstition, and that the rules of ceremonial propriety, which precede the calendar, are a highly venerable tradition. They will bear comparison with some of those laid down by Moses, or to which, already perhaps traditional, he gave a sanction. The many proverbs and saws scattered in single lines, couplets and triplets up and down the poem, may possibly have even in their present form a higher antiquity than any single rhapsody of the Iliad. They, doubtless, came down in some rude rhythm from father to son amid a rustic population, and would have been easily gathered by the poet from their lips for the benefit of the "much misguided Perses".

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As also does
that of the Ho-
meric (so-called)
Hymns.

XXX. But the Homeric word-forms derive some further confirmation from the Hymns, in popular phrase "Homeric", which date however, the bulk of them, as is clear from internal evidence, from a period when the rhapsodists' art had become little else than a handicraft of rules and phrases. We shall not far err in placing most of them with Mure at various intervals in the two centuries which terminate with the ascendancy of Pisi-stratus. That to Ceres is probably not older than the commencement of Solon's period, that to Pan is probably as late as the year of Marathon. "The blind old man of Scio's rocky isle" had become a conventional *illego*, and the personality which he assumes in the Delian Hymn is strikingly contrasted with the non-personal tone of his genuine works. The occurrence of the name Peloponnesus also marks a post-Homeric age. In all, although least in that to Ceres, there is a want of independence of diction, a perpetual tagging of Homeric phrase, sometimes queerly perverted from the Homeric use of it. All show an absence of lofty conception or powerfully marked individuality of character, a striving after petty effects, and an overdevelopment of accessories for the sake of their symbolic or mystical bearing, which marks the day when genius had left the epic vehicle to priestcraft. Owing to the sacro-festive element in the Greek mind, these Hymns were abundantly popular apart from the question of their merits⁽⁴⁵⁾; but they are important as belonging to the period to which the first crude shape of a written text of Homer has above been ascribed; and they carry down a living epic strain, however shallowed and dwindled from its original volume, far into historic times. In them may be observed nearly the same retrenchment from the Homeric word-forms which was noticed as prevailing in the Works, whilst they are still more barren in some special forms, as

⁴⁵ They compare in this respect poorly with the lay of Demodocus in the Ody. Φ . 266 foll., which is in the nature of a Hymn to Hephestus (Mure II. ii. xx, § 2.), and even with a large portion of the "Shield of Hercules": they are, however, in close keeping with some of the legends in the Theogony, which, indeed, might be viewed as an introduction to them. The Delian Hymn has been ascribed to Cynæthus or some other rhapsodist of Chios (*ibid.* p. 328).

the case-endings in $-\eta\phi\iota$ $-\phi\phi\iota$, in the reduplicated aorist, and in the 3rd plural perf. and pluperf. pass. forms in $-\alpha\tau\alpha\iota$ $-\alpha\tau\omicron$, save such as are expressly borrowed from Homer. They show a still greater fluctuation of the digamma (46). The epic cast of language had become in fact conventionalized, and they rather imitate Homer than create in his style, and rather repeat him, than imitate him. But, as regards our argument on his word-forms, they are highly valuable, because they show, as those word-forms through later speech became altered, what form the alteration took. They seem to exhibit in conjunction with Hesiod how the standard of epic diction gradually declined. If it had been flattened down into conventionalism by perpetual recitation, we should not trace the differences which now occur. As it is, primitive characteristics are thrown out in relief, and we rest assured that even the decomposing influences of writing, however early they may be assumed to have begun, have so far spared the archaic features as to allow us to recognise the genuine style. If we continued to believe on other evidence than the language, that Homer, Hesiod and these Hymns belonged to different periods, then uniformity, if found, would imply debasement. The extent to which the Homeric type recedes from the Hesiodic, and this from that of the Hymns, confirms on the contrary the substantially primitive character of the former; and this must form my excuse for having led the reader so far into matter which is, properly speaking, extraneous to the subject.

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Reasons why these Hymns are important to the present argument.

XXXI. Mr. Gladstone has remarked on the tendency which the matches and prizes of bards at solemn public gatherings would have in checking corruptions (47). I have hinted above, and hope further on to show more fully, why

The rhapsodists would tend to check each other,

46 Baumeister in his ed. of the Hy. Leipsic 1860, p. 187, remarks on the author of the Hy. to Mercury. "digamma non novit sed aliquot locis exempla Homeri secutus eas voces in hiatus positas habet, imprimis of et $\xi\gamma\alpha$ ". In that to Ceres v. 37 the F is lost in $\xi\lambda\pi\iota\varsigma$, cf. Ody. π . 101, τ . 84, in (v. 66) $\epsilon\lambda\delta\epsilon\iota$, cf. ρ . 308, 454, and in (vv. 430, 440, 492) $\tilde{\alpha}\gamma\alpha\tilde{\epsilon}$ and $\tilde{\alpha}\gamma\alpha\sigma\sigma\alpha$. Some departures from the Homeric standard in word-forms are also noticed by Baumeister *ub. sup.* p. 278.

47 Gladst. I. i, p. 56.

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but their influence, wholesome while it lasted, was gradually lost as literature advanced.

I think that they would not equally check interpolations, but they would undoubtedly tend to preserve the word-forms in their purity. Local and dialectical peculiarities would bear witness against each other, and traditional usage would prevent those forms which were independent of all dialect from being warped in a dialectic direction. If for instance a Dorian rhapsodist had recited with the ρ final instead of the σ , as in $\pi\alpha\rho$, $\tau\omicron\rho$ for $\pi\alpha\varsigma$, $\tau\omicron\varsigma$ (48), or if an Attic one had substituted closed for open syllables, there is little doubt that such a liberty would have been resisted by his compeers. Yet it may contrariwise be also supposed that forms not retained in any known dialect would tend to drop out of use, and others to be tacitly substituted for them. Where the bond of the metre allowed such substitution, the tendency must be admitted as real; and the influence of a written text, when that came into extensive use, would concur with it. We should set off against this the influence of the rhapsodists, who in the time of Plato (49) had grown to be contemned by the cultivated minds of the day, and were probably men of the people holding fast a popular tradition with a class feeling, while their cultivated despisers would have wished to improve them out of it. Whatever influence they could exercise on the copies which were in circulation, would probably be in favour of the early and genuine features of the text (50), and this perhaps is all that can be said. The rhapsodists' art does not seem to have come down to the Alexandrine period, or if it did, it had sunk so far in esteem as to be set aside in silent contempt. We hear universally of copies, and not of men.

48 See the early Peloponnesian Monuments in Boeckh vol. I *passim*.

49 In Grote's Greece I. i. xxi. p. 521, there is an attempt to show that the rhapsodists were unduly depreciated by Plato's followers. Still, that estimate of them is probably to be taken as an index of opinion current in the more cultivated Athenian society, and would probably be influential far beyond the limits of Athens. The rhapsodists had done good work in their time, and for this probably Plato did not make sufficient allowance; but their apparently complete extinction within a century from Plato's time seems to show that their work was done, and that they were even then becoming effete.

50 $\tau\omicron\upsilon\varsigma\ \gamma\acute{\alpha}\rho\ \tau\omicron\iota\ \xi\alpha\psi\omicron\delta\omicron\varsigma\ \omicron\iota\delta\omicron\ \tau\grave{\alpha}\ \mu\acute{\epsilon}\nu\ \xi\pi\eta\ \acute{\alpha}\chi\rho\iota\ \beta\omicron\upsilon\upsilon\tau\alpha\varsigma\ \alpha\upsilon\tau\omicron\upsilon\varsigma\ \delta\grave{\epsilon}\ \pi\acute{\alpha}\nu\tau\omicron\iota\ \eta\lambda\iota\theta\iota\omicron\upsilon\varsigma\ \omicron\upsilon\tau\alpha\varsigma$. Xen. *Memor.* IV. 2, 10.

XXXII. But before the rhapsodist's art had fallen thus low, it had had contributed something more than oral recitation to preserve the text of Homer. On page Lviii foll., among the names of the Ante-Zenodotean commentators, appear those of several from the time of Pisistratus downwards, who wrote in explanation of the poet. Their labours were doubtless for the most part hermeneutical rather than critical; but as most of those between Theagenes the earliest, and Aristotle, who with two of his disciples edited or revised the Iliad and Odyssey, were themselves probably rhapsodists (51), and as one of them, Antimachus, was a poet, we can hardly doubt that their feeling would have been against the influence of transcribers. At any rate, in their hands the oral and the written text could hardly fail of being turned to some account as useful checks upon each other; and as they flourished over a wide geographical area, from Rhegium in the southwest to Lampsacus in the north-east, a considerable variety of tradition may be supposed to have been embodied in their works. If any attempted to deal critically with the text, and we can hardly suppose that Aristotle's *διόρθωσις* was wholly without this element (52), they probably did so on subjective grounds. At the same time they could hardly fail to accumulate materials for the better informed judgment of a later day. And as Plato, who flourished only a century before Zenodotus, mentions the names of several of them (53), and those not the most eminent of the number, there is little doubt that most of their works reached Aristarchus, who came sixty years later, and

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A notice of early Homeric commentators, some of them probably rhapsodists, who attest the poet's paramount influence down to Plato's time.

51. Lehrs regards these early Homeric glossographers as rhapsodists (Diss. i. p. 46). They wrote brief elementary explanations of difficult words.

52. His acuteness could hardly have failed to notice the fact of existing variations and the importance in some passages of their difference as regards the sense. But the time was not ripe for such investigations. As regards his interpretation Lehrs says (p. 50) "ad Homerum explicandum attulisse Aristotelem quod doctiori sevo alicujus momenti videretur, nec exempla quæ ad manum sunt, nec Alexandrinorum silentium credere patitur". As an ex. of his emendation Lehrs says, "nescivit explicare *θεός αὐθιγέσσα*, quare conjectura substituit *εὐθιγέσσα*, i. e. quæ in terris domicilium habet (*ibid*)".

53. Ioh. p. 550. C. D. (this dialogue seems of doubtful genuineness, but was at any rate probably the work of a disciple); cf. Xenoph. *Memorab.* IV. 2, 10.

PART I were included, so far as he cared to include them, in the *apparatus criticus* which he employed. At this period or earlier, special names, as "the *ἀπιστά* of Diomedes" (54), appear to have been already given to distinct portions of the *Iliad*, and, no doubt, the *Odyssey* also enjoyed a similar arrangement. Between Pisistratus and Plato Homer was the ruling influence in intellectual Greece. Philosophy then awoke to divide with him the empire of mind. But nowhere is the influence of his poetry more manifest than in Herodotus (55), unless it be in Plato himself.

The influence of statesmen, of public feeling, and of individual rhapsodists, on the text, and the question as to the antiquity of the copies which reached Aristarchus.

XXXIII. It has been mentioned that Homer was a text-book of instruction for boys, and enjoyed in that respect a better chance of careful supervision than most poets. He was also a public care to governments in many cities of Greece, who followed or perhaps anticipated the example set by Pisistratus (56). Statesmen, however, only concentrated and methodized the attention which the irregular but more sweeping influence of national enthusiasm secured to him. Wherever a rhapsodist of considerable fame had flourished, his readings would probably be accepted by his citizens, and adopted as the standard text; and in this way most of the more famous men who had lived by Homer and for him, would probably leave their impress on his works, and contribute positive testimony to be sifted by future grammarians. Those grammarians undoubtedly laboured under a deficiency of what Colonel Mure calls "black-letter scholarship" in the more flourishing period of literature. An anecdote, which Diogenes Laërtius has

54 Herod. II. 116.

55 Mure (IV. App. Q.) has collected the passages in Herodotus which directly reflect the language of Homer, but the subtle penetration of his matter by Homeric thought is not to be measured by so broad a standard.

56 Conversely Clisthenes, the tyrant of Sicyon, is said (Herod. V. 67) to have forbidden the competitive recitation of Homer in that city. Mr. Grote thinks (I. p. 514 note 1) that the prohibition related to the *Thebais* and the *Epigoni* ascribed to the poet; Mr. Gladstone argues (I. i. p. 50) that the prominence given to Argos in the *Iliad* would provoke the jealousy of a despot even more. Certainly the subject matter recited seems to be of less importance than the public course and those national sentiments which it would stimulate, save in so far as the most popular lay would tend to produce that effect in the highest degree.

preserved, bears on the point. "How", enquired the poet Aratus; who professed criticism, "could one come by an unvitiated text of Homer?" Timo answered him, "If one could meet with the ancient copies, and not those now-a-days corrected" (57). The tone of irony of this reply seems to indicate the hopelessness of any such quest. Yet, still as a good parchment will easily outlast its century (58), and as the expense of copying a work of 12,000 lines would operate to check destruction before it was worn out, it is probable that a fourth or even a third transcript from a Pisistratid archetype of the Iliad or Odyssey may have reached Zenodotus.

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How far the matter of the text would have been exposed to substitution or interpolation.

XXXIV. We come now to the question of the matter of the text. How far would it have been liable to substitution or to interpolation? Such substitution as would alter the facts of the story, would not have been easy even in the earliest days of recitation, since the want of coherence with the rest of the known text would probably have betrayed it. And this holds good to some extent even of an isolated rhapsody recited at an obscure local gathering; but much more so when we take the case of numerous rhapsodies and recitations, kept up perhaps for several days together, and that at the more celebrated centres of population and political life. Yet, within this limit it is by no means improbable that a passage may have been frequently recast; and that thus

57 πῶς τὴν Ὀμήρου ποιήσιν ἀσφαλῶς κτήσαιο . . . εἰ τοῖς ἀρχαίοις ἀντιγράφοις ἐντυγχάνοι καὶ μὴ τοῖς ἤδη διαφθωμένοις. Diog. Laert. IX. 113, ap. Wolf. *Prolegg.* xxxix.

58 The argument is indeed, if anything, considerably understated. There are many remote rural parishes of England with parchment-registers intact and legible from the time of Elizabeth, in a climate more adverse to such preservation than that of the shores of the Mediterranean. What would have been the cost in the time of Pericles or of Aristotle of a single such *διφθέρα* as would contain a hundred hexameter lines? Probably, if we include the copyist's labour, not less than 12 drachmæ. Consequently 1440 dr., or over £50 present value would be needed for 12,000 lines. Copies of Wickliffe's translation of the Bible are said to have been sold for £40 each — a much greater sum, if we take into account the change in the value of money since then. But, although papyrus was a cheaper and more perishable material than skin, it is likely that in the case of Homer a sufficient number of copies on the more durable substance would have been transmitted to Aristarchus even without the conservative influence of "black-letter scholarship".

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Athens would probably admit them in a greater, and Sparta in a less degree.

to add polish to the original work may have been during one period, and that no short one, an object of successful ambition to the rhapsodists. Allowing free play for the ordinary tendencies of the human mind, it seems more likely that among a people of lively genius, like the Athenian, applause would have been sought by such originality as was not debarred by the conditions of the work, than by a fidelity to the supposed fixed tradition of a *textus non scriptus*. Moreover, it takes some time for such tradition to become fixed. Before that time love of novelty would almost certainly preponderate, and such attempts at innovation, as did not violate the sequence of the story, would probably carry the popular voice with them. On the other hand, at Sparta and in Peloponnesus generally the tendency would probably be conservative. Of native poets there, save lyric (59), during the period down to Pisistratus, we do not hear. Tradition asserts that the poetry of Homer was introduced by Lycurgus from Crete — a statement which means under that venerable name probably to designate an early act of the Spartan government. The poetry must have come in the person of a rhapsodist. Sparta in her early period freely imported poets (60), and as the universal vehicle of poetry was song or recitation, a rhapsodist would be necessary. But as Crete had early enjoyment of the sea, and therefore probably of Egyptian intercourse, a MS. may not improbably have accompanied the rhapsodist.

The statements concerning Pisistratus rest on authority of too late a date to be received save in broad generalities.

XXXV. If Homer was thus introduced by the government, it is nearly certain that his text would be jealously watched from the popular tampering of reciters. It might be mutilated or interpolated, if the government thought it had any interest in either (61), but such political

59 And of the so-called "Dorian" lyrists the majority were Æolians or Ionians by birth: see Müller's *Dorians* vol. II. p. 381 foll. (Tufnell's and Lewis' transl.)

60 Tyrteus of Athens and Alcman of Sardis are instances, and but for his objectionable character, Archilochus would probably have been received there. Mure speaks (III. p. 144) of Lacedæmon as being at his "period the great mart for poetical commodities".

61 "Ecprepes the Ephor, on observing that the lyre of Phrynis had two strings more than the allowed number, immediately cut them out." Müller's

chicane would be transparent at the first view. Sparta and Athens would probably represent the opposite extremes of fixedness and variation; and this fact at any rate we may suppose Pisistratus would have recognized, if he had had a mind prepared to entertain such questions. The Spartan government may have given him, since his family had hospitable relations with them, the benefit of their copy; for they would almost certainly by his time have possessed one, if not in that "of Lycurgus". But whether he would have known what value to attach to it is very doubtful, and not very important. There is great probability that either in their copy obtained from Crete, or in that from Argos, the Alexandrines possessed what might represent the assumed Spartan MS. or its archetype; and most likely its characteristics would not have been lost by the year 250 B.C., the strong jealousy of independence between city and city operating as a safeguard of textual peculiarities.

As regards the action of Pisistratus on the text, the Attic tradition has probably attached too much weight to it. Later authorities than Cicero insist on finding in the Pisistratic era the literary activity of the Ptolemæan (62). The absurdity of this would be plain, even if the later form of the tradition did not diverge into an anachronism (63), which makes any reliance on the detail of its allegations impossible. Yet, taken in the most general outline merely, it amounts to this, that Pisistratic research extended to all

Reasons for
this view.

Dorians vol. II. p. 335. From this specimen of imperious preciseness we may calculate how far they would be likely to tolerate corruptions of a text which was government property.

62 The words are ἐκίψυσεν (Πεισίστρατος) ἐν πάσῃ τῇ Ἑλλάδι τὸν ἔχοντα Ὀμηρικοὺς στίχους ἀγαγεῖν πρὸς αὐτόν, ἐπὶ μισθῷ ὠρισμένῳ καθ' ἑαυτοῦ στίχον. Villoison e Dionys. Thra. *Anecdota Gr.* II. p. 182.

63 The anachronism in question is that out of the 72 or, according to Allatius, 70 grammarians, to whom was committed the rehabilitation of Homer by Pisistratus, were two whose collection and arrangement were allowed by all the rest to have excelled, and that these two were Aristarchus and Zenodotus! Wolf on the number mentioned remarks, "Aristæe fabulam audis de LXXII interpretibus Bibliorum"; so Villoison *ub. sup.* p. 183 n. 1. Gräfenhan *Geschichte der Philologie* sect. 54—64 vol. I. p. 266—311 is cited, Grote's *Hist. Gr.* vol. I. p. 539 note, as giving a summary of the facts of the case as regards the recension by Pisistratus.

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available quarters (64), and offered the most substantial inducement to all persons competent to furnish aid. Cicero's statement regarding Pisistratus shows that that view was accepted in the schools at Athens in his day; but he is too remote from the period of which he testifies to carry weight on more than the most general statement. The notion of our inferring from him whether before Pisistratus a written text existed or not, is strange indeed. Onomacritus has come down to us as the name of Pisistratus' editor, coupled unfortunately with a charge of notorious interpolation (64). This may be taken, as an admission of the Attic school against itself, with less hesitation; whilst it has some value as showing that at that period some one was awake to the question of what was genuine Homer, and what spurious — a value which abides, whatever may become of the charge as against Onomacritus.

The interpolations of Onomacritus probably resulted in some measure from the necessity of the case.

XXXVI. In a critical age, newly conscious of becoming so, men are liable to the error of imputing to earlier ages the results of the same accumulated skill and experience, which, in their own day, has originated criticism. The value and criteria of evidence as between different sources of authority, where to look and with what eyes to see, are things which time slowly teaches; but at first critics do not see why these gifts are not for every age. Hence literary gossips of the Alexandrine period heaped upon Pisistratus the gifts of research of a Ptolemy. The evidence of such research being wanting, what we learn of the character of Onomacritus does not commend it to our belief. It is, however, not impossible that, after collecting all that was reputed Homeric, Pisistratus was obliged to find some one who could cement the material together. If the *Corpus Homericum* had become disjointed, and the separate members had, as it were, sprouted beneath the rhapsodists' hands, they might easily have become estranged from their former relation, and a new law of combination have been required to adjust them, involving the supply of connect-

64 One of the lines alleged as his is *l. 604*, see the Harl. Schol. and Nitzsch *ad loc.*

ing links — the *σχεύη* in short implied in the title *διασχευαστῆς* (65). Probably an editor would have been incompetent, according to the standard of those days, who could not furnish *haec ipsa ad munera gluten* in sufficient quantities. This carries the Pisistratic recension a step farther than what was previously allowed, the enquiry viz. what was the text of Homer: but this next step would almost immediately follow from the answer to that enquiry being given: and if Pisistratus took stock of the existing material, it is not unlikely that his son Hipparchus should have thus followed out the work.

XXXVII. And yet all this while there may have been more perfect texts out of Attica than in it. The literary splendor of Athens in a later day was able to ensure currency to her claim for Pisistratus as the first known reviser of the text of Homer, and to obscure or obliterate the anticipative efforts of other cities, if any were made: and the genius of Cicero has perpetuated to her the advantage thus gained. But it is very likely, when we consider the long succession at an early age of considerable poets in Greek Asia, whose fragments testify to their love for Homer, that some earlier efforts were made there also to keep or to recover a standard text. The more inevitable does this view become in proportion as we suppose their Asiatic position to have earlier diffused among them the knowledge of the art of writing. In Sparta and perhaps some other Dorian states it is likely that copies would have imbibed a far less amount of corruption, owing, as has been said, to the repression of rhapsodical licence by the state itself. Thus Athens and her Pisistratid diaskeuasts may have been after all *seri studiorum* in their textual efforts; but in the names of several cities from Sinopê to Marseilles, which furnished MSS. to the Alexandrines, we probably trace a legacy of the non-Attic traditions of the Homeric

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Other written texts, older than the Athenian, may have descended to the Alexandrines,

65 Quicunque hoc modo (by interpolation) genuinam carminum Homericorum formam corruperant dicebant Alexandrini *διασχευαστῆς*. Etenim quod nos solemus dicere interpolare vel quocunque modo genuinum textum scriptoris mutare, hoc a Græcis Grammaticis proprio vocabulo dicitur *διασχευάζειν*. Lehrs p. 349, who there cites from the Schol. Venet. many examples of this use of the word.

PART I text. As regards interpolations or substitutions, there is little doubt that those found by Pisistratus and his diaskeuasts in the text, as well as those in any contemporary non-Attic texts, would mostly remain there; as it was certainly safest that they should, when we consider that criticism as yet was not. From the specimen of critical acumen shown by no less an authority than Thucydides, in reckoning the Hymn to Apollo as a genuine Homeric work, we may rate the Pisistratic discrimination of a century earlier sufficiently low. Those revisers would probably have no suspicions where the passage presented no conflict with any other part of the known text: where they had suspicions, their capacity for applying a critical test is very doubtful; and where no solution occurred to them, they would almost certainly act on the maxim that "retention was safer than exclusion". And thus many passages, which Alexandrine criticism subsequently removed, may have cumbered their rhapsodies, and, through the vulgate which they, as we suppose, originated, may have become for a while currently accepted in Greece (66).

Interpolations in the earliest period were probably least noticed and most numerous,

XXXVIII. Interpolations are likely to have been most frequent in the earliest age, and at no period very rare, while recitation lasted. Cynæthus is distinctly charged with interpolating his own verses in his recitations at Syracuse; Onomacritus, we have seen, may have felt himself compelled by the necessity of his position to interpolate at Athens, and Solon before him was taxed with a similar licence for a political purpose. As regards the ante-Solonian period, if we endeavour to judge the question in the spirit of the primitive age of poetry, we shall see that the fraudulent essence of interpolation vanishes, although its effects remain. The song, I should conceive, was everything, and the poet little or nothing in those days. The poet found his account in the office of reciter; and this, after the song

66 This would help to account for the various passages mentioned or alluded to by Wolf *Prolegg.* § xi, n. 7, as quoted by Plato, Aristotle and others from the Homer of their day, which are not found in our present text; without supposing that they mean to quote some other poem than the *Iliad* or *Odyssey* as Homeric.

had lost its first freshness, would tend to obliterate distinctions of authorship. The question, whose was the producing mind, was of barren interest and slender practical importance for those who were absorbed in the objective product. Thus the principle of *suum cuique* would obtain no homage. It was open to all who would, to sing the mighty deeds of ancient men. They were national property; the heir-loom of the Greek mind rather than the trophies of individual genius. All matched—there was no sense of trespass where all was *publici juris*, no *animus decipiendi* in the imitator, adaptor or interpolator, no suspicious sagacity in the public. Frauds, forgeries and literary detectives belong alike to a later age. Indeed the only form in which the critical faculty could exercise itself in that period was by allying itself with the creative. If a thought seemed tame or an expression poor; the reciter who had the power would criticise by devising a new version; and if thus roused to try an original flight, he would decide the question whether or not to incorporate it by his poetical sense how far it matched and relieved the existing lay. If it be improper to say that interpolation and recasting is the oldest form of criticism; yet in this stage of mental progress one and the same germ involves the critical with other faculties, which afterwards are found to shoot different ways. Thus there could have been little in the modes of thought at that early period to prevent the song of one man being taken up with additions by another⁽⁶⁷⁾. The feeling of profound reverence for Homer was necessarily of far later growth than his own day. A rhapsodist, endowed with poetical gifts, would be warmed probably by the act of reciting, to unite his own out-flow with the stream which he transmitted; and would not have felt his genius dwarfed and rebuked by the juxtaposition.

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and some of considerable size may have inseparably adhered.

⁶⁷ Let us consider how at a later day Virgil borrowed of Ennius and Lucretius, Ovid of Catullus, and all of them impartially of the Greek, nay in our own literature how the legend of King Lear went through the hands of Wace, Layamon, Robert of Gloucester and others, and was actually dramatized and put on the stage by an anonymous author within ten years of its being produced by Shakespeare before King James I in 1604. On the argument here and in XXXIX see Wolf *Prolegg.* § xxv.

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Where such additions were in the spirit of the original, and of a date not far removed, it might happen that they would pass undetected into the *corpus Homericum*, and defy the criticism of later days. It is not likely that any large member of an epic whole, such as an entire rhapsody, could so have been added without having excited suspicion when criticism was finally awakened; but many passages of from 50 to 100 lines may lurk in the text of Homer, which were from a distinct source; and may have so completely coalesced with it as to have established their position. Those by whom the criticisms of Lachmann and W. Müller are accepted, will of course as readily suspect whole rhapsodies. But I have no confidence in the criteria which they propound, and think they may have often mutilated the body, for once that they have removed an accretion.

XXXIX. With regard to short passages of one or of a few lines, it may be that there are several hundred such due to later authors than the original bard. Such short interpolations would be the readiest way of imparting a finish to whatever seemed left undeveloped before: and for a long period whatever enhanced the fulness of the image presented to the mind, or left on the ear in any close a better-balanced cadence of syllables, would be accepted for its own sake irrespectively of authority. The structure of Homeric sentences is such that the insertion or extension of a supernumerary clause *ad libitum* is a complement which they often gracefully bear; running, as they do, loosely and at large, like the heroic chariot-team with its *παρήγοροι ἵπποι*. And in this way even felicitous touches may sometimes have been added by a sympathetic hand. And when this took place, a popular rhapsodist, winning prizes in every city by turns, might easily succeed in establishing his additions as gratifying to the uncritical ear. It seems at the present day hardly worthwhile to trouble one's self or the reader with conjectures on such questions. One must in a matter of such antiquity be content to a great extent to accept what one finds. On the other hand, additions designed to glorify particular houses or cities, or to favour special institu-

The Homeric structure receives complementary sentences easily, and a sympathetic hand might escape detection, but interpolations with an end to serve would betray themselves.

tions, or which bore the stamp of a given epoch, would betray themselves. There can be little doubt that such fungi yielded a copious crop to the pruning knives of the earlier critics, and to a great extent justified the slashing expurgatorial zeal of Zenodotus. The probability of their existence is the best excuse for his excesses, from which, as we shall further see, the more discerning forbearance of his successors recoiled. But the distinction between disallowing and excising passages shows that strong suspicions often existed, where a verdict of *non liquet* was the only safe course; and in a similar decision we in the present day must in the greater number of cases be content to acquiesce. There is indeed one test which, I think, has hardly been hitherto sufficiently recognized — that of the congruity of the debateable passage with the ἦθος of the speaker, a point in which our feeling of Homeric character is often a safer guide than grammarian scruples; and on this ground I have endeavoured here and there to vindicate — with what success the reader must judge — passages which have laboured under, I think, unjust suspicion hitherto (68).

XL. The ancient critics who believed in the separate authorship of the Iliad and Odyssey obtained the name of χωρίζοντες, as “separating” what had by the voice of previous tradition been pronounced one. Among modern critics not only has this view been held, but the substance of each poem has been believed to consist of a patchwork, or cento of epic scraps, which had accumulated round two great centres of heroic song. Thus Lachmann (69) has divided the Iliad into sixteen such fragments. Minute differences of word-forms, phrases, and grammatical manner, as also of costume, religion, moral tone and sentiment, have been relied on in support of these views, while the grand argument

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Many passages must be left doubtful, some may be settled by the ethical test.

Ancient χωρίζοντες and their modern imitators. The notion of a number of detached poems coalescing into an epic whole, is against probability.

68 See the notes on α. 356—9, δ. 353 and App. E. 8 (3) note **, δ. 511.

69 In the Proceedings of the Berlin Academy for 1843 an article of his wishes to reckon the wounding of Agamemnon, Diomedes and Odysseus as prior to the sending the embassy to Achilles, in the conception of the poet of book XIX. He builds this on the word χθίζον in T. 141, 195, which is precisely one of the inaccuracies referred to p. ix. *sup.* as characterizing a long unwritten poem.

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and is refuted by
the unity of the
greater charac-
ters.

in favour of unity, which arises from the ethical individuality of each character, not only throughout each poem, but wherever the same character appears in the two poems, has been overlooked. Of such critics it may be said that they *verborum minutiis rerum frangunt pondera*. But before touching on this it may be remarked, that the Iliad and the Odyssey are the sole survivors of a wide circle of poems of which the rest have perished. How late those others survived is in most cases doubtful; but some of those ascribed to Homer came down certainly to the age of Aristotle; one of them, or a large portion of it, to that of Pausanias. In course of time these also perished, but the Iliad and the Odyssey survive and seem imperishable. This alone is a strong presumption in favour of their superior merit. Neither the ancient nor the modern world would let them die. But they let everything else of similar pretension die. Surely then it is unlikely that such a robust vitality as these poems exhibit could have been derived from such a fortuitous concurrence of epic atoms as the critics of that persuasion (70) believe. It is easy to believe in one mind of towering grandeur, and in its creations as permanent, while those of others perished. It is not easy to believe in ten or a dozen such; it is not *so* easy to believe in two such; although as regards the question of mere duality of authorship, the argument has less weight. Again, it is not easy to believe that ten or a dozen bards could have so sunk all idiosyncrasy as, when united, to appear one (71).

70 In France the notion that the Odyssey and Iliad were each a congeries of poems was first started circa 1720 by Hedlin and Perrault. They were answered by Boileau and Dacier. Casaubon and Bentley (see above p.V. note 6) favoured the same view, and were alleged by Wolf (*Prolegg.* § xxvi, note 84) as his own predecessors in the theory. Vico, as Dr. Friedländer says (I. p. 2), had gone much further than either of these last, but Wolf seems not to have known of him. All these, however, hazarded the assertion merely; to Wolf belongs the merit, whatever it may be, of endeavouring to find a scientific ground for it (*ibid.* p. 4).

71 Payne Knight has given from Fabricius, who rests on Suidas and others, a list of over twenty titles of poems, said to have borne Homer's name. They are the Hymns to Apollo and other deities, the Epigrams, the Batrachomyomachia, the Contest (of Homer and Hesiod), the Goat with seven lengths of hair, the

The same character, as drawn by different hands, could not have had the coherency which we see it has. Nor would the work, so compounded, have had as much wholeness of colour and symmetry of movement as we perceive in the Homeric poems. In the first place, the more ample and powerful each such supposed genius is, the more original and self-possessed will its conceptions be, and the wider the range within which divergencies will be manifested. In the next, we must guard ourselves from viewing these poems as the first rough samples of a mere powerful genius wholly untrained. Such fully moulded forms and such versatility of adventure, by the complexity of the notions which they present, show, as has been hinted above (p. xviii), that not a few of those steps forward had already been taken by which an oral literature forms itself. We recognize an age of vast prolific power, and one which, freely imbibing the external stimulants of war, locomotion and commerce, had left very far behind that initial stage of human progress in which uniformity prevails, because minds cannot escape into diversity, until growth, pushing different ways, has developed it. Homer is not then, in my opinion, the symbol for a series of minds; but he may be viewed as the last term in a series, greater than all which had preceded it (72). But the longer the period of development

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Still Homer is in all probability the result of much previous progress.

Arachnomachia, the Geranomachia, the Psaromachia, the Cereopes, the Margites, the Epithalamia, the Epicichlides, the Amazons, the Gnomæ, the Iresione, the Capture of Æchalia, the Thebais, the Epigoni, the Cyprrian poem (Herod. III. 117), the Little Iliad, the Nosti, the Cycle (*Prolegg.* vi). The first three are extant. The Goat and five following were humorous or satirical, and of those the Margites was believed by Plato and Aristotle (*Alcib.* II. p. 147c, *Eth. Nicom.* VI. 7) to be Homer's own, and had a high reputation. Suidas ascribes it to Pigres of Colophon. The Thebais was by Pausanias esteemed next after the Il. and Ody. (*Bæot.* p. 729).

72 It is likely that the Iliad from its more highly episodic character contained the result of earlier poets' efforts recast and incorporated. Such are the stories of the earlier generation by Glaucus, Phoenix and Nestor (Z. 152 foll., I. 529 foll., A. 671 foll.). It is possible also that some of the ἀεισέειαι represent what had been sung in shorter single flights before, by either Homer, or his predecessors, or both. Some of these have been urged in favour of the composite theory of the Homeric poems, as if added by a later hand. I believe the opposite to this to be the more correct way of viewing them. In the Odyssey the boar hunt of Autolycus may be viewed as a similar episode introduced at τ. 394.

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through which poetry had passed, the greater necessarily is the distance which separates the Homeric age from that of first crude poetic endeavour, where monotony of type predominates, where individuality may be supposed nearly colourless, and in which accordingly samples of different minds might match by virtue of indigenous resemblance.

The characters of Odysseus, Pallas and Menelaus (App. E. 1. 4. 8) and that of Nestor offer each an identity,

XLI. As regards the argument based on characters contained in the two poems, I must refer the reader to Appendix E, in which most of those so contained have been examined at some length. Those of Odysseus and Pallas, from their complex and multi-lateral type, are the characters most effective for the present argument. That of Menelaus is hardly less valuable for the same purpose, because, although greatly simpler, its traits are in the Iliad subdued and overshadowed, while in the Odyssey they shine out with great prominence and lustre. The conditions are so different, that the identity, if it can be established, is the more decisive. And this indeed is to a less degree observable of nearly all the characters so contained. The analysis does not yield a coincidence of ethical points, nor show us the features at the same angle of vision; but *pro re nata* foreshortened, dilated, reduced or enhanced; or changed and mellowed, as it were from sunlight to moonlight. The identity which, I think, results is the more cogent, because it is relative to the circumstances and proportioned to their demand upon the actor. There is one character, that of Nestor, whose share in the action of the Odyssey was hardly large enough for the formal notice of an Appendix, but which may be more briefly noticed here, as bearing on this point of the argument. The turn given to it in the Odyssey has a felicity and ease, which speak the master's hand. The element selected for development there is the jovial one; which, irrepressible even amidst the alarms of war, blooms out exuberantly in the "piping times of peace". How plainly the old gentleman has a will of his own, and with what emphatic heartiness, and what a flood of overbearing good-humour, it makes itself felt, has been noticed in some of the notes to book γ. and in some of the remarks

duly modified by the different circumstances of the two poems.

in App. E. 4. Yet this, although in the happiest keeping with the Nestor of the Iliad, is less broadly expressed in it. The character marches with the circumstances, just as in our acquaintance with a real person further experience corrects and completes our first impressions of what he is.

XLII. Among the external agencies which modify character as between the two poems, the most powerful is, that in the Iliad we have a number of princes banded under a chief who is *primus inter pares*. Such interaction of character as thence results is wanting in the Odyssey. Thus Odysseus in the Iliad has Diomedes as an *alter ego*, his subordinate and executive half. The few lines at the beginning of K. in which Nestor is described rousing them in the night to a council give an admirable epitome of character. Odysseus is a light sleeper, and rouses up at the voice (73), comes forth from his hut where he has slept, and, after exchanging a few words, goes in again to fetch his *shield* (74). Diomedes is a heavy sleeper, is found sleeping outside his hut with his armour and weapons at his side, is stirred up with a kick (75) and a rousing objurgation from Nestor, and at once takes his *spear*. So the sequel of the book proceeds; and so also in other passages which contain both these heroes combined, Odysseus is still the *shield* and Diomedes the *spear* (76). But in the Odyssey the two are separated, and this draws on Odysseus to be both shield and spear. But even thus, his courage is ever cool, his daring kept well

For instance, Odysseus is seconded by Diomedes in the Il. but is without him in the Ody.

This circumstance influences his character.

73 ἐξ ὕπνου ἀνέγεις Γερήνιος ἱππότα Νέστωρ
φθεγγόμενος· τὸν δ' αἴψα περὶ φρένας ἤλυθ' ἰωή. K. 138—9, cf. 148—9.

74 *ib.* 150 foll.

75 λαῖε κοδὶ κινήσας, ὠτρυνέ τε βέλκεσσι τ' ἄντην·
“ἔγρεο, Τυδείδης υἱέ· τί πάννουχον ὕπνον ἀώτεις”; *ib.* 158—9, cf. 178.

76 This is that hero's favourite and distinctive weapon, as may be seen from the many combats in which he engages. With it he wounds Apphroditē, Ares, and in the funeral games Ajax. See also the characteristic line, Θ. 111, where he says, he will not retire, ὄφρα καὶ ἔκτωρ εἴσεται εἰ καὶ ἐμὸν δόρυ μάλινται ἐν παλάμῃσιν, which same phrase Achilles borrows when, enlarging on the crippled condition of the Greek host in the persons of certain prime warriors, he says, οὐ γὰρ Τυδείδῃ Διομήδεος ἐν παλάμῃσιν μάλινται ἐγχελεῖν κ. τ. λ. Π. 74—5. Diomedes is κατ' ἐξοχήν the spearman of the host, at any rate in the absence of Achilles.

PART I in hand, and his enterprise circumspect. The act in which he comes nearest to the dare-devil gallantry of Diomedes, is his attempt to spear the monster Scylla, who, like Ares, is immortal. But would Diomedes have similarly withheld from his comrades his knowledge of the monster's haunt and habits? If not, this rather shows that when the two approach most closely there is a clearly marked zone of character which separates them.

Payne Knight's opinion as to the lower ethical standard of book χ . shown to be ill-founded.

XLIII. Payne Knight thinks the judicial severity of Odysseus upon Melanthius and the handmaids in the *Odyssey* a trait unworthy of the same character in the *Iliad*, and founds a "chorizontic" argument on this supposed inconsistency (77). But we have really no situation in the *Iliad* to furnish a test. The treatment of open enemies can never supply a standard for that of domestic traitors, especially in a servile position. The example of Roman manners as regards the open enemy, the revolted ally and the servile criminal, will occur to every one. Waiving for a moment the question of authorship, let us suppose the two poems recited to the same Greek audience. Would any Greek down to the time of Plato have felt in the execution done in book χ . a lapse below his heroic ideal? He might feel the two poems appealed in a different way to his moral feelings, but would he experience in χ . particularly a shock to his moral sensitiveness? I submit that there is no reason to think so.

77 "In fœdis istis et immanibus suppliciis quæ Ulysses et Telemachus de caprario et miseris aliquot mulierculis sumunt, iudicium limatius et liberalius desiderandum est. Bellatores suos atroces, sævos et feroces exhibuit *Iliadis* auctor; sed a frigida ea ac tarda crudelitate quæ odium duntaxat et nauseam pariat omnes abhorrent. Cæde et sanguine hostium non cruciatibus inimicorum gaudent: neque Achilles tantum vel Diomedes, sed Ulysses etiam, qualis in *Iliaco* carmine adumbratur, excelsior et generosior est animus quam ut in servos et ancillas sævierit aut tam vili et miserando sanguine ultionem vel iram placaverit" (Payne Knight *Prolegg. in Hom.* § L.). The mention of Achilles and Diomedes here suggests the remark that the atrocious treatment of the corpse of Hector by Achilles, and the butchery by Diomedes of the sleeping Rhesus and his comrades, although not strictly in *pari materia* with the conduct of Odysseus to his revolted slaves, go far to redeem it from falling below the actual Homeric standard. The former sinks below the ideal of the poet himself, as shown by the interposition of the gods to stay the outrage on humanity, and especially by the line *καφὴν γὰρ δὴ γαίαν ἀνιέζει μενεάων* Ω. 54.

And if this be true, why are we to tax the poet for a moral standard so far transcending that of his audience, and really borrowed not from the Iliad but from Christianity? I cannot think that such a topic would ever have crossed the mind of any of the *χαρῖσιντες* of the heathen world. But I believe that the mistake has partly arisen from the objector not observing that the aspect of Odysseus in this scene, long foreseen and prepared for, and allying might at last with right, proceeds in a course of measured and graduated retribution (78). The suitors perish as becomes Achæan nobles, the female slaves are denied an honorable (*καθαρός*) end and strangled, the renegade caught in overt treachery is hacked to death. We may surely compare the penalties of the mediæval and Elizabethan English law of treason and the studied atrocities of executions in ante-revolutionary France. How long is it since the world grew so tender-hearted as to let simple death suffice for the highest penalties, that we should assume the manners of the Iliad to include that degree of clemency?

XLIV. The conduct and bearing of Pallas upon the plot is, I believe, thought by some too widely different in the Iliad and Odyssey. In the former it is said, she appears as the fellow-combatant of the hero whom she befriends, and in the latter as his familiar spirit. This opinion is, I believe, based on the prominence with which every reader recalls the magnificent *ἀριστέρα* of Diomedes and the formidable figure which the Amazon goddess there makes. That is suited to the warlike *ἦθος* of the poem: at the same time, however, it is an extreme case, and even in the Iliad itself is necessarily exceptional. To have kept her in that degree of predominance would have overwhelmed the life of the battle-pieces in that poem, and robbed them of their human interest by theurgic intervention (79).

The bearing of the goddess Pallas in the two poems has none other than a circumstantial difference.

78 See some remarks in App. E. i. (14) to a similar purport, but which were written before reading the remarks of Payne Knight.

79 Compare some remarks on her function in the *μυησιγέφορονία* in App. E. 4 (8). We do not feel this so much in book E. because the hostile presence of Ares on the Trojan side restores the balance; and so in the combat of Hephæstus with the river Xanthus in Φ.

PREFACE.

PART I As regards her other appearances in the Iliad, the mode in which she acts upon Pandarus in *A.* 86 foll. is so precisely similar to her repeated interferences under various *eidola* in the Odyssey, that, assuming the priority of the former poem, it may be said to be the precedent which they follow. Her action upon Odysseus in *B.* 169 foll., and previously upon Achilles in *A.* 197 foll., is very similar to her confidential communications with Odysseus in *v.* 288 foll. and in *π.* 157 foll., in a disguise which she readily abandons, or which he easily penetrates. Her action against Hector in *X.* 214 foll., complicated as it is with an appearance undisguised to Achilles, and again under an eidolon to Hector, contains at any rate the germ of her operation against the suitors in *χ.* 205, 256, 273, 297. Her greater familiarity with the hero in the Odyssey may be accounted for by her avowed preference for him, and by his greater isolation there. Nor is it disproportioned to their respective characters, that she should appear to Diomedes as his fellow-combatant, and to Odysseus chiefly as his politic counsellor.

Certain objections are examined founded partly on the language,

XLV. As regards the variation stated by Payne Knight in the forms of certain words in the Odyssey from the same as found in the Iliad, such as

in Odyssey

in Iliad

νώνυμος

νώνυμνος

θέσπις

θεσπέσιος

ἀγρότης

ἀγροιώτης

ἦοῦς

ἦος

δόατο

δοάσσατο

κλοι

κρέα

} monosyllables

τεθνεῶς, πεπτεῶς etc.

τεθνηῶς, πεπτηῶς etc.

γραιή, γρηῦς, γρηῦς

γεραιή:

it may be noticed that *νώνυμος* comes directly from *ὄνομα*, which, with the forms *ὀνομάζω ὀνόμαστος*, shows that it is the -*νος* of *νώνυμνος*, which is accretive rather than the -*μος* of *νώνυμος* which is defective; *θέσπις*, as Col. Mure remarks (80), is shown similarly by *θεσπιδαῆς*

to be as primitive as *θεσπέσιος*, or rather more so; *ἄγροιώτης*, or rather its plur. *-ῶται*, occurs in both poems; *ἄγροται* is a noun *ἄπαξ εἰρημένον* in π. 218. The former word is adjectival, and means rustic or even clownish, as shown by some such word as *βουκόλοι*, *ἄνερες*, *λαοί*, and the like, being always introduced with it (81), and by the line φ. 85 *νήπιωι, ἄγροῖωται, ἐφημέρια φρονέοντες*, where we have three adjectives or adjectival clauses, all bearing a reproachful sense. As regards *κίλοι*, the argument depends firstly on the rejection of *Α. 705* as spurious, secondly on *ἴσης*, which follows, having the digamma (82). The only passage apparently favourable to *κρέα* being a monosyllable is ι. 347, where the α final may probably be lost by hypermetral elision. For its general quantity see note on γ. 33. *ῥοῦς* (83) is common to both poems, so are *τεθνηῶς* and *πεπτεῶς*, *τεθνηῶς* and *πεπτηῶς* (84), not to mention *τεθνηῶς* and the variation *-ότος -ῶτος* etc. in the case-forms; on *δῶατο* see note at ξ. 242, where Wolf's reading *δέατ'*, confirmed by Buttmann, *Lexil.* 38, is to be preferred. *γραίης* in α. 438 is a *ἄπαξ εἰρημένον*, but *Γραῖαν* in B. 498 occurs as a nom. prop., *γρηῖ* is not peculiarly Odyssean, witness Γ. 386, *γεραιῶς* is common to both poems (85). He further objects that *ἐπὴν* = *ἐπεὶ ἂν* is found not unfrequently followed by indic. in the *Odyssey*, but never so in the *Iliad*. He cites, however,

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especially on the comparative prevalence of open or closed forms,

81 *Α. 549, 676, Ο. 272, λ. 292.*

82 I am inclined to think that the digamma is inconstant in *ἴσος*, and that *κίλοι* is dissyll. in ι. 42, 549.

83 Θ. 470, 508, 525, μ. 3, ν. 94; cf. *Ἀητοῦς* in *Α. 9.*

84 *Ρ. 402, φ. 84, Ρ. 435, ο. 23, ξ. 354, ζ. 384, 362, Φ. 503, ξ. 474, ζ. 384.*

85 A vast number of close and open, short and long, etc. forms in the two poems might be raked together, which occur with sufficient promiscuousness in both, but it is likely a close sifter might detect some confined by mere chance to either: such are *κλισιάων κλισιών*, *Βορέας Βορέω*, *κύσι κύνεσι*, but *δάκρυσι* not *δακρύεσι*, contrariwise *ἡρώεσι* not *ἡρωσι*, *μείζονα μείζω*, *μείζονες μείζονε*, *κυκτώνα κυκτώ*, *δῶμα* and *δῶ*, *θύγατρες θυγατέρες*, *δυσαίων δυσαέος*, *κρείων κρεῶν*, *γέλων γέλον*, *δίεσι* and *δεσι*, *καρήατος κάρητος* *κράατι κρατὸς*, *πολύς πολλὸς πολὺς*; cf. also *βαθύρροον* Φ. 8 with *χειμάρροον* *Α. 493*; *θεοί* is a monosyllable only in *Α. 18*; besides the forms in *-οιο* and *-οι*, case-forms in *-φι* represent *-ου -φ -ης -η*, and we have a large variety in forms of pronouns and their possessives. It would be a work of some time to complete the list. But when complete it might be easily matched alike from Chaucer and from Shakespeare.

PART I no instances, and I have not been able to find any such. Crusius notices none such, nor does Jelf or Donaldson. I believe the fact to be, that it is followed several times by optat., and more frequently by subjunct., in either poem. His objection, that Hermes is nowhere the messenger of Olympus in the Iliad, has been abundantly answered by Col. Mure⁽⁸⁶⁾ and by Mr. Gladstone⁽⁸⁷⁾. His objection, that in the Iliad Poseidon has no trident, is singularly inapposite, for we find no proper function of the sea-god in him there. He is there, as it were, a "fish out of water"; but in the Odyssey he shivers the rock, and rouses the tempest⁽⁸⁸⁾. The alleged inconsistency is a nice observance of propriety of costume. He objects that Delos is not mentioned as sacred to Apollo in the Iliad, the fact being that it is not mentioned at all, and only once in the Odyssey, and there as part of a traveller's reminiscence. Similarly Cilla is only mentioned as sacred to Apollo once in the Iliad⁽⁸⁹⁾, and nowhere in the Odyssey. Equally feeble is the objection that Theseus is mentioned as a hero in the Odyssey only. This assumes *A.* 265 to be an interpolation. Be it so; why may not then *λ.* 322—5 and 631 be likewise interpolations? But the objection assumes that a poet's mythological lore is to be equally exhibited in each of his works, and no god or hero named in one who is not also named in the other. If this principle were applied to Milton's *Paradise Lost* and *Regained* (90), what havoc it would make of the

partly on themy-
thological func-
tions of deities,

86 Mure II. App. B 3.

87 Gladst. II. iii. 239—41.

88 *δ.* 506—7, *ε.* 291—2. It may be asked why has not Poseidon his trident when he shakes earth to her centre in *T.* 54 foll.? And must we not understand it when he is matched, otherwise weaponless, against Phœbus in *Φ.* 436 foll.? But even in the *Ody.*, *e. g.* in *ν.* 163, where it would seem proper, Poseidon has not *always* the trident; and perhaps the weapon used familiarly upon tunnies and lampreys would have been ridiculous in a *θρῶαζλα*. In Virgil's time the trident had become as purely conventional as it is to us now; hence he without scruple introduces, in *Æn.* II. 610—1, Neptune on shore digging up the walls of Troy with it.

89 In *A.* 38 the prayer of Chryses, recurring in 452.

90 It is remarkable how Milton, in the first half of his greater poem, inclines to the Ptolemæan, and in the latter half to the Copernican theory in his celestial machinery; which ought on "chorizontic" principles to imply duality of authorship. This was pointed out to me by Mr. H. James, V. P. of the Normal College, Cheltenham.

poet's allusions! As regards another objection, the absence of the oracular terms *χρῆτων, χρησόμενος*, found in the *Odyssey*, from the *Iliad*, it may be answered that in the latter the Greeks are fast bound to one spot and have their soothsayer, Calchas, with them. Their fortunes on the voyage are most briefly alluded to, their previous home-life hardly at all. The same god, however, who in the *Odyssey* gives oracles, inspires the soothsayer in the *Iliad*. Surely, under circumstances so different there is no room for the negative argument, even if we may not rather on general grounds claim a confirmation.

XLVI. Payne Knight also traces a development in the *Odyssey* of the social state and arts of life beyond that of the *Iliad*. The word *θής, θητεύω*, is said to indicate a class unknown to the *Iliad*, and not fitting into the frame of society there. Such objections forget that what we have there is life in a camp with an occasional glimpse of a palace interior in Troy. Of civic life in Troy there is little or nothing, and even the houses mentioned are all those of princes. How is it possible that a scene so circumscribed should afford scope for all the relations of social life to be stated? Take as an illustration the question of slaves: the word *δοῦλος* does not occur, *δμῶς* once only in *Il.* (*T.* 333), in a line which could well be spared, and which is in fact no statement of events at Troy, but a *retrospect of home-life* by the bereaved Achilles; the word *ἀνδράποδον* also once occurs (*H.* 475) in a passage describing various articles of barter; and here again the line could be detached without being missed, and has been suspected by Thiersch (91) and others before him for the sake of the word. There remains then but one undoubted passage in the *Iliad*, in which a slave of the male sex is spoken of, against over 30 times mention of it in the *Odyssey*. The isolated mention in the home-picture in question supplies exactly the key to the difficulty, and shows that the social state of the *Iliad* is exceptional, and that *therefore* it is that *δμῶς* occurs once only, and *θής* not at all. For the same reason there is no

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partly on the mention of oracles or the silence concerning them,

and partly on the social state and comparative progress in the arts of life, shown in either poem.

The social state is incompletely shown in the *Iliad*;

PART I *λέσχη* in the *Iliad*. As regards the arts of peace what Payne Knight says is very likely to be true; on the contrary, as regards the arts of war, the opposite is the case. We might not, save for the *Iliad*, have supposed the Greeks of the period capable of orderly marshalling a host of men (92), of enclosing and fortifying a camp with a rampart, turrets, a foss and palisades (93), of the curious metallic combinations described in the armour of Agamemnon (94), or of contrivances for keeping a fleet of ships, drawn up on the beach for a long time, ready for instant launching by troughs and props (95). The first two examples of arts which he selects are both trivial and doubtful. He says, the strings of the lyre are in the *Iliad* of flax, and in the *Odyssey* of gut. Assuming that to be the meaning of the passage, it is certainly open to question, whether the twisting fibres of flax into a chord be not on the contrary a mark of further civilization than the use of the intestine of an animal. Further, both inventions might have been in use at once, as are hempen and chain cables in modern ships. But one cannot but question the whimsical criticism which makes a string twisted of flax, a vegetable fibre, a proof of priority in the *Iliad*, and the cable (96) twisted of *βύβλος*, another vegetable fibre, a mark of posteriority in the *Odyssey*. But the meaning assigned is at best questionable. The words *λίνον δ' ὑπὸ καλὸν αἶειδεν* having been, as the objector admits, taken to mean something very different (97). As regards the *κόλλωψ* (98), or peg (?) for tightening the strings, some such

whereas all that relates to war appears there highly developed.

Arguments founded on the mention of certain artistic appliances,

examined in detail.

92 *A.* 297 foll., 447—9. 93 *H.* 436—41. 94 *A.* 19 foll. 95 *A.* 486, *B.* 153.

96 As regards this objection, it should be noticed that the word for cable in the same passage (*ῥακλον* φ. 390—1) is peculiar in this sense — and indeed in the singular in any sense — to the *Od.* Obviously this is to be referred to the special scope of the poem. And, indeed, one might make from the details given of the build and rigging of ships, and of the interior of a palace, a long list of *Odyssean* words.

97 “Haud me effugit viros doctos *λίνον* istud pro cantiunculâ quâdam habuisse” (*Prolegg.* xlvii, note 2). This was Aristarchus’ view, Zenodotus preferred that of Payne Knight. Two Scholl. on *Σ.* 570 explain flax as used because, the song being there a hymn to a god, the gut was unsuited to the sacred occasion — evidently regarding the use of the two as contemporaneous.

98 Volkmann p. 120 contends for a different sense of *κόλλωψ*, “non est ver-

contrivance must have been in use from a very early period of the lyrist's art, since they would always be liable to stretch. His other instance is that of columns in a palace interior, mentioned only in the *Odyssey*. But it is there only that such an interior comes in for description, and the spaces assumed as inclosed in the *Iliad* make it difficult to understand how without columns the mass could have stood. His next objection is founded on the epithet ἀψόρροος applied to the ocean, "returning upon itself", or "circumfluous", alleged as occurring only in the *Odyssey*, and betokening there a further advance of geography and navigation. But it is surely puerile to talk of any such advance as would have discovered in fact that the continental mass was really surrounded on all sides by water. The notion must be taken as one of poetical conjecture only. Let us, however, waive this and allow with Payne Knight, *Σ.* 399, in which the word occurs, to be spurious. Yet we have two passages in the same book *Σ.* (99) which confirm the notion as in the poet's mind. The one is 485—9, where "all the constellations which encircle heaven", save the Bear, are mentioned as setting in the ocean-stream. How is the conception possible, if that stream be not regarded as ἀψόρροος in fact? The other is 479—80, cf. 607—8, in which the ocean-stream is made to run round the rim which encompasses the shield. The rim runs round (περὶ) the shield, the stream goes along (παρὰ) the rim. The obvious inference is surely that the poet's idea is that of a stream ἀψόρροος, and thus the argument against the word collapses. The next objection, that certain methods of fowling and fishing⁽¹⁰⁰⁾ are also found men-

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Argument
founded on the
epithet ἀψόρ-
ροος;

shown to be in-
conclusive;

ticillum quo chordæ intenduntur et remittuntur, sed *jugum*, der *Steg*, quod recentiores κόλλαρος vocant". Crusius does not support this.

99 It should be mentioned that Payne Knight protests (xi—xvii) against Heyne's (*Exc. III. ad E.*) condemnation, following Zenodotus, of the whole shield-passage as post-Homeric. Surely then the amount of metallurgy involved in it, is such a step in advance, as throws all the art-knowledge of the *Odyssey* very far into the shade; and this without assuming that metallurgic skill could then actually compass such group-casting as the shield implies.

100 As regards fowling, it is very doubtful whether the birds are not rather mentioned as pursuing the chase for themselves; see Mure's remarks (II. Append. C. p. 492): as regards fishing, Payne Knight consistently rejects *E.* 487—92, a si-

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as also those on
certain arts men-
tioned in similes.

tioned only in the *Odyssey*, may surely be met by the general reply, that the war-scenes of the larger poem afford no scope for such things, and that in similes, in which alone they occur in the *Odyssey*, a poet's choice to use or to omit any particular image is surely free. On the other hand, we have in similes in the *Iliad* the method of irrigation alluded to, and the purple-staining of ivory by the Mæonian woman, of neither of which the *Odyssey* yields any trace.

Beyond their
own inconclu-
siveness, these
objections are
overbalanced by
the ethical ar-
gument; and the

XLVII. These are the arguments of Payne Knight for separate authorship and such answers to them perhaps as can be given. But indeed all special answer is superfluous, when they are weighed in the balance against the grave argument for unity based on the ethical oneness of each character found in the two poems: for all such arguments hang in the fringe of the garment merely, but these figures are indissolubly inwoven in the woof and warp of the fabric itself. With the arguments to a similar purport once urged by Nietzsche it is needless to meddle, since he himself lived to own their insufficiency, and became a convert to the belief in the unity (101). It must be allowed that a far larger array of examples would be needed than those here reviewed to establish the conclusion aimed at, and that the force of those few which have been advanced, is too far invalidated by others alleged *per contra*, for us to view it as established. And after all, there is nothing either in the vocabulary (102) used or in the

mile in which the net (*ἄψιδι λίνου*) is spoken of, as interpolated. Why the two similes in γ. 302-6 and 383-9 may not be equally interpolations, I cannot see. In them alone are these methods spoken of. One or two such facts may be found not unfrequently in contemporaries. Thus the ages of Shakspeare and Ben Jonson largely overlap, and yet while the latter mentions the familiar use of tobacco, the former never once alludes to it.

101 See Mure pref. p. vi, who refers to Nietzsche's *Sagenpoesie der Griechen*.

102 There are some excellent remarks on the words which occur exclusively in either poem in Friedländer (II), who observes that by far the greater part of them are due to the object or person introduced into the one poem, whereas, either by chance or by the nature of the circumstances, occasions for their employment are wanting in the other (pp. 795-6). On p. 812-4 he gives several lists of such words. Thus *ἰβεβεννός*, *λοιγός*, *νηπύτιος*, *νηπύλαχος*, *ἐκπηλιάσιος*, *ἀγακλεής*, *ἀλεγιζω*, *κυδιόω*, *ἄνδιχα*, *διάνδιχα*, *περιδαίδω*, *ἐάνος* (*εἰάνος*), *εἰθαρε*, *τύννη*, *ὑπαιθα*, and *χραισιμία*, are noted as *Iliadic* words; forms related to some

things mentioned, even if we allow the objections the full force which the objector ascribes to them, beyond such a degree of progress as may fall within the life of an individual man. As regards language, our own during the reign of Elizabeth⁽¹⁰³⁾ probably underwent a greater change than the closest sifting could discover in the *Odyssey* as compared with the *Iliad*. As regards things, compare the state of the arts of life in Europe wherever a busy and lively period has succeeded one of standstill, Italy before and during the period of the Medici, our own country during and after the Lancastrian civil wars, and a development, proportionate to any conceivable as belonging to the period between the *Iliad* and the *Odyssey*, may readily be found. And certainly, if the unity and personality of Homer be allowed, there can be no reason for assuming the period which produced him to have been in itself a stagnant one.

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ulmost which they prove is such a degree of progress as is compatible with the development of society in a single generation rapidly transitional.

of these and common to both poems being *ἔρεβος* and *ἔρεμνός*, *νήπιος*, *ἀγκλιυτός* and *ἀγκλιευτός*, *ἀλέγω*, *κῦθος*, *κῦθρος*, *κύθιστος*, *κυθαίνω*, *δίχα*, *δεῖδω*. Again *χοήματα*, *ἐξῆς*, *ἀσπαστός*, *ἱππήλατος*, *ἀλεγύνω*, *ἔλπις*, *ἐλπωρή*, *πινυτός*, *ἀλαός*, *ἀλαώω*, *ἄπτερος*, *ἐπηετανός*, *κάλλιμος*, *περιμνηχανόομαι*, are noted as *Odyssean*, and related forms common to both are *ἐξείης*, *ἀσπασίος*, *ἔλπω*, *ἔλπομαι*, *ἀλαοσκοπή*, *μνηχανόομαι*. He remarks that two of the *Iliadic* class are certainly striking, viz. those remarked upon by Buttmann, *ἱάνος* and *χραιομέω*, and that two others, *λοιγός* and *χοήματα*, although in his opinion referable to the distinct subject matter treated of, may appear to some critics to present a proof of a distinct usage. As regards *χοήματα*, the promiscuous use of it with the *Iliadic* *κτῆματα* in *Ody.* (π. 384, 389) goes far to negative any such presumption. But we may surely ask, does not human speech progress in one generation with much more startling increments than these, even if none of those given in the above lists were accounted for by the difference of tenor and subject in the poems? Dr. F. (I, p. vii) has also quoted from Lachmann some striking remarks on the mere casual use or disuse of words highly familiar in everyday style. He adds (II. 796) that such words as are peculiarly *Iliadic* or *Odyssean* are mostly nouns and adjectives, rarely verbs, and still more rarely words of other classes, "which alone might suggest that the ground of the peculiarity lay, not in distinctness of vernacular but in that of subject-matter". See on the other hand Volkmann, pp. 121 foll., on words "*quæ nullâ . . . rei novitate excusantur, multo majorem igitur novæ originis suspicionem necessario movent*". He alleges as such in the *Ody.* 7 nouns, 18 or 19 adjectives, and 8 verbs. Volkmann views the later origin of the last six books of the *Iliad*, and of the eighth and eleventh books of the *Ody.* as established beyond a doubt (p. 120). How the *Iliad* could possibly have ended with the *ὀκλοποιία* of Σ. he does not explain. If any book of the poem leaves us expecting a sequel, Σ. surely does.

103 See Latham's *English Language* I, p. 318 (4th edition).

PART II.

ANCIENT EDITORS AND COMMENTATORS.

XLVIII. As regards attention early paid to the study of Homer and works meant to assist it, although their critical pretensions are very doubtful, the following sketch may suffice.

Theagenes of Rhegium was a younger contemporary of Pisistratus, and is mentioned as "the first who wrote concerning Homer"⁽¹⁾. He is said to have had recourse to allegory in explaining the poet. That such a work should have found acceptance so early, seems to forbid the notion that Homer was up to the Pisistratid period only known as a loose collection of ballad pieces. The writings of Theagenes, no doubt, were known to the Alexandrine school; see Mure vol. IV p. 95. Fabric. I. pp. 367—8. Schol. Aristoph. *Av.* 823.

Anaxagoras the philosopher seems first to have unfolded the ethical character of the Homeric poetry, as being *περὶ ἀρετῆς καὶ δικαιοσύνης* (Diog. Laert. II. 11).

Euripides, the father of the poet, unless it were some other of the same name, is said to have revised Homer (Fabric. *ibid* p. 362).

Stesimbrotus of Thasos and Metrodorus of Lampsacus⁽²⁾ also wrote on Homer. Metrodorus is said by Diog. Laert. (*ub. sup.*) to have applied to the Homeric mythology explanations of physical phenomena. He also is said to have disbelieved the historical existence of the Homeric personages, and to have viewed them as introduced for the sake of the interest of the story (*χάριν οἰκονομίας*). With these may be joined Hippias of Thasos, mentioned by Aristotle in the *Poetics* (cap. xxv. §. 8 ap. Fabric.) as having solved Homeric difficulties, and Glaucon, perhaps an Athenian. All these appear to have been rhapsodists, and to have belonged to about the middle of the 5th century B.C.: the first was a contemporary of Pericles, and was the teacher of

¹ Schol. Ven. B. on *T.* 67; whether that on *A.* 381 speaks of the same man is not clear.

² Plato, *Ion* 530 D.

Antimachus (3) of Colophon, poet and grammarian, whose editions of Homer, or one of them, furnished matter for *excerpta* to the Scholl. Ven. and L, on *A.* 423, 598, *N.* 59, *Φ.* 397, 607 *et al.* Eustathius also cites him as an interpreter of the poet. His age was 404 B. C. (Fabric. *ibid.* pp. 358, 360—1). He and Stesimbrotus are said to have treated “de carmine, genere et tempore Homeri” (Tatian ap. Fabric. II. p. 358). As Aristotle revised the *Iliad* for Alexander, so did Callisthenes his disciple, and Anaxarchus, the *Odyssey* (Fabric. I. p. 357) (4).

Aratus, the poet of the *Phænomena*, and Rhianus, an epic poet of note in his day, although later than Zenodotus, yet as external to the Alexandrine School, may find a place here. The former edited the *Odyssey*, and his *διόρθωσις* is among the works cited by Suidas. He is said to have attached himself to Antiochus Soter, king of Syria, who urged him to undertake the *Iliad* also. Wolf thinks that, on his declining it, Rhianus accepted the task (*Prolegg.* § xLi). This edition (*ἡ Πιανού* or *κατὰ Πιανόν*) is often cited by the Scholl. as an authority for readings in the *Ody.* also, showing that his labours extended to both poems. Fabric. (*ub. sup.* p. 357) mentions a tradition that Aratus edited the *Iliad* also, being led to do so from its having been “corrupted (*λελυμάνθαι*) by many”.

Chamæleon of Heraclea was a personal pupil of Aristotle, contemporary with Heraclides Ponticus (5), against whom he charged a literary larceny in purloining (which may perhaps mean plagiarizing from) a work of his on Homer and Hesiod (Fabric. I. p. 508). His name is introduced here for the same reason as that of Aratus, and on the same ground stands the following name.

Chrysippus, the Stoic philosopher, b. 280 B. C. (Smith's *Dict. Biogr.*),

3 Wolf. *Prolegg.* § xl. appears to have at one time supposed that the grammarian was a distinct person from the poet of this name, but to have been convinced by the further light thrown by the Schol. Ven. Yet Fabricius (*ub. sup.* p. 359) puts it as if Wolf had maintained the affirmative, and Villoison had doubted. Suidas identifies them.

4 Antimachus' own poetry is said to have shown a vigorous style and much power of expression, but to have been wanting in suavity and ease. Proclus, commenting on Plato, (*Timæus* I p. 28) has a statement that Plato preferred his poems to those of Chærilus then highly popular. Some say that the specimen of prolixity censured in Hor. *A. P.* 136, commencing “reditum Diomedis ab interitu Meleagri”, was really borrowed from a *Thebais* which he composed under the influence of Homeric study. Aristotle (*Rhet.* iii. 6) cites from him an example of purely negative poetical description. Over a hundred fragments of Antimachus are given in the *Script. Græc. Biblioth.* Paris 1840.

5 The elder, not the one mentioned in this list *inf.*

wrote also on poetry and criticism in which he incidentally illustrated many passages of Homer. He is censured by Plutarch (*de audiendis poetis* p. 31) as a frigid interpreter. He is cited by the Scholl. Ven. on *N.* 41 and on *Φ.* 483, where the remark ascribed to him justifies Plutarch's censure.

XLIX. From Villosion's *Anecdota Græca* and his *Prolegg. in Il. ad fidem Cod. Ven.* the following brief summary of the sources of ancient criticism, chiefly Alexandrine, has been drawn. We find mentioned there the very ancient and now lost editions of Homer obtained from Chian, Cyprian, Cretan, Argolic, Sinopic and Massiliotic sources, the edition of Aristotle(6) of the *Iliad* only, the two editions of Aristarchus, the two of Antimachus, those of Zenodotus, Aristophanes of Byzantium, Callistratus, Rhianus, Sosigenes, Philemon of Crete, Antiphanes etc. The "Cyclic" (κυκλική) is the title of an ed. which embraced the *Il.* and *Ody.* as part of the poems known as the κύκλος, or viewed them as forming members of that series (Schol. Harl. on *π.* 195, Lehrs p. 30). The Æolian (Αιολική or Αιολίς), and that known as the "museum" ed. (ἡ ἐκ τοῦ μουσείου), i. e. kept in the temple of the Muses adjoining the Alex. library, are known from other Scholl. (on *ξ.* 280, 331, *σ.* 98, *ξ.* 204). The class, named from localities, are included in the class labelled, probably, in the Alexandrine library, as αἱ ἀπὸ τῶν πόλεων, the latter in that distinguished as αἱ κατ' ἀνδρά. Wolf has denied(7) that the former

6 Called also that ἐκ τοῦ κέρας, from the casket, literally "hollow reed", in which Alexander the Great, for whose use the poem had been revised by his great master, carried it with him. The casket was really one of the most precious amongst the personal spoils of Darius whose unguents it had held. Wolf refuses to allow that any reading ascribed to Aristotle belongs to this revise. The point is one which can never be proved. But it ought to be remembered that when Aristotle cites Homer, he cites a work on which he himself bestowed literary care; see Schol. Ven. on *B.* 73, 447, *Φ.* 252, 455, where readings etc. of his are mentioned. His ed. as well as the Sinopian and the Massiliotic had been previously known by name from Eustath., the others are mentioned from the Schol. Venet. and Lips. (Wolf *Prolegg.* § xxxix and XL, p. clxxxiii, note 46). Athenæus, lib. XIV. p. 620, has a tradition to a similar purport regarding Cassander, King of Macedonia, οὕτως ἦν φιλόμνηρος ὥς διὰ στόματος ἔχειν τῶν ἐπῶν τὰ πολλὰ· καὶ ἱλιάς ἦν αὐτῷ καὶ Ὀδυσσεύς ἰδίως γεγραμμένοι. But this implies admiration for the poet rather than critical skill applied to his text. Villosion *Prolegg. in Il.* p. xxvi.

7 "Publico jussu illas factas esse vel servatas publice, cave cuiquam ante credas, quam probabili argumento demonstratum fuerit, ejusmodi instituta olim in civitatibus Græciæ obtinuisse, quæ res, meo quidem judicio, non cadit in ista tempora." *Prolegg.* § xxxix. On the other hand Villosion, *Prolegg. in Il.* p. xxiii, views these as "editiones quas curaverant nonnullæ civitates"; and p. xxxvi in-

designation means anything more than that the librarians at Alexandria named them from the places whence they had come, and in particular, that they were in any sense public copies, which the civic authorities had caused to be prepared for the use of their citizens. In spite of Wolf's denial the fact seems to me highly probable, as well as more agreeable to the variety of phraseology in which the designation is couched: and Colonel Mure has expressed the same opinion. For we have not only *αὐτὰ ἀπὸ πόλεων*, and *ἔναι τῶν κατὰ πόλεις*, but *αὐτὰ διὰ τῶν πόλεων* and *αἱ πολιτικάί*(8). The remarkable blank which we find in place of the name of Athens among these cities, is most easily explained by supposing, with Ritschl and Mr. Gladstone, that the Athenian recension had obtained the authority of a vulgate text, generally received in Greece central, to the standard of which those of the other outlying cities named might be referred(9).

L. This view has at any rate the advantage of systematizing what little we know. The supposed parallel designation adduced by Wolf, *τὰ ἐκ πλοίων*, applied to writings brought by ship to Alexandria and returned in copy to their owners by the same, while the archetypes were deposited in its library, rather makes against his hypothesis; for probably nearly all those designated *ἀπὸ τῶν πόλεων* also came

telligo editiones publice servatas vel publico jussu a quibusdam civitatibus factas. Payne Knight objects to this that he does not see how a city could discharge editorial functions, or how municipal decrees could deal with doubtful readings (§ xxxiv). But surely such a body could appoint a curator and sanction his acts.

8 These phrases seem to imply some action of the *πόλεις* in reference to them, and some definite relation in which they stood to the *πόλεις*. Nor is it easy to see why they should have been thus named as recensions, as if in contradistinction to those which rested on individual authority, unless some corresponding authority, on grounds connected with the *πόλις* itself, had been ascribed to them. This probability is further strengthened by the known fact that at Athens and at Sparta the Homeric poems had been cared for by the state as early as the times of Solon, Pisistratus and (in the sense explained XXXIV *sup.*) Lycurgus; and by the credible statement that Pisistratus used written copies, and by means of them and the aid of the judgment of learned men either added or restored to them order and unity, which amounts to a public editorial care, however crude and tentative. That what was done at Athens and Sparta should have been done at least as early in some of those cities which claimed Homer for their countryman, as Chios, is more likely than not; especially in those which were the seats of public rhapsodic contests; and that it should have been omitted for the four centuries which elapsed between Pisistratus and Zenodotus is unlikely.

9 As cited by Grote vol. I. pt. I. ch. xxi. p. 538 note. Gladst. vol. I. p. 63. This seems to me to be more likely than the inference of Payne Knight regarding this recension — *cujus apud veteres hand magnam fuisse auctoritatem, e grammaticorum silentio colligere licet* (*Prolegg.* § xxxii).

by ship. Those MSS. *ἐκ τῶν πλοίων* were so called, it seems, not because their source could not be ascertained, but because it was not worth-while more specially to distinguish them. The inference is that in the case of those from "cities" it *was* worth-while. And why should it have been worth-while, unless their character as *πολιτικά* had entered into the question of their authority? — A view the more likely, since they are not merely so classed as writings or copies, (*βιβλία, γράμματα, ἀντίγραφα*), but (*teste* Wolf himself *l. c.*) as *διορθώσεις* "revised" or "corrected editions" (10). At any rate it would have sufficed on the other supposition to have merely classed them as from "cities", whereas we find beyond this the individual cities named. And this is further confirmed from our finding that the copies were rated as of more or less critical value, just as we reckon Aldine or Elzivir editions now. The epithets which show this are *αἱ ἄλλαι σχεδὸν πᾶσαι διορθώσεις* as opposed to *αἱ Ἀριστάρχου, αἱ χαριέστεραι*, of "higher merit"; and again, the threefold classification of *αἱ κοιναὶ* the "common, uncorrected" editions (11), *αἱ μέτριοι*, those "of mediocrity", *αἱ εἰκαιότεραι* the "more correct".

LI. Of the "men" from whom the recensions *κατ' ἀνδρας* (12) were designated, many of whom exercised a permanent influence over the Homeric text, it is worth-while to give a brief account. Those here mentioned may be arranged in three classes (i), (ii), (iii), one of which numerals is prefixed to each name. (i) consists of those who were editors of revisions of the poems or either of them, or of commentaries upon them. (ii) of those who furnished incidental illustration, or wrote on special points of grammar, or were occupied in departments of Homeric study. (iii) of those who applied themselves to excerption and compilation of the materials contributed by those of (i) and (ii). After the first three or four great names, (i) and (ii) will be found interspersed, while (iii) for our present purpose begins with Porphyry.

10 So Payne Knight, "Wolfii autem sententiæ vocabula *ἐκδόσεις* et *διορθώσεις*, quibus vetera exemplaria dignoscuntur, obstare videntur; *παράδοσις* enim non *ἐκδόσις* vel *διόρθωσις* esse ratione facta fuisset". *ibid.* § xxxv.

11 "Quæ venalia prostabant apud bibliopolas *τῶν ἐς προῶν γραφομένων βιβλίων*, quæque inquit Strabo, XIII. p. 419, ab ineptis exarabantur librariis nec postea cum aliis codicibus conferebantur". Villoison *Prolegg. in Iliad.* p. xxvi.

12 Those enumerated by Didymus are the edd. of Antimachus, Rhianus, Philetas, Zenodotus, Sosigenes, Philemon, Aristophanes, Callistratus, Crates, those of Aristarchus are of course understood. *Lehrs* p. 30; for a more complete list see XLIX *sup.*

(i) I. ZENODOTUS OF EPHEBUS

flourished circa 300 B. C., was the pupil of Philetas of Cos, who, himself an elegiac poet of some mark, contributed to Homeric criticism (Wolf *Prolegg.* § xli). He was the founder of the Alexandrine school of critics. Ptolemy Philadelphus, likewise a pupil of Philetas, made Zenodotus first curator of the Alexandrine library, and committed to him the revision of the Homeric and the other poems there, except the dramatic. He was a more daring critic than Aristophanes his pupil and successor, wholly excising passages⁽¹³⁾ which the latter was content to "obelize"⁽¹⁴⁾, cutting short the frequent repetitions of messages (Schol. Ven. on B. 60—70), and not allowing verses once read to recur in a new context. This shows a strange ignorance of Homeric manner (Lehrs p. 357). Colonel Mure has thrown together a list of the discarded passages⁽¹⁵⁾. Some of these are said to have been already omitted by the MSS. which he followed, but "the greater part are evidently disposed of without any pretext of MS. authority, merely from not happening to square with his own particular theories". Mure further charges him with "engrafting new matter of his own on the genuine text". This last remark is so far true that he does not seem to have shaken off the old habits of the early διασκευα-

13 *Ἀριστοφάνης ἡθέτει Ζηνόδοτος δὲ οὐδὲ ἔγραψεν* Schol. Vulg. on II. 237 *et passim*. Sometimes, however, conversely, as in the Schol. Ven. A on *Ἔ. 114, Ζηνόδοτος ἡθέτει παρὰ Ἀριστοφάνει δὲ οὐκ ἦν*. Col. Mure, vol. II. ch. xvi p. 172 note, has remarked on the importance of the distinction between this "disallowing" and the excising the line from the text, as regards the right understanding of the method of the Alexandrian critics. Wolf remarks on Zenodotus, "*ἀθροῖσιν αὐτὸν ejus tanta est multitudo et licentia ut nonnullis visus sit Homerum ex Homero tollere*" (*Prolegg.* § xliii). The *ἀθροῖσις*, however, was not a "sublatio".

14 The famous ὄβελος, generally named from Aristarchus, was a single horizontal line thus ———, drawn in the margin against the beginning of a verse. By it spurious and disallowed (*ἀθετούμεναι*) lines were noted. Besides this, Vil-loison, in his *Prolegg.* in II. p. xlvi. gives the following symbols as used by the Alex. critics, the διπλὴ —, either by itself (*καθαρὰ*), or dotted — (•) (*περι-εστιγμένη*), the former being used to mark *ἀπαξ εἰρημένα*, and other peculiarities of a very miscellaneous character, the latter to mark the readings of Zenod. Crates and Aristar. The asterisk * denoted such verses as were especially admirable and apposite. This combined with the obelos — * denoted lines which had become displaced from their proper context. The antisigma Ϛ denoted lines which had been altered, and the same dotted ϛ marked tautology. Vil-loison gives at the end of his *Prolegg.* a treatise of Hephæstion *περὶ σημείων*, from which it appears that in MSS. of other poets too such symbols were familiar. Thus the obelos was used to mark the end of a paragraph, or by the lyric poets the end of a strophe; and the asterisk marked the end of an *ἐκπῶδος* and the commencement of a new piece in different metre. Hephæstion further remarks that the same signs have not the same meaning in different poets.

15 *sup. sup.* p. 173. Another list is given by Wolf (§ xliii. n. 72): the two do not correspond, each having somewhat which the other omits.

σταί; see XXXVI *sup.* He may perhaps be regarded as the last of them and the first of the critics. But he did not, as the above words might seem to imply, wantonly interpolate. He is said in particular to have rejected the *ὀπλονομία* of *Σ.*

LII. The extreme censure of Colonel Mure is tempered by Wolf, who says that some of the readings ascribed to him were not emendations of his, but, monstrous as many of them are, probably belonged to the text, not only as he left but as he found it. The same may apply to some of his alleged interpolations (16). He is said to have written a sort of *lexilogus*, explaining the more difficult words; and a commentary (*ὑπόμνημα*) is cited under his name; but whether a distinct work, or merely some other grammarian's view of his writings, is doubtful. Among his errors were the endeavouring to foist on Homer the definite article, as by reading *ἄλλοι* for *ἄλλοι*, *ὁ Ἴλεϋς* for *Ὀϊλεύς*; the corruptions of Homeric pronominal forms to suit the usage of his own day; the omission of the final *ν* in *ἀμείνων γλυκίων*; the removing *anacoluthia*, and others given in the notes 75—78 to § XLIII of Wolf's *Prolegg.* (17); who adds, that some valuable criticisms of his, confirmed by Aristarchus and subsequent writers, and yielding traces of good original authorities, are found; so that from his remains may be formed some estimate of the state of the Homeric text before his time. His study was not profound, and his censure often inconsiderate; as is plain from his readings preserved by the Schol. Ven. on *II.* 89 and the Schol. P. on *η.* 15, 140; so that *Ζηνόδοτος ἡγνοήσεν ὅτι κ. τ. λ.* is quite a commonplace of the Scholl. in accounting for his read-

16 It is Aristonicus who uses the expression *Ζηνόδοτος ἐποίησε or μετέγραψε*, following an opinion current among ancient grammarians. The probability, Lehrs thinks (p. 374), is that these, as suggested above, were unfairly credited to him because he let them stand with the authority of his name.

17 Lehrs remarks (p. 352), "*Si nihil aliud præstitisset Zenodotus quam ut hanc meditationem (of detecting spurious lines) ad Homerum attulisset, nunquam ejus memoria perire deberet; quippe a quo omnis criticæ primordia repetenda essent*". Lehrs enumerates four reasons for pronouncing a verse spurious: "*primum deficiens carminum connexus vel discrepans: deinde, si quid displicet in arte poetæ vel in hominum deorumque factis et moribus: tum, si quid in antiquitatibus, denique si quid in sermone a poetæ consuetudine discrepat. Et Zenodotus quidem primo et secundo genere substituisse reperitur, tertium et quartum genus aliis relinquens, qui artem criticam cum arte grammaticâ conjuncturi erant*". As an ex. he rejected *διὰ τὸ ἀκρεπὲς*, i. e. as containing something unworthy of the deity mentioned, *A.* 889, *Γ.* 424—5, *A.* 396—406, *O.* 18; so part of the episode of Thersites, *διὰ τὸ γέλοιοι*; see Schol. Ven. on *B.* 231, 236. Not a few of his rejections, *e. g.* that of *O.* 64—77, have been adopted by Bekker. Perhaps under the second of these heads would be classed his objections to verses where he himself was at fault in scholarship: — "*Zenodoto vocabulorum Homericorum parum gnaro, cum vulgares significationes adhiberet, quædam sensu omnino carere vel ridicula videbantur. Hæc ille non poterat non falsa judicare*" (Lehrs p. 364). Lehrs adds (p. 374) that all early criticism is too free and sweeping, as in the revival of it in Italy at the *renaissance*.

ings; see scholl. on *N.* 315, 86, *II.* 697 etc. As an instance of rash exegesis may be noticed his view upon *B.* 12; see Schol. *B.* there. His writings were edited by Ptolemy surnamed Epithetes (Schol. *Ven.* on *B.* 111). Wolf remarks that we know his readings in about 400 passages, those of Aristophanes in about 200, those of Aristarchus in more than 1000 (*Prolegg.* § XLII) and cites Ausonius (18) as a witness to his reputation, conjoined with Aristarchus. His influence on the text is proved by the large number of places in which the Scholl. cite his readings in pointed contrast with the Aristarchean; showing the extent to which subsequent criticism recognized on the whole both his ability and his fidelity. There is no trace of his having allowed variants.

LIII. (i) 2. ARISTOPHANES OF BYZANTIUM,

son of Apelles, pupil of Callimachus, Zenodotus and Eratosthenes, of Dionysius τοῦ ἰαμβοῦ and of Euphronides of Corinth, flourished 264 B. C., founded a school of his own at Alexandria, of the library of which he was curator, and invented, as it is said, the system of written accents (19). Similar irregularities to those of Zenodotus have been alleged against him; but his judgment as a scholar was superior. His studies extended beyond the letter to the spirit and meaning of his author, whose idea or general design and æsthetical points he sought to exhibit. Besides revising the text of Homer, he wrote a "commentary" and a "glossary", cited by Schol. *Ven.* on *A.* 567. His chief care was directed, however, to the dramatists, and especially to his great namesake. Besides his illustrious pupil Aristarchus, two others of his school, Callistratus and Diodorus, left works on Homer, as did also others whose names have not come down. We know nothing, Wolf remarks, of either his method or his sources; but may be sure that the greater part of any text which could have been called his, would have been some older vulgate common to him with Zenodotus, as shown by some absurdities which appear under both their names. These therefore were not due to him, and he can at most be charged, like Zenodotus, with letting them stand. It should be remembered that he had not the materials which Aristarchus found ready at hand (20); and if he abstained from altering where he could not see his way to amend, this alone is greater praise than can be claimed for many distinguished critics in various ages. It is unfair then both to him and to Zenodotus, to charge these absurdities upon them, which may have been accumulating for centuries.

18 In his *Ludus Septem Sapientum*,

Mæonio qualem cultum quæsit Homero

Censor Aristarchus, normaue Zenodoti.

19 Villoison (*Anecd. Gr.* II, p. 119) notes that these originally stood on consecutive syllables, as *Θεόδοτος*, *Θεόδοτος*, "sed hunc usum, cujus nulla in nostris codd. vestigia, jam obsolevisse ante Dionysii Thracis ætatem, qui Aristarchi grammatici discipulus etc." They seem to have soon become extensively current; since Crates, (p. LXXII) who had no connexion with Alexandria, and was a younger contemporary of Aristoph., used them (Scholl. *BL.* on *A.* 591).

20 s. 247 is given by Lehrs (p. 357) as an ex. of a verse not understood by Aristophanes, but rightly explained by Aristarchus.

Wolf further remarks that in such readings as can be ascribed to him, more learning and more moderation is shown than in those of Zenodotus, and that a good number of them were confirmed by Aristarchus; while others stuck in the text in spite of his attempt to turn them out of it, being ratified by the verdict of posterity (*Prolegg.* § XLIV). From the phrase *δεῖξω* *Ἀριστοφάνη*s, used by Schol. Ven. on *N.* 59, it would seem that he recognized variants; and this is perhaps the earliest extant notice of them.

LIV.

(i) 3. ARISTARCHUS,

born in Samothrace, flourished 222 B. C., in the school of Alexandria, and, times having changed for the worse with literature there, taught in his old age at Rome. The son of Ptolemy Philopator⁽²¹⁾ and Ptolemy Physcon were educated by him. By the time that he was curator of the Alexandrine library sufficient materials had accumulated there to place him in a highly advantageous position for critical labours. There he devoted himself to the correction and explanation of the texts of ancient Greek poets, but especially of Homer. His texts were generally accepted. Those of the *Il.* and *Ody.*, which he first divided into 24 books each, became themes of commentary to his successors, and were no doubt the vulgate at the Augustan era. His own commentaries also displayed wide research and sagacious judgment. He avoided, however, the snare of allegorizing, which, as we have seen, beset the earliest school of commentators, and which soon after again became popular⁽²²⁾. Wolf's statement, that we have over 1000 passages where his readings are known, relates to those in which some question has been raised; but the present text at large, so far as it has not suffered from subsequent corruption, probably owes its form mainly to him. By the Schol. Venet. his readings are cited most frequently of all. There are some indications that his opinion changed on certain passages⁽²³⁾, but this may have been due only to the accumulation of further MS. evidence⁽²⁴⁾. Sometimes two readings were left evenly

21 "Qui et ipse φιλόμηνος fuit", Wolf, citing *Ælian N. H.* xiii. 22.

22 The Stoics were great patrons of Homeric allegory; but besides this, to save the credit at once of the gods and of the poet, they falsified readings and interpolated lines. We have a specimen of such a book of allegories under the name of Heraclides or Heraclitus (*Heyne Excurs. in Il. Ψ.* 84, p. 236).

23 As on *T.* 386, where occurs *πρότερον δὲ γράφων ὁ Ἀρίσταρχος* μετέγραψεν ὕστερον.

24 As we seem to see in the Schol. on *Z.* 4 *πρότερον ἐγγράψατο . . . ὕστερον δὲ Ἀρίστ.* ταύτην τὴν γραφὴν εὐρὺν ἐπέκρινε. Such is the opinion of Lehrs. The fluctuation of his opinion in some passages where further reflection, or added materials, modified his view, shows that he was not positive or obstinate. So the Schol. on *Il.* 613 says, the verse did not appear *ἐν τῇ ἐτέρᾳ τῶν Ἀρισταρχείων*, *ἐν δὲ τῇ δευτέρᾳ ἄλογος* (i. ὀβελὸς) *ἀντὶ παρέκειτο*, and the same on *T.* 365, after noticing a primary omission, adds, *ὁ μὲντοι Ἀμμώνιος ἐν τῷ περὶ τῆς ἐπεκδοθείσης διορθώσεως οὐδὲν τοιοῦτο λέγει*. This *ἐπεκδοθ.* διορθώσ. is really the same, I take it, as *ἡ δευτέρα*; see the next note.

balanced by him, when both were allowed (25). Traces of deference to his authority are found even where his reasons were not deemed conclusive (26). There were two revises of the text of Homer current under his name. From his pupil and successor Ammonius writing to prove that only one was his (27), we must suppose that the second was at any rate unauthorized, being perhaps an incorporation of some of his *obiter dicta*, or of notes from his lectures in his later years, with the text which he had previously put forth, which those later remarks may have corrected in some places. At any rate αἱ Ἀριστάρχου are cited, sometimes as agreeing, sometimes as differing. One is distinguished as ἡ δευτέρα (see n. 24 p. LXVI). Again the distinction is even more clearly marked in one being called the *προτέδοσις*, the other the *ἐπένδοσις*, which would seem to denote posteriority in time; but there is no perceptible difference in the authority ascribed to them (28). Occasionally, as in Schol. B on Φ . 252, we find

25 As shown by the recurring phrase διχῶς αἱ Ἀριστάρχου. These phrases may refer to the *προτέδοσις* and *ἐπένδοσις* mentioned *paul. inf.*

26 So the Schol. Venet. on A. 572 ἐπεφάνησε δὲ ἡ τοῦ Ἀριστάρχου, καίτοι λόγον οὐκ ἔχουσα, and on II. 415, ὁξυτόνως ἀνέγνω ὁ Ἀριστάρχος καὶ ἐπέσθησαν οἱ γραμματικοί; cf. also Schol. A. on E. 178, 289, Z. 150, N. 103, Ξ . 38. But see also on O. 320, which shows that such deference had its limits.

27 περὶ τοῦ μὴ γεγόναι πλείονας ἐκδόσεις τῆς Ἀρισταρχέου διορθώσεως Didymus ap. Schol. K. 397; cf. on T. 365 for a title of a work, also by Ammonius, περὶ τῆς ἐκδοθείσης διορθώσεως, which Wolf (*Prolegg.* § XLVII, n. 19) thinks the same. Lehrs thinks that by μὴ γεγόναι πλείονας Ammonius meant "not more than two". This is certainly a strain of the language. I believe Amm. meant that not more than one could properly be reckoned as the *genuine* work of Aristar., the *ἐκδοθείσα διορθώσις*, distinguished also as ἡ δευτέρα, having been tampered with by disciples, although it was commonly cited as his, and might even contain his ripest and latest views formed after his own genuine ed. had been published. The Schol. A on T. 259 cites ἡ Ἀριστάρχου. αἱ is more common, or ἡ ἑτέρα τῶν Ἀρισταρχέων. Lehrs says p. 15 "*Bis* ediderat Arist. Homerum: sed si etiam post alteram editionem in publicum emissam in legendo et interpretando Homerum perrexit, hoc demum tempore quædam animadvertit antea nondum observata. Hæc sensim haud dubie, cum editiones identidem describerentur, textui addita; attamen quædam quæ ore tantum propagata vel per commentarios, quos non omnes habebant, disjecta essent, eruenda fuisse patet ac sero accessisse. Attamen damus, ut jam antea significavimus, quasdam notas, quas Aristarchus nec posuerat nec indicaverat, ex ejus mente et doctrinâ ab discipulis appositas esse." The balance of evidence seems to me against the words *bis* and *alteram*. It may be added (Lehrs p. 30) that Aristar., before he prepared a text of his own, had annotated on the ed. of Aristophanes, perhaps that referred to by the Schol. A on Ξ . 236 as ἡ Ἀριστάρχου καὶ Ἀριστοφάνους; cf. *id.* on B. 133, ἐν τοῖς κατ' Ἀριστοφάνην ὑπομνήμασιν Ἀριστάρχου. This may have helped to increase the confusion, which perhaps called forth the work of Amm. as aforesaid. All this shows the keen literary interest which the remains of Aristar. excited in the Alexandrine school.

28 This is nearly the opinion of Wolf (*Prolegg.* § XLVII) cf. Villoison (*Prolegg.* p. xxvii).

the remark *Ἀρίσταρχος ἄγνοεῖ*, and so the Schol. A on X. 28 charges him with an error in accentuation.

LV. It has been urged that his reconstruction of the poet's text, notwithstanding its parade of authorities, was still too ideal and dogmatic; and that, while he collected copies from remote sources, he did so only to ornament the decision which he really arrived at on subjective grounds (29); viz. by considering which of the readings before him was most worthy of the poet or best suited to the passage, instead of rigidly balancing the evidence. As far as we can see, Aristarchus was under two conflicting (30) influences, a scrupulous regard for authorities, and a rigid consistency in the application of principles ascertained by analogy. It is not perhaps too much to say that his famous *ἀθέτησις*, or disallowance of a verse or passage without going so far as to remove it from the text, represents the practical balance or compromise which these two principles maintained in his mind. I hardly think that Lehrs in his estimate of the great critic has taken due account of the latter of these characteristics, whilst Wolf has, as, I think, Lehrs shows, not recognized the former with due frankness (31). As an apt example of the two prin-

29 "Verum ista omnia sic accipi nolim, quasi bonos et accuratos emendatores negem antiquis et exquisitis codicibus usos esse, iisque comparandis genuinam formam textus quæsisvisse. At genuina illis fuit ea, quæ poetam maxime decere videbatur. In quo, nemo non videt, omnia denique ad Alexandrinorum ingenium et arbitrium redire." Lehrs (364) censures this as inconsistent, "neque enim poterant unâ operâ genuinam formam quærere comparandis antiquis et exquisitis codicibus suoque abuti arbitrio", and Wolf (§ XLVII) even seems a few pages further on to repent of his dictum, for he in effect admits that we have not the materials to decide how far Arist. used or abused his authorities. — "quid ille in summam carminum novi induxerit, qua religione antiquos libros excusserit quomodo usus sit Zenodoti, Aristophanis et ceterorum, quos supra nominavi, recensionibus, hæc et alia certis aut probabilibus argumentis hodie perspicere nequeunt".

30 "Singulares sunt in scholiis loci duo, unus ad l. 222, alter ad π. 466. In priore Aristarcho etiam reverentia veterum recensionum tribuitur et *περιττῇ εὐλάβει*: in posteriore constantia emendationis eorum quæ præceptis suis contraria putasset." *Prolegg.* § L, note 52.

31 "Minime audax fuit Aristarchus; imo mihi certum est si quid Aristarchus peccavit in contrarium peccasse: nam si totam hominis subtilitatem perspicio, opinor unum et alterum non laturum fuisse in Homero, ut alienum ab ejus consuetudine, nisi quædam religio obstitisset." *Lehrs* 381. Lehrs goes on to say that in Homer are some things which he ventures to affirm have no sense in them: that Aristarchus had no other reading of them than we have, and that he nevertheless did not condemn them (379—80). It is a pity Lehrs has not given one or two examples. Perhaps §. 201—3 may be one such; see note there. See further, as against this, Wolf's charge that he "audaciores generosioresque sententias poetæ corrumpit non raro, quo eas propius ad naturam et veritatem reduceret", and the note (§ XLVIII, 52) by which he substantiates it. Opposed to the *religio quædam*, ascribed above by Lehrs, is his mention that Arist. "indulged his opinion" in rejecting lines *διὰ τὸ περιττόν*, i.e. on account of redundancy, the sense being com-

ciples in conflict the following (Lehrs 375) may be cited: Aristarchus had arrived at a canon that *φóβος* is never in Homer an equivalent for *δέος*, and wherever his *codices* provided him with a subsidiary reading, *c. g. τρόμος*, he escaped from the difficulty by adopting it, otherwise he sacrificed (*ἡθέτησέ*) the line. He would not allow authority to establish a line against his canon, nor allow scope to his canon where authority gave no countenance to its *dictum*, but set the mark of *ἀθέτησις* against the line. Where the authority of two readings was balanced he preferred τὸ *συνήθες* to τὸ *δέον*, Homeric usage to abstract fitness. (Apollon. Dysc. *Synt.* p. 77, cited by Villoison and Lehrs.) But he did not allow this to influence him where the verdict of the authorities was clear. Thus he retained *δύσατο* in *Γ.* 262, where his own judgment would have led him to read *δύσετο*, and *βῆ φεύγων* in *B.* 665, where *φεύγειν* would have been more Homeric (32). Again as an example of a canon allowed or not according to the state of the MSS., he retained in *Π.* 358 *Αἴας δ' ὁ μέγας* where *δὲ μέγας* was equally metrical; but in *B.* 1 withstood Zenodotus' error *ἄλλοι*, reading *ἄλλοι*. So in *Φ.* 84 he dropped the augment in *ὅς μέ τοι αὐτὶς δῶκε*, where the metre would have allowed it; but contrariwise in *O.* 601 *ἐκ γὰρ δὴ τοῦ ἔμελλε* he kept it against Aristophanes' *μελλε*. The MSS. in these cases were clear, where they differed he dropped the augment, as in *ἔργα νέμοντο* and *θαῦμα τέτυκτο*. Lehrs (379) remarks that in determining the balance of such doubtful cases, he showed good taste and nice discernment.

LVI. On the whole Wolf's censure of Aristarchus' critical standard as ultimately arbitrary cannot stand. Wolf himself argues like a man who had swept out a conclusion boldly, and was trying back for reasons in support of it. He says that the ancient *αἰδοί* were always viewed as addicted to emendation *ad lib.*, and that this bad habit had descended till it infected "all the critics" (*Prolegg.* § XLvi, last par.). He forgets the great change from the *αἰδοί* to Zenodotus, and from Zenodotus to Aristarchus. In the first criticism was interpolatory, in the second expurgatorial, in the third explorative. The licentiousness of alteration indulged by the rhapsodists reacted in the wholesale excisions of Zenodotus — a practice which became moderated as criticism matured itself in Aristarchus. We must pardon in Zenodotus for reasons explained above (p. LXiv), not only what he cut out, but what he put in—if he did put in. He had to patch up somehow a readable text from the materials which he had left himself, and in default of a due apparatus he had recourse to

plete without them; as also in rejecting lines which by extending only weakened the sense; as after *A.* 515 the extension, *λοὺς τ' ἐκτάμνειν καὶ ἥπια φάρμακα πάσσειν* (359—60).

32 So in *Π.* 636 Lehrs remarks "noluit una deletâ τὸν omnem dubitandi materiam tollere, quid igitur veritus est nisi codicum auctoritatem?". The slightness of the alteration in this and the above cases tends to enhance his respect for the codd. This cannot be said as regards the Aristarchean suggestion to read *ἄψ ἐπάσαντο* for *ἐξ ἔρον ἔντο* in *I.* 222, which, Aristarchus remarked, would show that they partook only out of compliment to Achilles, having feasted only just

diaskeuastic resources, such as random conjecture and perhaps downright coining. Conjectural emendation abates in Aristophanes, and in Aristarchus retires within the narrowest margin, being subdued by an abstemious caution, if not guided by a more competent sagacity. This crude resource of early criticism gave way as larger materials enabled Aristarchus to pave a surer path. We have seen that in cases where the MS. evidence was strongly on one side, and yet his canon would have led him to rule contrariwise, he set the canon aside. In doubtful cases he would let the canon operate. What degree of defective evidence would constitute in his eyes a case to be ruled by a canon, is a question impossible to answer, further than that in the general his deference to authority is extreme. His consummate judgment in cases of the different variants is generally attested in strong terms by Wolf himself (33).

LVII. Next to that lack of philology, which, as noticed above on p. xix—xx. narrowed the basis of his verbal criticism, his chief defect seems to have been a want of poetic sympathy for the thoughts of his author. For so symmetrical a mind uniformity and system would have an abiding charm, and he would perhaps miss the force of the poet's conception buoying up the epithet, or dilating the image into hyperbole. It is on the whole fortunate that he was so abstemious in conjecture. The few samples which we have contain no very bright specimens, while some are egregiously shallow, frigid and prosaic (34). Of the happy divination which has not rarely marked modern criticism I doubt we possess a single example among his remains. There is reason to think that he himself, so encompassed was he with the power of judgment, and so conscious alike of his *forte* and of his *foible*, detected his own want of capacity in this respect, and in general distrusted, if on that account only, such unauthorized emendations as he might have made. The famous reply that "he would not write such verses as he could, and could not such as he would", seems reflected in his careful eschewing of conjecture save in a few rare instances. Owing to the same defect he was offended at some Homeric similes, much as Addison was in the last century. The unhealthy super-refinement of the Ptolemæan age may be partly chargeable with this. Such men, as Lehrs remarks, are often spoil between the court and the schools (35).

before, and having in fact no *ἔπος* left. Such a suggestion shows that the notion of "improving" his author was not absolutely without place in the mind of one who could make it.

33 "Videmus eum ex discrepantiâ plurium lectionum eam fere elegisse quæ Homérico ingenio et consuetudini ipsique loco optimè convenisset." (Wolf. *Prolegg.* § XLVII.) See also the 1st par. of the same section.

34 Thus (Wolf § XLVIII, n. 35) he would have read *ἐννεαχέλους ἢ δεκαχέλους* in E. 860, *ἄ. 148* for *ἐννεαχέλους ἢ δεκαχέλους*, and in Pind. *Pyth.* III. 43 *βάματι ἐν τριτάτῳ* for *βάματι ἐν πρώτῳ*, thinking such a single leap alarmingly great even for a god. Such criticism knocks off natural flowers to substitute cut paper ones. So he took offence at *ῥῆας* plur. in O. 417, and read *ῥῆα* on account of the expression *paul. sup.*, *τῷ δὲ μὲν ἡς περὶ ῥῆος ἔχον πόνον*.

35 "Illos vero Alexandrinos et aulæ luxuria affluentes, et philosophorum se-

On the whole his memory has been unjustly treated by Wolf, whose sagacity is overlaid by captiousness, and who overlooks the fact that in regard to other poetry sober canons (36) of criticism had become accepted at Alexandria, and that the presumption lies against Homer having been dealt with arbitrarily. Of course, the Homeric text had difficulties of its own, to solve which the ordinary principles of criticism were inadequate. Still, those principles remained true even where they failed of practical application. They were to be supplemented, not forsaken. Wolf seems to assume that critics who dealt soberly enough with other texts became suddenly crazed with an arbitrary *furor* when they turned to the Homeric. On the contrary Aristarchus (37) seems to have been in judgment almost a "faultless monster" of sobriety. His mind shows, so far as samples of it have reached us, great power of analysis, method, order and symmetrical combination. It was after all imperfectly stored with materials from without, as has been above stated (p. xix), and in the creative department it was nearly blank—the judgment had so thoroughly tamed down the imagination. The moral temperament, so far as we can indirectly judge of it, was in harmony with the mental. There seems to have been in him a judicial calmness of temper, an absence of dictatorial presumption (38), a capacity for retracting and a readiness to use either end of

veritate circumstrepentes, in multis offendisse mihi consentaneum videtur", p. 355. So Wolf, § xlvi, "*fuerunt olim haud dubie qui putarent in prisco poetâ anomala quædam ferenda esse, nec indigna repetitu, quæ ille ad præcepta sua rigide mutaverat.*"

36 Lehre charges Wolf roundly that he "*omnino falsam de illorum grammaticorum operâ conceperit notionem*", viz. in *Prolegg.* § xlvi, contends for the careful study of MSS. among the ancient critics (p. 366), and rejects the notion of their condemning as a "*param digna cura*", the minutiae of subdivisions of texts, as into books etc. with summaries prefixed, of collating copies, correcting errors, of punctuation and accentuation (p. 373).

37 Perhaps by no one remark can Wolf's unfairness to Aristarchus be better illustrated than by that in which he says that A. treated Homer as Cato treated Lucilius, or as Tucca and Varius would have treated the *Æneid*. The falseness of the parallel is obvious at a glance. For there was no doubt, we may fairly presume, in Cato's mind, as to what Lucilius really wrote; only he thought he could improve upon it. Tucca and Varius, again, had Virgil's autographs before them, but avowedly left in an unfinished state, and their thought was to do that for the *Æneid* which they conceived its author would have done for it. Where is the resemblance between such cases and that of a student feeling his way up the current of tradition upon the stepping-stones of divergent or contradictory texts?

38 In testimony of this, no name so surpassingly great in its own province has ever excited so little of that envious detraction which leaves its mark upon great men and is the tribute of inferior to loftier minds. He was not only *facile princeps*, but no one in the ancient world was looked upon as *similis aut secundus* to him, nor am I aware of any attempt to disparage him till that of Wolf. Indeed there is hardly a man who is such a luminary in his own sphere, of whom as a person we know so little, although none lay more fully in the run of anecdote.

the stile. The name of Aristarchus is a date in itself — a turning point where a long prospect opens. Before him there is none, but after him comes a long line of successors, forming around "the poet" of Greece an undergrowth of parasitic literature unequalled perhaps in exhaustiveness and variety, unless it be by the Patristic commentaries on Holy Writ. Seventeen of his more illustrious personal pupils are known by name besides his two sons, and forty-one are enumerated. He is said to have written 800 books of commentaries, and to have died at the age of 72.

LVIII.

(i) 4. CRATES,

cir. 155 B. C., the adversary of Aristarchus, son of Timocrates, a stoic philosopher, was born at Mallus in Cilicia, and educated at Tarsus, but flourished at Pergamus, where he founded a school or sect (39) of grammarians which continued to enjoy reputation for some time after his death. His favourite principle is named *ἀνωμαλία*, as opposed to that of Aristarchus, *ἀναλογία*; and he is said to have taken it from Chrysippus. He viewed the critic's art as excursive into all the provinces of literature; and embraced mythology, geography and physical science among his illustrative materials. His chief work, arranged in nine books, was entitled *διόρθωσις Ἰλιάδος καὶ Ὀδυσσεύς*. In what sense he used *διόρθωσις* is not certain, owing to the scanty traces which are extant. But probably it was a revised edition of the poem, the word for commentaries being *ὑπομνήματα*. The key-word, *ἀνωμαλία*, as opposed to *ἀναλογία*, suggests that he recognized the abnormal element in language, and resisted the dogmatic tendency of the Aristarchean canons. He is cited by Scholl. AB on O. 365, Φ. 558, MV on γ. 293, by Scholl. HQ on δ. 260, by Schol. H on δ. 611 *et al.* He wrote also on the *Theogony* of Hesiod, and on the Attic dialect, and enjoyed the distinction of introducing grammatical studies at Rome, whither he was sent as ambassador from King Attalus II. Whilst there he fractured his leg, and while thus laid up, occupied his enforced leisure in lecturing on grammar. Traditions of his views descended there to Varro, who wrote about a century later. His reputation in antiquity was as high perhaps as that of any after Aristarchus, over whose readings some of us have enjoyed a permanent preference in a few passages.

mongers and literary gossips. He had the rare fortune to flourish when the time was duly ripe for him. Never was a genius better timed to its epoch, or more exactly commensurate with the province which awaited it, and this probably contributed to perpetuate the reputation which he secured. He seemed to step spontaneously into a niche of fame ready made for him, and no serious effort, until Wolf's, has ever been made to depose him from it. This, of course, does not imply that there was no school opposed to him; but the opposition was viewed as heterodox (see on Ptolemy of Ascalon p. LXXV. *inf.*), the school had no vitality, and left his preeminence substantially unshaken.

39 A treatise *περὶ τῆς Κρατερειῶν αἰρέσεως* is ascribed to Ptolemy of Ascalou. *Pergameni* or *Cratetei* was the name of his disciples, to whom is referred the drawing up of certain lists of writers and catalogues of the titles of works.

(i) 5. RHIANUS

rose from being a slave to be an epic poet and grammarian, contemporary with Aristarchus and intimate with Eratosthenes at Alexandria. His birthplace is variously described as Crete or Messen⁴⁰, but the latter is probably a mis-description arising from his work on the Messenian war. He also wrote *Ῥῥάκλεια*, *Ῥλιανά*, *Θεσσαλικά* and epigrams, some of which are extant and evince much simplicity and elegance. His remains are edited in Gaisford's *Poetæ Minores Graeci*. His grammatical works included either a revise of or commentary upon Homer, and several of the readings cited from him by the Scholl. are worthy of special remark, *e. g.* those on *Φ.* 607, *β.* 241, 311, *γ.* 24, 178.

LIX.

(ii) 6. CALLISTRATUS,

mentioned above as a disciple of Aristophanes, is probably the same as the author of the work on Heraclea, cited by Stephanus of Byzantium, in seven books or more.

(ii) 7. DIODORUS,

also a disciple of Aristophanes or a supporter of his views (Villoison *Prolegg.* p. 29), possibly the same as the one mentioned by Athenæus (XI. p. 479) as the writer of certain *γλῶσσαι Ἰταλικά* etc.

(ii) 8. PARMENISCUS

addressed a book to Crates⁴⁰. Eustath. and the Scholl. cite him several times. Varro (*de L. L.* x. 10) ascribes to him some grammatical work, probably on the parts of speech. One interpretation of his of the word *πρότμυς* in *Α.* 424, and a reading of Aristarchus (from the book aforesaid) are preserved (Fabric. I. p. 518).

(ii) 9. APPOLLODORUS,

son of Asclepiades, and pupil of Aristarchus, as also of Panætius the philosopher and of Diogenes the Babylonian, flourished as a grammarian at Athens about 140 B. C., and was a voluminous writer. He is known as regards Homer only by a work in 12 books, explaining historically and geographically the catalogue of ships in *B.*, and by a glossary (*γλῶτται*) (Villoison *Prolegg.* p. xxix), but several of his other works on mythology, as that called the *βιβλιοθήκη*, that *περὶ θεῶν* etc., must have partly covered Homeric ground. Of these the *βιβλιοθ.* has come down to us in an incomplete state, and has been edited by Heyne, Göttingen, 1803 (*Smith's Dict. Biogr.* s. n.). Eustath. cites a mention of him from Porphyry (Fabric. *ub. sup.* p. 504). He wrote also a *χρονική σύνταξις*, being a history of the world continued from the mythical period to his

⁴⁰ If this were to be understood as an epistle to a contemporary, this would fix his date, but there is some reason to think that *πρὸς Κράτητα* was a mere conventional form of connecting a work on any subject with a name already famous in connexion with it.

own time, but now lost. He is said to have been the inventor of the "tragiambic" verse, and is cited by the Scholl. Venet. on *A.* 244, *B.* 103, *N.* 301, *II.* 95 *et al.*

(ii) 10. DIONYSIUS,

surnamed the Thracian, pupil of Aristarchus⁴¹, wrote "on quantities", cited by Schol. Ven. on *B.* 111, in which he refuted incidentally some views of Zenodotus, and a *τέχνη* or treatise on grammar which was amplified by successive grammarians, and was for several centuries a popular elementary treatise among teachers. He considered "criticism as the complement and crown of grammar". A paraphrase on the *Ody.* is ascribed to him (Fabric. I. p. 394). He also wrote against Crates, and in this and other works a good deal of Homeric illustration was contained; hence he is cited several times by Eustath., and more frequently by the Schol. Venet. That he had no servile deference for Aristarchus, appears from the Schol. on *B.* 262.

LX.

(ii) 11. NICANDER OF COLOPHON,

son of Damnæus, poet, flourished at an uncertain date, the doubt lying between the period of Attalus, *circa* 145 B. C. and the Christian era. He wrote *θηριακά*, "of venomous animals", and *ἀλεξίφάρμακα*, "antidotes"; also lost works entitled *Αἰτωλικά*, *γεωργικά*, *γλώσσαι* (cited by Athenæus VII, p. 288) and others. His *γλώσσαι* is probably the work from which the Scholl. quote in citing his authority for certain readings, *e. g.* Scholl. AL on *Z.* 506. He is often reckoned amongst the *medici*, and is said to have done into hexameters part of the works of Hippocrates under the title of *προγνωστικά*. (Fabric. iv. p. 344.) He is referred to by Strabo, p. 823, as an authority regarding serpents. It is doubtful whether the Nicander surnamed of Thyatira, cited by Stephanus in his epitome (*ibid.* 354, 655), is identical or different.

(ii) 12. DIONYSIUS,

surnamed "the Sidonian", cited Schol. Ven. on *B.* 192, 262, *X.* 29 *et al.*, by Varro (*de L. L.* IX 10), Apollonius *Lex. Homer.*, and often by Eustath. He is mentioned once as censuring Aristarchus, and also as the author of a work on "the resemblances and differences of words" (Villoison *Prolegg* p. xxix, Fabric. I. p. 511, VI. p. 364).

(ii) 13. NICIAS OF COS,

B. C. 50, was fortunate in being a literary friend of Cicero and Atticus, as on the score of merit he would hardly be entitled to much notice. He

⁴¹ An article in Dr. W. Smith's *Dict. Biogr.* gives his period as B. C. 80, about which time he is said to have taught at Rome. This is probably an error, as he is said (Villoison *Prolegg* p. xxix; *Anecd. Gr.* vol. II. p. 171) to have been "one of the 40 pupils of Aristarchus", not a later follower of his. It may have arisen from confounding him with some other of the name, perhaps "the Lindian", said (Fabric. VI. p. 364) to have taught at Rome in the time of Pompey. The same confusion appears in Villoison *Anecd. Gr.* II. 119.

is mentioned in Strabo, p. 657—8, as ὁ καθ' ἡμᾶς Νικίας ὁ κατασκευαστής τῶν Κώων. The mention of him in Cicero's letters (see Smith's *Dict. Biogr.*) seems to bespeak rather a light esteem of the man. He is cited by Eustath. and 9 times by the Venet. Schol., also by Scholl. EMQ on α. 109 *et al.*

(ii) 14. IXION,

surname given to Demetrius of Adramyttium, derived from his committing a sacrilege in the Heræum at Alexandria, or, as others say, from his stealing a play from Philotimus (Fabric. vi. p. 446). He was a follower of Aristarchus and lived at Pergamus in the age of Augustus Cæsar. He wrote of verbs and pronouns, and composed a commentary (ἐξηγησις) upon Homer and Hesiod (*ibid.* p. 362). He is cited by Scholl. ALV on A. 513 and B. 127, 192, by Scholl. AB on E. 31, by Scholl. HP on ε. 490 *et al.* His ἐτυμολογούμενα are mentioned by Athenæus.

(ii) 15. APOLLONIUS,

surnamed "the Sophist", son of Archebulus or Archebius, flourished as a grammarian at Alexandria in the Augustan age (42), and wrote a Lexicon to the II. and Ody. which is preserved, not however entire, and probably with considerable interpolations. It preserves a great number of very valuable ancient readings, and cites many early authorities, and was edited elaborately by Villoison, Paris, 1773. Hesychius took his materials largely from Apollonius, who in turn is supposed by Villoison to have incorporated the more valuable part of a similar work by his pupil Apion. He is cited by the Schol. A on Z. 414 *et al.*

LXI.

(ii) 16. PTOLEMY OF ASCALON,

author of a work concerning the "differences of words" (43), probably the one still extant (ap. Fabric. VI. p. 156 foll.), also of Homeric prosody, and of a work on the revision of the Ody. by Aristarchus. He was a teacher at Rome; and is quoted by Herodian (*inf.* no. 25) who lived under M. Antoninus, but referred to also by Didymus (Lehrs), which fixes an earlier date for him. He seems to have ventured on a more decided difference from the views of Aristarchus than most of the grammarians; see Schol. Ven. A. 396, O. 312.

(i) 17. DIDYMUS OF ALEXANDRIA,

temp. Tib. Cæsar, son of a salt-fish salesman of the same name, and from his devotion to study surnamed γαλκίτροπος, followed Aristarchus, whose

42 Ruhnken, however, places him about a generation later (Smith's *Dict. Biogr.* s. n.); this is countenanced by Villoison *Prolegg.* p. xxix, who speaks of him "et ejus magister Apion".

43 Closely resembling another similar one ascribed to Ammonius, who belongs to the end of the fourth century (Fabric. *loc. cit.* and note n). Whether either of the ascriptions is just is a very obscure question.

διόρθωσις of Homer he re-edited with consummate research and acumen (44). He is said to have written 3500 works, including commentaries on most of the more important Greek dramatists and orators (45). The best of the scholia on Pindar and Sophocles are said to be his (Smith's *Dict. Biogr. s. n.*). Most of these numerous works were probably compilations, in some of the latter of which he is said to have forgotten what he had written in the former. His Homeric studies formed the most valuable portion of his labours. In these he collated edd. earlier than Aristarchus, especially those of Zenod. and Aristoph., and often gives his judgment with great impartiality where they differ from Aristarchus' (Lehrs 28—9); cf. Schol. A on Z. 71. The *Scholia minora*, called also "Didymi", are a compilation partly from him, but including many other and some much later sources (Fabric. I. p. 388, cf. cap. 18). An account of them is given by Dindorf (*Præf. ad Scholl. in Odys.* p. xv). Didymus was the teacher of Apollonius, Apion and the Heraclides Ponticus mentioned *inf.* He was the contemporary and in some sense the rival of Aristonicus. He was, however, a superior commentator to him, and made use of original authorities from which the latter abstained. He often corrects Aristonicus, and shows that readings accepted by him as Aristarchean could not have been so. But, Lehrs thinks, he could not have been in any sense indebted to him (46).

44 "Hunc Didymum ejusque in Aristarcheîs lectionibus exquirendis positam operam Wolfus si cognovisset melius, hunc si tenuisset Didymum esse qui per tota scholia duplicis Aristarcheæ editionis lectiones apponit, nunquam ille negasset duplicem Aristarchi editionem fuisse" (Lehrs, p. 26—7). As regards the value of his labours, Lehrs says, "fuit igitur aliquot sæculis post perutile, quæ tum Aristarcheæ ferebantur lectiones ad fidorum monumentorum regulam exigere. Præterea tum accederet, ut non semel Aristarchus sed bis Homerum edidisset, hoc etiam perutile, utriusque editionis lectiones inter se conferre singulasque versibus utriusque editionis vel consensum vel dissensum notare. Sed ne sic quidem omnis in textu Homérico ab Aristarcho posita opera illustrata. Nam cum post afferam editionem emissam multos annos in meditando et interpretando Homero perstitisset, atque etiam commentarios edere pergeret, partim discipulis coram, partim in commentariis veteres suas lectiones reprobaverat, alias, ut dies diem docuerat, optaverat, defenderat, stabiliverat. Ergo hoc etiam perutile, lectionibus editionum constitutis, variante lectione ex utraque congestâ, addere ex commentariis et ex traditione (ea vero discipulorum scriptis vel etiam memoria continebatur) lectiones paulatim ab eodem adscitas. Tum demum recte de Aristarcheo textu constabat" (*ibid.* 19). "Quam artem subtiliter diligenterque tractare docuerat (Aristarchus); eam Didymus tam egregie ad editiones Aristarchi Homericas adhibuit, ut nihil mihi videatur in hoc genere fingi posse perfectius" (*ibid.* p. 18).

45 "He stands at the close of the period in which a comprehensive and independent study of Greek literature prevailed, and he himself must be regarded as the father of the scholiasts who were satisfied with compiling or abridging the works of their predecessors" (Smith's *Dict. Biogr. s. n.*). He is here placed in class (1) as having edited the text of Homer.

46 "Didymus ipsos fontes adiens Aristonici breviario carebat facillime" (Lehrs p. 31). Amongst these "fontes" were the edd. of Antimachus, Rhianus,

His work *περὶ τῆς Ἀρισταρχείου διορθώσεως* is recited at the end of every book by the compiler of the scholl. Venet. as having furnished materials for his work; see that on *B.* III.

(ii) 18. ARISTONICUS,

temp. Tib. Cæsar, was esteemed a grammarian of high merit. Strabo mentions him p. 38 as of his own time, and as having, in what he wrote, concerning the wanderings of Menelaüs, recorded the opinions of many upon the matters therein contained. A schol. on *I.* 198, ascribed by Lehrs to Herodian, cites him as reading *ᾧων* where Aristarchus read *οἶων*; see also on *N.* 137, *ὁλοοίτροχος*. The remarks there adduced as his are supposed by Lehrs to be from his commentary on Homer. He also commented on Pindar (Schol. ad *Ol. I.* 33, III. 31, VII. 153). He gave explanations of the marks of Aristarchus, whose name is often to be understood where he uses the 3rd pers. sing. anonymously. So his phrase *σημειοῦνται τινες* is referred by Lehrs to Aristarchus or his disciples (Lehrs p. 5, § 4, p. 15, § 7). See further under Didymus, who with Ariston. is one of the four grammarians out of whose works the scholl. Venet. were compiled.

LXII.

(i) 19. APION,

surnamed *μύχθος* from his literary toils, son of Plistonicus, or Posidonius, but whether of Egyptian or Cretan origin, is doubted. A revision of the Homeric text with a commentary, the joint production of him and Herodorus, was in high popularity in the time of Caligula, and absolutely ruled the Homeric studies of the age. He is cited by Schol. *B* on *B.* 12, *BL* on *A.* 457, *Q* on *δ.* 419 *et al.* Hesychius mentions his expositions of Homeric *λέξεις*, and Eustath. often speaks of the commentary. Whether he was the author of a distinct Homeric Lexicon, has been doubted (*v. s.* Apollonius), but his Homeric works, under whatever title, were compiled with great judgment, and (Valckenaër thinks) became the basis of subsequent Homeric Lexicons (Fabric. I. p. 503—4). He excelled also in oratory, and was politically concerned in the embassy from Alexandria to Caligula against the Jews, whom he also attacked in writing, which called forth Josephus' famous reply. He also wrote *Ægyptiaca*, a topographical and descriptive work, an eulogy on Alexander the Great, and other works. His merits were undoubtedly high, but were obscured by his own overweening estimate of them, which outran even the adulation apparently paid to him.

Philetas, Zenodotus, Sosigenes, Philemon, Aristophanes, Callistratus, Crates, the one named *ἡ κολύστιχος* (perhaps from the number of lines in a column or page), those known as the *κοναὶ*, *δημωδαῖς* etc., the Æolic and the Cyclic; besides the commentaries of Dionysius Thrax, Dionysius Sidonius, Chæris, Demetrius Ixion, Diodorus, Ptolemæus Epithetes on the text of Zenodotus ("si modo recte interpretamur *B.* III", adds Lehrs), the tract of Ammonius, referred to p. LXXVII n. 27, Dionysius Thrax on Crates *περὶ ποσοτήτων*, the writings of Dionysodorus, Parmeniscus, Ptolemæus Oroandes, Apollonius Rhodius on Zenodotus, and a few more (Lehrs p. 30).

(ii) 20. HERACLIDES PONTICUS,

so called by Fabric. (*ub. sup.* p. 513), but possibly by confusion with the better known one so named and surnamed, who was a pupil of Plato. He is claimed by Ammonius, a grammarian of Alexandria towards the close of the 4th century, as "one of us" (*ἡμέτερον*), i. e. probably of the Alexandrine school. He wrote "solutions" (*λύσεις*) of Homeric questions (47), and explained Homeric allegories (48). He is said by Fabric. (*ub. sup.* p. 513, cf. VI, p. 369) to have been a pupil of Didymus the younger and to have flourished in the times of Claudius and Nero.

(ii) 21. SELEUCUS OF ALEXANDRIA,

surnamed *Homericus*, wrote *ἐξηγητικά* on the whole of Homer, and also taught oratory at Rome. He was the author of other works grammatical and mythological. His date is uncertain, but was not later than Suetonius who cites him (Fabric. VI. 378) A. D. 90.

(ii) 22. NICANOR

of Alexandria (Suidas) or of Hierapolis (Steph. Byzant.) A. D. 130, was surnamed derisively *στιγματίας* from his writing on punctuation, especially that of Homer and Callimachus, but also generally (*περὶ τῆς καθόλου στιγμαῆς*). His work furnished materials to the Schol. Venet. (Fabric. I. 368, 517, III. 823, VI. 345). He is cited by the Scholl. BL on Z. 445 *et al.*

(ii) 23. ÆLIUS DIONYSIUS,

a Greek rhetorician of Halicarnassus *temp.* Hadrian, who wrote a lexicon of *Ἀττικὰ ὀνόματα*, cited by Eustath., also probably by the Schol. L. on Z. 378. His other works were chiefly upon music. He must be distinguished from the more famous Dionysius, also surnamed "of Halicarnassus", who wrote on Roman archæology and belongs to the century B. C.

(ii) 24. APOLLONIUS,

surnamed *ὁ δύσκολος* from having his temper soured by poverty, was born at Alexandria, flourished under Hadrian and Antoninus Pius, and wrote on parts of speech, verbs in *μ* and "Homeric figures".

(ii) 25. HERODIAN,

son of the last mentioned, also an Alexandrian, but removed to Rome and gained the favour of M. Aurelius, to whom he dedicated a book, ei-

47 This was a favourite form of ancient Homeric criticism on detached points; cf. Villoison *Anecd. Gr.* II. p. 184, "ac præsertim ii qui ex Alexandrinâ scholâ, tanquam ex equo Trojano, prosiluerunt, et vocabantur *ὁ λυτικοί*, et ut Eustathii verba usurpem, *ὅτι τῶν Ὀμηρικῶν ἀποριῶν λυτικοί*, quod in Museo Alexandrino ut plurimum Homericis questionibus excogitandis et argute solvendis vacarent." One such *ἀπορία*, ascribed to Aristotle, is mentioned by the Schol. Ven. on B. 73.

48 Unless these were the work of the elder Heraclides Ponticus, already referred to, with whom Fabric. *loc. cit.* seems to confound him.

ther his *Ἰλιάς προσωδία* (Schol. Ven. on *A.* 576) (49), or his *ἡ καθόλου προσωδία* in 20 books. Both are cited by Schol. Ven. on *A.* 493; see also on *Φ.* 232 *et al.* He also wrote *ἐπιμύσημοι*, in which rare and difficult words and peculiar forms in Homer were discussed (50); see further in Smith's *Dict. Biogr. s. n.*

(iii) 26. ATHENÆUS OF NAUCRATIS

names as his contemporary the emperor Commodus, and flourished to the time of Alexander (Rom. Emp.). His work is called the *δαιτυροσophισται*, which might be paraphrased as "learned table-talk"; it is in the form of a dialogue supposed to take place at a banquet, but spun out to the inordinate length of 15 books. It is chiefly on literary and critical points, or on literature as illustrating the art of the *bon vivant*, but is so illimitably discursive that anything may lead to anything else. The opinions expressed in it are perhaps as often merely whimsical or jocosely exaggerated as sincerely meant; such probably is the statement that Athenocles of Cyzicus understood Homer better than Aristarchus (*V.* p. 177 e); so also the allusion to *ῥά* and *ὑπερῶα* (cf. Schol. *V.* on *Π.* 184) and sundry other heavy pedantic jokes. He has rescued from perishing a vast mass of literary fragments, and wrote a lost history of the Kings of Syria. See further in Smith's *Dict. Biogr. s. n.*

LXIII.

(iii) 27. PORPHYRY,

born probably in Batanea (Bashan) of Trans-Jordanic Palestine, in his youth studied under the Christian Father, Origen, perhaps at Cæsarea, but flourished as a Neo-Platonic philosopher of the school of Plotinus and an adversary of the Christians, from Gallienus to Diocletian or Probus. His original name was Malchus = *βασιλεύς*, from which "Porphyry" sprung by an easy association (Smith's *Dict. Biogr. s. n.*). He was a voluminous writer. Amongst his works were the "Homeric Questions", probably a compilation (Fabric. *I.* p. 396), see p. LXXVIII n. 47, and an allegorical interpretation of the "Cave of the Nymphs" in *Ody. v.*, which were much in favour with the early editors of Homer down to the 17th century; thus even Barnes retains them; also scholia on the *Il.*, said to resemble closely the scholl. Ven., and (whether distinct from the last named or not, is

49 Herodian's work on prosody furnished materials to the compiler of the scholl. Venet., together with the works of Didymus, Aristonicus and Nicenor, and Lehrs thinks that the first compilation took place not much later than Herodian's age. A few additions were made from other writings of Herodian, especially any which seemed to conflict with the views stated in his prosody. Casual observations which bore upon the point discussed might, Lehrs thinks, have also been added to the commentaries of Didymus and Aristonicus; and as time went on and further materials accumulated, as from Porphyry, other additions were made (Lehrs 35—6).

50 "Summum magistram Aristarchum sæpissime respicit, assentiens in plerisque, raro et verecunde dissentiens (*e. g.* *Z.* 266, *O.* 10, 320, *T.* 228, see schol. there), ... doctissimum opus est" (Lehrs p. 34 § 11).

not quite clear) "annotations on difficult passages in the *Il.* and *Ody.*" (Fabric. I. p. 394). He was careful in explaining difficulties, as also in adding citations of the passages which illustrate the doubtful word or phrase. He states this principle, as cited by the Schol. B on Z. 201, ἀξιῶν δὲ ἐγὼ Ὅμηρον ἐξ Ὁμήρου σαφηνίζειν, αὐτὸν ἐξηγούμενον ἐαυτὸν ὑπεδείκνυον. He was also useful in handing down elder traditions. A MS. of these scholl. exists at Leyden, and an edition of them was promised by Voss, but he did not live to execute it. Valckenaër has published those on book XXII of the *Il.* (Fabric. I., pp. 309—400, cf. VI, p. 519). Such "questions" propounded in the schools of Alexandria formed a favourite test of the students' knowledge of Homer; and scholia often take the form of ἀπορία with its λύσις (sⁱ) e.g. at X. 147, *ἔ.* 200, Z. 234, 359, 488 (Schol. B).

(iii) 28. HESYCHIUS

of Alexandria or of Miletus, a Christian writer of the 3rd and 4th century. Whether the same as the Christian martyr under Diocletian is uncertain (Smith's *Dict. Biogr.* s. n.). The lexicon which goes under his name is replete with illustration of the Greek classic writers, and for the diction of the poets no one compiler has perhaps done so much by way of elucidation. It is no less useful for the LXX and N. T. It professes to be based on that of Herodian, and has again been added to successively by later hands. The most renowned scholars of Europe since the renaissance have contributed to throw light upon its text. The only known MS. of it is in the Marcian Library Ven. (Fabric. VI. p. 199 foll.).

LXIV.

(iii) 29. TZETZES,

a verbose and voluminous writer, who flourished in the middle of the 12th century, and wrote a poem in three parts: 1. *Pro-Homerica*, 2. *Homerica*, and 3. *Post-Homerica* (52), a "paraphrase on Homer", and "Homeric allegories", which he dedicated to the Empress Irene Augusta. Parts 1. and 2. are also called "the little *Iliad*". He is said to have had no knowledge of the Cyclic poets, but to have drawn his sources wholly from scholia etc. The libraries of Madrid and Vienna, the King's Library London (Brit. Mus.), and the Bodleian Oxford, contain unedited MSS. of various parts of his works. Most of what they contain is, however, probably known from other sources (53).

LXV

(iii) 30. EUSTATHIUS,

archbishop of Thessalonica, born at Constantinople, flourished in the

51 See on p. LXXviii, note 47.

52 A fragment of the *Post Homérica*, and another of the *Paraphrase*, was edited by Dodwell (*Dissert. de vet. Gr. et Rom. Cyclis* p. 802), and a fragment of the *Pro-Homerica* by F. Morell (*Il. carmen Gr. poetæ cuius nomen ignoratur*), and another by G. B. Schirach, Halle, 1770 (Fabric. I, p. 403 foll.).

53 Concerning the *Chiliades* of Tzetzes, a work of over 12,000 lines mythological and historical, but having no special reference to Homer, see Smith's *Dict. Biogr.* s. v. Tzetzes, pp. 1200—1.

latter part of the 12th century, and published under the title of *παρεμβολαί* (*excerpta*) a laborious commentary on the Iliad and Odyssey, incorporating all the Homeric learning of his time. It was first printed at Rome under the auspices of Pope Julius III, the Emperor Charles V and King Henry I of France, in 3 voll. fol. 1542—9. A notice of other edd. will be found in Fabric I. pp. 391—2. The mere index of writers cited by him occupies forty-five 4^{to} pages of Fabric. *Bibl. Gr.* vol. I, and of these the great majority would be wholly unknown, or known by name only, but for him. Hence the value of his work may be estimated. It is, as it was inscribed by the author, a veritable *κράτος Ἀγαλθέας*. Valckenaër's opinion (ap. Fabric. *loc. cit.*) was that he found no poets extant but such as have come down to us (54), that all his other citations of poets are second-hand from Athenæus (55) or from scholiasts now lost, that of all these, however, he was a most careful student (56), that his other chief sources were the commentary of Apion and Herodorus and other scholl. of high antiquity on either poem, the copious lexicons of Ælius Dionysius, Pausanias and others, and the works of Heraclides and Herodian. His above mentioned references to *οἱ παλαιοὶ* are accordingly derived from this class of writers (57). But his copies of many surviving poems were superior to any which we now have, and he has thus preserved some readings of high value. It is some testimony to the antiquity of his authorities that his work contains hardly any allusions to the Christian Scriptures, although the phraseology of a Christian writer and Divine is occasionally traceable in it (58).

54 It appears, however, from "the Catalogue of the books of the Patriarch of Constantinople" 1578, that among them were extant probably down to the fall of that city, and therefore in Eustathius' time, 24 plays of Menander and "Ly-cophronis omnia". This catalogue is in Sir T. Phillipps' library; see page LXXXV note 6.

55 "Bentley has shown by examining nearly a hundred of his references to Athenæus, that his only knowledge of him was through the epitome" (Smith's *Dict. Biogr. s. n. Athenæus*).

56 *Lehrs* charges Eustath. with a careless use of the scholl. which he had at hand, "*quem limis oculis quos ad manum sumserat libros percurrisse certum est. (He here adduces instances.) Strictim oculis percurrisse copias suas Eustath., hoc etiam proditur illustri documento. Usus est scholiorum volumine eo, quæ hodie codex Venetus A. habet sed præterea tractabat, quem sæpissime ad partes vocat, librum commentationum Apionis et Herodori nomine inscriptum. Eo vero libro eadem illa scholia contineri (quod ita esse excursu opusculi mei ostendam) longum per iter hoc comitatu utenti non patuit*" (p. 40—1).

57 Dr. Leonard Schmitz (ap. Dr. Smith's *Dict. Biogr.*, p. 120) further thinks that "he was personally acquainted with the greatest of the ancient critics, such as Aristoph. of Byz., Aristar., Zenod. and others, whose works were accessible to him in the great libraries of Constantinople".

58 As is occasionally the case in some of the Scholl., e. g. *ἡ χάρις τοῦ Ἁγίου πνεύματος διὰ νέφους σταλαγμοὺς δίδωσι γνώσεως κ. τ. λ.*, Scholl. H. Q. on σ. 2.

PART III.

MSS OF THE ODYSSEY AND ITS SCHOLIA.

LXVI. The list of ancient authorities which has been under review in Part II leads on naturally to the MSS. of the text and of the scholia upon it which we inherit from their labours. Our oldest Homeric *codices* are in fact a little older than the age of Eustathius, and were mostly imported several centuries later from Constantinople, the last native seat of Greek learning.

The following account of MSS., so far as they are contained in public libraries(¹), is probably not far from complete as regards its

¹ I have to thank for the assistance which their replies to my enquiries have furnished, the librarians of

the Ambrosian library at Milan,
the Imperial library at Paris,
the Marcian library at Venice,
the University library at Heidelberg,
the Public library at Hamburg,
the Catholic library at Louvain,
the University library at Leyden,
the Public library at Amsterdam,
the Royal library at Madrid,
the Imperial library at Vienna,
the Royal library at Breslau,
the Medicean library at Florence,
Caius College Cambridge,
Corpus Christi Coll. Cambridge
the Royal library at Berlin.

The above arrangement follows the order in which their replies were received.

I have also to thank the Rev^d. H. Bradshaw of King's Coll. Cambridge, and especially the Bodleian Librarian in the University of Oxford, by whose permission the specimen of the MS. of the scholia on the Odyssey was copied, for valuable help which they have afforded in prosecuting the researches necessary for the purpose.

proper scope, the Odyssey. On one point, however, viz. how far the various *codices* enumerated have been collated, and in what editions the results of those collations have been embodied, the information which it has been found possible to obtain is in some respects deficient. I commend this branch of the enquiry to the good offices of any scholars who may be travelling on the continent.

LXVII. In the library of the Brit. Mus. among the Harleian MSS. are four of the Odyssey,

No. 5658, vellum, A. D. 1479.

5673, paper, XVth century.

5674, vellum, XIIIth century. This was collated by Porson with Ernesti's ed. of the Ody. 1760, and before him, but cursorily, by Bentley, who, as Porson says, only noticed the various readings of the text, omitting those derivable from the scholl. These Bentley sent to S. Clarke (the son) for his edition of Homer left unfinished by his father. Cramer since collated the scholl. with those edited by Buttmann. Of the four this alone has scholl. In some parts of the earlier books these are very copious. They sometimes fill the entire margin, including the spaces above and at the page-foot, and sometimes have an entire page or more to themselves. Cramer thought he detected a later hand in some of the longer scholl., and traces of erasure of those by the earlier hand to make room for them. On this question of unity of hand Porson suspends his judgment, adding, "*neque id sane multum refert, cum satis constet, unius jussu et consilio totum MS. concinnatum esse*". He remarks that it was written at a time when copyists had begun to hesitate between the *ι* subscript or written *ad latus*. The MS. is in beautiful condition and contains 150 leaves⁽²⁾. The ink is

Enquiries have also been addressed to the Vatican library at Rome, the Pauline library at Leipzig, and to the principal libraries at Strasbourg, Augsburg and Basle, also to the Imperial library at St. Petersburg, to that of the Holy Synod at Moscow, and to the Royal library at the Escorial; but no replies have been received from any of them. The notices of the MSS. said to be in their keeping are derived from Fabricius, Heyne, Dindorf and other scholars. As regards private libraries, it is quite possible that MSS. may exist there which are generally unknown. I shall of course be thankful for information concerning any such.

² Heyne (vol. III. iv. *de subsidiis* p. xcvii note) calls it an "*eximius codex cum Townleiano Iliadis codice comparandus*". The end of the volume has the

in some places paler than in others, but the ink used by the same writer may not have been always of the same quality. A table of the *var. lect.* which Porson extracted from it, arranged in the order in which they occur in the poem, is appended to the Oxford Clarendon ed. 1800. This MS. is cited as Harl., and its scholl. as Scholl. H., in the present ed.

No. 6325, vellum, XVth century.

LXVIII. In the Bodleian library at Oxford is a MS. of scholl. on the Ody. without text, in beautiful condition and very legible, ascribed to the XIth or XIIth century (3). They are those known as the scholl. *minora*, as contrasted with those of Eustath., also as *vulgata* or scholl. *Didymi*, but with no due authority for the name; see under *Didymus* p. LXXVI. Their form is that of comments on the individual word or phrase, prefixed as a catch-word, in the order of the text. The books have short arguments prefixed. Dindorf collated this MS. for his ed. of scholl. on the Ody., Oxford Clarendon, 1855, and says (*Præfat.* p. xviii) that the scholl., published by Asulanus at the Aldine Press in 1528 were derived from a MS. closely akin (*plane gemellus*) to this.

LXIX. In the library of Caius Coll., Cambr., is a MS. no. 76 fol., on vellum, containing an exegesis of the Ody., apparently a fragment of the scholl. *Didymi* on book I to VII. 54. (Fabric. I. 412, cf. p. 389. and Heyne III. p. LXX note.) In the margin are some additions in red ink, and the scholl. are occasionally displaced, *e. g.* at *α. 188* (4). The librarian is not aware that it has ever been collated.

In the library of Corpus Christi Coll., Cambr., is a MS. no. 81 fol. on paper, probably XVth century (5), containing the II., the *Post-Homerica* of Q. Smyrnæus and the Ody. It was collated by Barnes for his ed. Cambr. 1711.

LXX. In the boys' library, or School library of Eton College is a copy of the Florentine ed. prin. 1488, the ample margins of which contain MS. scholl. "by the hand of Aloysius Alamannus" and precisely dated "the 5th of April 1518, being Easter Day". The scholl. on the II. are said

subscription "*Antonii Seripandi et amicorum*". Seripandi was a Cardinal (Fabric. I. p. 401) and Archbishop of Salerno, and died 1563. For this and some other similar information I am indebted to M^r. E. Deutsch of the Brit. Mus. A specimen of this MS., to follow this page, has been copied for the present work, by permission of the authorities of that Museum.

3 A specimen of this MS., to follow that of the Harleian, has been copied for this work.

4 It is bound up in a miscellaneous collection of Greek MSS. principally medical.

5 From its having the name of Theodore in gilt letters on the first page it has been ascribed to the Archbishop of Canterbury of that name in the VIIth century, but erroneously, as shown by the character and appearance, betokening a date not much earlier than the invention of printing. (Catal. of MSS. in C. C. C. C.)

to be less copious than those on the Ody. and to cease entirely after about bk. XXI. There are none on the *Batrachom.* and *Hymns.* Barnes extracted the Odyssean scholl. (Heyne III, iii, *de Scholl. in Hom.* LXXI, cf. Barnes *præfat.* p. vi. and Fabric. I, p. 390), and they also appear to have been previously used for the Camb. ed. of 1689 (Heyne III, i, *de edd. Hom.* p. xxx).

In the library of Sir Thomas Phillipps, Bart. of Middle Hill, is an 8^{vo} vellum, XVth or XVIth century MS, no. 367, in extremely good preservation and very clearly written, but by a careless scribe, without scholia. It appears from a mem. at the end to have been the property of Matteo Palmieri of Pisa, and passed into the hands of the Jesuits of Clermont at Paris (6).

LXXI. In the Imperial library at Paris are seven MSS. of the Ody., six of them with scholl. Their value is discussed by Villoison *Prolegg. in II.* p. xlv. foll. note. On applying to the librarian I have not been able to ascertain which of them have been collated, but one of them is doubtless that mentioned by Dindorf as "Parisinus 2403", the scholl. of which were collated by him and are cited under the letter D. This MS. is said to be on silk, of the XIVth century, elegantly written in very black ink. Its scholl. on books I to III are copious, those on books IV to X fewer, after which they wholly cease. It is said to retain the name of Porphyry (7) attached to many scholl. where other MSS. had lost it. Another is probably the "Parisinus 2894" of Dindorf, inspected by him, and cited under the letter S, same century and material, but square in form, with double columns in each page, and in each column 22 lines of text. The Ody. with scholl. and glosses occupies p. 209—333 of the MS., but these scholl. etc. disappear after v. 38 of book III. They are described as good and ancient, but less copious than those of the Harl. Cramer, adds Dindorf, gave some excerpts from this MS. in his *Anecd. Paris.* vol. III, but omitted a good deal as illegible, and misread some (*Præfat.* xiv).

LXXII. In the Medicean library at Florence, book-case numbered XXXII, the following MSS. contain the Odyssey in whole or in part: No. 4, fol. vellum, XVth century, of great beauty, containing also the

6 By the courtesy of the owner, now residing at Thirlestaine House, Cheltenham, I have inspected this MS., and collated, but too late to be of use for the present volume, books α. and ε. and a part of δ. It agrees more frequently with the Harl. 5674 than with any other MS. known to me; yet it differs from it, agreeing incidentally by turns with six or seven other MSS., or with Eustath., often enough to give it an independent, and as it were, eclectic character. Among these variants I have found three which I do not see noticed as existing in any MS. whatever, although two of these are recorded by scholl. on the II. or on a later book of the Ody. The third, *δράζει* for *δδάδευ* in ε. 60, is, I believe, new. There is also a MS. of Eustathius in the Middle Hill Library.

7 This does not imply that Porphyry was the original source, he having largely compiled from others; see *Porphyry* on p. Lxxix sup.

- Vita Hom.*, the II. and Batrachom.: the books have arguments prefixed, but no scholl.
- No. 6, fol. vellum, XVth century, of great beauty, the same without the *Vita*, but having neither arguments nor scholl.
- No. 12, large 4^{to} paper, XVth century, containing the Ody. alone, mutilated in several places, with neither arguments nor scholl. except to book I.
- No. 23, 8^{vo} paper, XVth century, containing the Ody. with very scanty scholl. by a much later hand, and which commence at book XVI.
- No. 24, 8^{vo} vellum, Xth century, containing the Ody. with interlinear glosses, mutilated towards the end.
- No. 30, large 4^{to} paper, XVIth century (8), containing the Ody., text only, with arguments to some only of the books.
- No. 39, 8^{vo} vellum, XVth century, containing the Ody. with some interlinear glosses and very brief scholl. on the first four pages; no arguments.
- Book-case numbered LVII (9).
- No. 32, 8^{vo} paper, XVth century, containing ancient scholl. by an uncertain author on books I—IV of the Ody., cited by Dindorf as R., and as Schol. R. in the margin of this edition.
- Book-case numbered XCI.
- No. 2, large 4^{to} silk, XIIIth century, containing Ody. books I—XIV, no scholl., mutilated at the end.

LXXIII. In the Marcian library at Venice are the following:

- No. 460, fol. vellum, XIIth century, in 250 leaves contains Eustathius on II. and Ody., and was used for the ed. Romana⁽¹⁰⁾ 1542 ... 1550; see Fabric. *ub. sup.* p. 392.
- No. 513 (or 613, as given by Fabric. *ub. sup.* and Dindorf)⁽¹¹⁾, fol. paper,

8 "The trade of the copyist of Greek MSS., instead of sinking at once before the printer, held its ground for nearly a century. Some of the most elegant Greek books we possess in MS. were executed as late as the middle of the 16th century. . . . The public were supplied with *cheap* Greek books by the Aldine and other presses, but for copies *de luxe*, such as kings and collectors loved — *chartæ regię, novi libri* — copyist and miniator still continued in request." *Quarterly Rev.* No 234, p. 338.

9 Erroneously given as 37 by Dindorf.

10 Cardinal Bembo procured it for the Roman editors, as I am informed by the present librarian of the Marcian; who adds that it was once, through misinterpretation of the superscription, supposed to be an autograph of Eustath. himself. He refers me to Bembo's *Lettere*, Venezia 1729. vol III. p. 125, Dorville *Vann. Crit.* Amsterdam vol. I. p. 313. Its register will be found in the Marcian Catal. Gr. MSS. II. p. 245 foll.

11 Registered 313 in same Catal. p. 315. Fabric. calls it a 4^{to}, and Dindorf describes it as being "formâ quadratâ" This was collated by Cobet, and is of all now extant the most perfect as regards the scholl. on books I—IV.

in 296 leaves, XIIIth century, the Ody. follows the Batrachom and has scholl. in its margin.

No. 4 of Class IX, 4^{to} paper, XIIIth to XVth century, contains as follows:

1. From the beginning to book VI, v. 190, with a preface prefixed, XIVth century.
2. From book IX, v. 541, to the end of the poem, with scholl. of XIIIth century. Dindorf used the scholl. in his ed. of the *Scholl. in Odys.*, and describes them as short and of little value, mentioning favourably, however, one long note probably transmitted by Porphyry⁽¹²⁾. He adds that the first portion of the MS. is on silk.

No. 463, 8^{vo} on paper, in 194 leaves, XIVth century, with interlinear scholl.⁽¹³⁾, the books VII and VIII are missing, while VI and IX are fragmentary.

No. 456, fol. vellum in 541 leaves, XVth century, containing also the II., the Hymns and Batrachom., with the poem of Quintus Smyrnæus.

No. 457⁽¹⁴⁾, 4^{to} paper, in 191 leaves, XVth century or thereabouts.

No. 611, fol. paper, in 244 leaves, XVth century⁽¹⁵⁾, has the *Vita Hom.* prefixed.

No. 29 of Class IX⁽¹⁶⁾, fol. paper, XVth century, "with interlinear Latin version, which does not agree with any published up to this day", and accompanied by marginal notes.

No. 34 of Class IX, fol. paper, XVth century, with glosses and scholl. interlinear and marginal, bequeathed by Girolamo Contarini to the library; the end is missing.

No. 610⁽¹⁷⁾, fol. paper, in 590 leaves, about XVIth century.

No. 20 of Class IX, 4^{to} paper, in 279 leaves, XVIth century⁽¹⁸⁾, contains among other things "Annotationes grammaticales in Odysseam Homeri", p. 133 foll.

12 On the question why Odys. discovered himself to Telemachus and the servants, and not to Penelopè. This is such an ἀπορία and λύσις as those mentioned on p. LXXVII note 47. They are as old as Aristotle.

13 This and the next two are on p. 245 of the same catal. This is perhaps the one given as No. 263 by Fabric.

14 Possibly that given by Fabric. (*ub. sup.* p. 408) as No. 647 4^{to}, "Odyssea fine mutila", and by Villosion *Anecd. Gr.* II. p. 247, as being in the append. to Catal. of Gr. MSS. in the Marcian from the Catal. of Cl. Zanetti, No. DCXLVII, 4^{to}, in 194 leaves, XIVth century, mutilated at the end.

15 On p. 314 of the same catal.

16 This and the next are in the Appendix to the catal. aforesaid. The quotation in the text is from the letter referred to in note 9.

17 On p. 314 of the same catalogue.

18 This and the two following are in the Appendix aforesaid. This MS., as the Marcian librarian informs me, derives from the library of the Nani family of Cefalonia, and is described by Mingarelli in the *Græci Codd. MSS.* B. 1784, pp.

No. 21 of Class IX, fol. paper, XVIth century (19), imperfect at the beginning, contains parts of the poem.

No. 36, 37 of Class IX. A copy of the Florentine ed. prin. of *Hom. opp.*, 1488, with scholl. written in the margin of the Ody., only dating from the XVIth century (20). Bequeathed by Contarini aforesaid.

The Schol. Ven. on the *Il.*, whence Villoison edited in 1788 *Homeri Ilias ad veteris codicis Veneti fidem recensita*, refers to his scholl. on the Ody., which Villoison, however, was nowhere able to find, see *ibid. Prolegg.* pp. 27 and 44 note.

LXXIV. In the Vatican library at Rome are MSS. scholl. on the Ody. by Georgius Chrysococcos, or perhaps copied only by him (Allatius *de Georgiis* p. 360 ap. Fabric. I. p. 416).

In the library of the "Congregatio Cassinensis" (21), MS. No. 2, is Ody. fol. vellum.

MSS. of Ody. are mentioned by Montfaucon in his *Catal.* as existing in the same library (Fabric. *ub. sup.* p. 412): he does not say how many, nor state particulars. One distinguished as "Reginensis 91", paper, XVth century, containing also the *Hymni*, is mentioned by Baumeister, *Hy. Hom. prolegg.* p. 94.

In the library of Padua is a (MS.?) translation of the Ody. by Manucl Chysolores (22).

LXXV. The Ambrosian library at Milan has three MSS. with scholl. and two without, all carefully examined by Maii, who says *Prefat. de Codd. Ambros. Odys.* p. xli, "novum esse plerumque diversumque ab editis Ambrosianorum scholiorum (23) genus nemo legens non videt". They are:

A fol. MS. on paper, apparently XIVth century, entire with most valuable and copious scholl. which diminish in number in the later books (24) (Maii, who first edited them at Milan 1819, *Prefat.* p. xxxvi). Buttmann,

19 The parts of the poem are said to be stated in Mingarelli, pp. 486—7; see last note. This also came through the Nani family.

20 The marginal scholl. in MS. are a similar feature to those in the margin of the Etonian copy of the same ed. prin. ascribed to Aloysius Alamannus, see p. LXXXIV. § LXX.

21 Supposed to be that of the Benedictines on Monte Cassino in Naples.

22 "Vel potius alicujus indocti." Fabric. *ub. sup.* p. 412.

23 Villoison (*Prolegg. ad Il.* p. xli) notes that "in Ambrosianis scholiis semel loquitur Christianus auctor anonymus (σ. 2) semel etiam Gregorius theologus (θ. 409)"; adding, "nunc etiam in Venetianis scholiis Christiana vestigia impressa sunt?"

24 *E. g.* the first twelve books in Maii's ed. of the collated scholl. occupy over 100 pages, the last twelve 30 pages. These MSS. are registered respectively as Q. 38 part. sup., B. 99 part. sup., E. 89 part. sup., A. 77 part. inf., D. 120 part. sup., F. 85 part. sup. The description "part. sup." or "inf." probably refers to the part of book-case etc. The Ambrosian also contains an allegorical interpretation of the fables of the Ody., the work "Johannis Aurati, Gallicani poetæ", sometime a teacher of Greek at Paris; it is a paper MS., 8^{vo}, registered F. 85 part. sup.

Berlin 1821, and Dindorf have incorporated them in their respective edd. of scholl. and cited them as Q. (25):

One of square form on silk paper, XVth century (Maii says 4^{to}, XIVth century), has scholl., mostly short, as far as the beginning of book XXI; partly identical with other scholl., partly of much later origin; used by Maii and cited as B (Dindorf. *ib.* p. xii):

Another on silk, same age, contains books I to IX, with copious scholl. partly good and ancient, partly trifling and worthless. Brought from Scio into Italy. Used by Maii and cited as E (Dindorf *ib.* p. xiii).

The two without scholl. are, one fol. on paper, containing the whole poem but with the first book acephalous, beginning at v. 384; this has arguments of the books, is a western MS., and bears date as finished Nov. 1468; the other contains not the text, but the comments of Eustath. on the first book and the beginning of the second, and a latin commentary, also derived from Eustath., on books I—X. It is curious as being an autograph of Basil. Chalcondyles, younger son of the Demetrius Chalcondyles, who edited the ed. prin. of Homer at Florence.

LXXVI. In the Elizabethan library at Breslau are two MSS. of the Ody., both collated by F. Jacobs for Heyne (III. iv. *de subsidd.* p. xc), and probably also by Clarke or Ernesti before him, since the edition of Ernesti, following Clarke, contains frequent references to their readings.

One is A., large fol., vellum, in 176 leaves, very carelessly transcribed, but in an elegant hand, contains also *Batrachom.*, the *Vita Hom.* and II. I to VI. v. 356.

Another, A., small folio in 484 leaves, XVth century; the 2nd vol. contains the Ody. by two hands, one that of Michael Apostoles of Constantinople, driven by the fall of that city into Candia. It has here and there various readings in the margin.

LXXVII. In the Town library at Hamburgh is a large sized MS. on silk in 228 pages, XIIIth or XIVth century (26), containing the Ody. as far as v. 67 of book XIV, with scholl., the text carefully written, and with no unusual contractions. Some of the scholl. are interlinear, but merely of the character of glosses, the greater part in the margin, difficult to decipher on account of their contractions and the tattered state of the edges. These seem also in places to have run away several pages from the text. At p. 151 a new series of scholl. commences in a later hand, occupying at first only the spaces left by the older series, which by and by fail, and the newer series appears alone. This is chiefly from Eustath., the older agree chiefly with the Ambrosian and with the Heidelberg MSS., and are diffuse and rhetorical. (Abridged from Preller's description ap. Dindorf *Præfat. ad Scholl. in Odyss.* pp. ix—xi.) Dindorf, however, who incompletely collated it, says it is useful in checking other scholl., and

25 Fabric. (*ub. sup.* p. 411) speaks of a MS. of Ody., XIIIth century, in the Ambrosian library, Milan, as mentioned by Montfaucon *Diar. Ital.* pp. 17—18. I cannot identify it with any known to the librarian there.

26 Preller indicates that it had been previously assigned to the XIIth century.

"etiam scholia multa solus servavit ex bonis et antiquis fontibus derivata" (*ibid.* p. xii). He cites it as T.

LXXVIII. In the University library at Heidelberg is a large 4^{to} MS., vellum, in 468 pages, XIIIth or at the latest XIVth century, having scholl. on the margins, which were collated by Buttmann (ed. scholl. Berlin 1828) and by Dindorf(27) (ed. sup. citat. *præfat.* p. xii), who cites it as P and rates it as of less value than the last mentioned, T. It contains also the Batrachom., an argument of the Ody. and some other pieces. The scholl. on books IV to VII inclusive are difficult through their small and highly contracted characters, but of greater value (often agreeing with H and Q) than those of the other books, which are by a later hand (Dind. *ibid.*).

In the Public library at Nuremburgh is a MS. in 2 vol. of the *Opera Hom.*, written in 1552 by Charles Stephanus(28). (Fabric. *ub. sup.* p. 412.)

LXXIX. In the Imperial library at Vienna²⁷ are the following:

No. 5, large fol., 191 leaves, containing the Il., the Ody. and the poem of Q. Smyrnæus, without scholl., on page 5 of the catal.

No. 50, containing in 219 leaves the Il. and the Ody., on page 33.

No. 56, containing on 169 leaves the Ody. with scholl. interlinear and margin, on page 36.

No. 117, containing on 251 leaves the Il. and Ody. with scholl. interlinear and marginal, on page 72.

No. 133, containing in 146 leaves scholl. only on the Ody., on page 77.

No. 289, containing fragments of Homer, whether any of the Ody. is not stated, on page 143.

No. 307, containing in 90 leaves a large fragment of the Ody., on page 147.

F. C. Alter edited in 1794 at Vienna the Ody., Batrachom., Hymns and other poems vulgarly ascribed to Homer, giving a "varietas lectionis e codd. Vindobonensibus". Dindorf (*ub. sub.* p. xv) has incorporated in his ed. of *Scholl. in Odys.* some excerpts given by Alter from Nos. 5, 56 and 133. The librarian refers to Max von Karajan, "Ueber die Handschriften der Scholien der Odyssee", 8^{vo}, Vienna 1857, and to the prefaces of Dindorf, Bekker and others, as further showing to what extent collations of these MSS. have been made. No. 5 is called the "codex Busbequianus", probably brought home by Baron de Busbecq, ambassador from Germany to the Sultan about 1580, and is noted by Heyne (*de codd.* III. ii. xliv) as superior to the others. That called by Heyne "Codex Hohendorffianus" (*ibid.* p. xlv), No. 116, is not a MS., but a copy of the ed. of Libert, Paris 1620, the Il., however, only, with scholl.

LXXX. In the library of the Holy Synod at Moscow, No. 286, is a MS. ascribed to the XIIth century, on vellum, but Heyne (III. iv. *de*

²⁷ From an original letter from the Heidelberg University librarian to the present editor, June 20th 1864.

²⁸ The librarian refers to "Nessel, Daniel. Catalogus sive recensio specialis omnium codicum manuscriptorum Græcorum . . . bibliothecæ Cæsareæ Vindobonensis. Vindobonæ et Norimbergæ 1690 fol." The pages on which the MSS. are mentioned as found are those of this catalogue.

subsidd. p. xcii) on collating it throughout, thought it later. It is not mentioned by Fabricius.

In the library of the Escorial, out of (1) (2) (3) (4) Homeric MSS. mentioned in Pluer's index, (4) contains excerpts from the *Ody.*, as verified by Tyschen (*Fabric. I.* pp. 409, 411).

In the Royal library at Madrid, No. 27 in the catal. of Gr. MSS. p. 122, is a MS. on paper, XVth century, containing besides the *Argonautica* of Orpheus 20 books of the *Ody.*, with a few interlinear latin glosses on bks. I, II, and part of III

Another, No. 67, contains brief annotations on certain books of the II. and *Ody.* gathered from various sources (*Fabric. ub. sup.* p. 411).

In the library of Cæsena a MS. of the year 1311, *Ody.* with scholl., some in latin being intermixed (*Fabric. ibid.*).

PART IV.

THE PRESENT EDITION.

ἀξιῶν δὲ ἐγὼ Ὅμηρον ἐξ Ὁμήρου σαφηνίζειν, αὐτὸν ἐξηγούμενον ἑαυτὸν ὑπεδείκνυνον. e Porphyrio ap. Schol. Ven. B in II. Z. 201.

LXXXI. In the present edition the attempt has been, by means of a margin giving parallel and illustrative passages, to make Homer as far as possible his own scholiast; and to show the remarkable peculiarity of his style, that of never parting from a phrase so long as it was possible to use or adapt it, which has been noticed p. vii *sup.* For those who lack the leisure or the perseverance to make use of this margin it is hoped the notes may provide a secondary assistance. In compiling it the difficulty lay ten times perhaps in selecting from a multitude of passages for once that it arose from a paucity of choice. To record all the iterations and resemblances of phrase would be cumbrous and impossible. Some are of course too trivial to need even a single citation, and their space has been better bestowed on others that need more copious illustration. Yet after all, many passages must necessarily be of very unequal value, although I hope that to the Homeric investigator all will be of some. Less rigorous students may therefore be counselled to use the margin only when referred to in the notes.

LXXXII. As regards the text adopted, it rests on no collation of MSS.; nor, if I had enjoyed the leisure to collate⁽¹⁾ any one, although general Homeric scholarship might have benefitted, would this edition probably have been perceptibly improved by the labour. The time has long gone by when it was worth while to edit a single codex of Homer as such, or at any rate such a work is wholly distinct in scope from that which I had proposed to myself; which was to give the student a text which, resting on the results of the most advanced collations, would as far as possible eliminate the imperfections and defects of any one MS. It is, further, advantageous in the present day to adopt the economy obtained by dividing the labours of collating and editing—the preparation of the material and the digesting and selecting from it.

¹ See, however, page LXXIV. n. 6.

The editions on which the present is based are as follows Bekker's Bonn 1858, Dindorf's Leipzig 1852, Faesi's Leipzig 1849, Löwe's Leipzig 1828, Ernesti's Leipzig 1824, Wolf's Leipzig 1807, the Oxford edition of 1800, Barnes' Cambridge 1711.

LXXXIII. The Oxford edition by Dindorf of the collected scholia on the Odyssey, Eustathius, and Nitzsch's commentary, have been constantly before me both in establishing the text and in furnishing the notes. The Oxford text of 1800 contains at the end the highly valuable results of Porson's collation of the Harleian MS. no. 5674 with the text of Ernesti of 1760, and a less important table of the readings of Clarke as compared with its own. From some of these the various readings of the margin above the footnotes have been mostly derived. Others have been taken from the margin of Ernesti or of Barnes. The digammated readings find place by themselves in an intermediate margin. I have already indicated the uncertainties which beset this question (p. xxi, xi. n. 11), and regard this portion of the work as tentative merely. From the scholia or from Eustathius is necessarily drawn all that is known of the readings preferred by the ancient critics and grammarians, while the same scholia often show the reading of the text which each scholiast followed. Where the name of such a critic etc. is followed by the designation of a Scholiast with a (,) between them, it is to be understood that the critic etc. is cited on the faith of the Schol.: where this too is followed by the name of any modern editor, it is also separated by a (,); thus on β. 321, "σάσαρ' Arist., Scholl. H. Q. R.⁽²⁾, Wolf" means that the Harleian, the Ambrosian and the Florentine Scholiasts all assign the reading σάσαρ' to Aristarchus, and that Wolf adopted it. Nitzsch's commentary is cited as Ni., Faesi's and Löwe's editions are referred to as Fa. and Löw., the Oxford edition of 1800 as ed. Ox.; and the other names of editors, critics and authorities, whether ancient or modern, are designated by abbreviations which will, I think, be easily made out; the scholiasts by the letters made use of by Bekker in his edition of them. The sign [] in the margin above the footnotes marks a line or lines as disallowed by some modern critic, the sign † by some ancient one. A frequent abbreviation in the same margin,

² These letters and the others used in that margin to designate certain MSS. are the same as those used by Dindorf in his *Scholia Græca in Odys.*: see *Præfat.* to the same. In this ed. the letters are used to distinguish the MSS. of the scholia from those of the poem. Thus the Harleian MS. of the poem is cited as Harl., but its scholia as schol. H., and so of others.

"Wolf et recentt." marks the fact that his reading has been generally adopted by recent editors.

LXXXIV. In the marginal references *et al.* for *et alibi* refers to other places in the same book of the poem last referred to; the references to books of the Iliad are made by the capitals of the Greek alphabet, those of the Odyssey by the small letters; and this has been adopted for its compendiousness, not only in the margin but generally.

The abbreviation "mar." appended in the margin to a reference there refers to the marginal references given at the passage indicated.

The Appendices are referred to in the margin under the letter and number which distinguishes them, thus App. A. 20 mar. refers to the Appendix on *γινόμενον* on p. XXXI, and to the marginal references to be found there.

The abbreviation "cf." in the margin refers to passages of collateral interest, or introduced to illustrate the subject matter where the primary reference is to the form of the language. Where a parallel is cited with a less obvious bearing on the text, the purpose will generally be found explained in the note *ad loc.*

The remark *et sæpius* or *et sæpiss.* (*sæpissime*), accompanying a reference, indicates that the passage recurs so frequently, either in the particular book or the whole poem, as to make it inconvenient to enumerate the recurrences, while none have any special prominence. Sometimes, as on *ἡματα πάντα* β. 55, the first and the last occasion of such recurrence are given.

LXXXV. In the notes and Appendices the proper names which occur frequently have been abbreviated; as Ni. for Nitzsch, Il. for Iliad, Ody. for Odyssey, Odys. for Odysseus, Penel. for Penelopë, Telem. for Telemachus: and generally in the notes any proper names occurring in the text to which they stand subjoined will be found in an abbreviated form. The common abbreviations of grammatical terms as sing., subjunct or subj., adj., demonstr., rel., for singular, subjunctive, adjective, demonstrative, relative, (subj. also for subject where the sense is unmistakeable), probly. for probably, H. for Homer, have been freely employed.

For the sources of the few illustrations introduced, and for information concerning them, I am indebted to the Rev^d. W. Burgon, Fellow of Oriel College, Oxford (3).

The plans attached to App. F. 2 simply reflect my own notions de-

rived from a study of the passages to which they relate. I have not thought it worthwhile to attempt to harmonize them with the plan given in Kruse (*Hellas*, Atlas), Gell and Schreiber, of the ruins of the traditional *domus Ulyssis* in Theaki. Such a minutely realistic spirit would, in my opinion, be utterly misplaced, as regards Homeric poetry. The plans which are given make no pretence therefore to represent literal facts, but may enable the eye to guide the mind to a clearer grasp of what the Appendix means, and I hope also of what Homer meant.

LXXXVI. In two instances only have I attempted to amend the text without the authority of a MS., and in both the amount of alteration is the slightest possible. Both depend on the same principle, the easy displacement of a $\tau\epsilon$ or $\delta\epsilon$ when elided. The places are γ . 33 and δ . 665. In the first the common reading before Wolf was $\kappa\rho\acute{\epsilon}\alpha \tilde{\omega}\pi\tau\omega\nu \tilde{\alpha}\lambda\lambda\alpha \delta' \epsilon\pi\epsilon\iota\rho\omicron\nu$; the Florent. however has $\kappa\rho\acute{\epsilon}\alpha \tau' \tilde{\omega}\pi\tau\omega\nu \tilde{\alpha}\lambda\lambda\alpha \tau' \epsilon\pi\epsilon\iota\rho\omicron\nu$. Wolf, adopting for δ' of the vulg. the second τ' of the Flor., gave $\kappa\rho\acute{\epsilon}\alpha \tilde{\omega}\pi\tau\omega\nu \tilde{\alpha}\lambda\lambda\alpha \tau' \epsilon\pi\epsilon\iota\rho\omicron\nu$. I believe the true reading to be $\kappa\rho\acute{\epsilon}\alpha \tilde{\omega}\pi\tau\omega\nu \tau\acute{\alpha}\lambda\lambda\alpha \tau' \epsilon\pi\epsilon\iota\rho\omicron\nu$, see note *ad loc.*; but that some editor offended at the hiatus, not knowing the length of the $-a$ in $\kappa\rho\acute{\epsilon}\alpha$ inserted τ' after it; the next step probably was that in careless copying the $\tau\acute{\alpha}\lambda\lambda\alpha$ was corrupted into $\tau' \tilde{\alpha}\lambda\lambda\alpha$, and that then another editor, finding one τ' too many, struck out the wrong one. The δ' is probably due to an independent corruption.

In δ . 665 the common reading, which Wolf follows, is $\epsilon\kappa \tau\acute{o}\sigma\omega\nu \delta' \acute{\alpha}\epsilon\chi\eta\tau\iota$. I have stated in the note *ad loc.* the reasons against accepting it. I suppose $\epsilon\kappa \delta\epsilon \tau\acute{o}\sigma\omega\nu \acute{\alpha}\epsilon\chi\eta\tau\iota$ to have been the true reading. If then the $\tau\acute{o}\sigma\omega\nu$ acquired a δ' , as the transition from $\tau\acute{o}\sigma\omicron\varsigma$ to the somewhat stronger $\tau\omicron\sigma\acute{o}\varsigma\delta\epsilon$ is easy, a subsequent error detached the δ' and made it $\tau\acute{o}\sigma\omega\nu \delta\epsilon$, and the next editor or copyist finding $\delta\epsilon$ twice in one clause, struck out the wrong one.

To each book a "summary" or argument is prefixed, and the day of the poem's action is printed at the top of every page. I ascribe but little value, however, to any such attempt to reduce the poem to a diary. It seemed worthwhile making for the sake of method and connexion of parts, but must be taken as indicating a possibility only.

LXXXVII. The Appendices contain discussions of such points as seemed to require rather fuller treatment than could be extended to them in the footnotes.

Appendix A. is chiefly grammatical, or is occupied with the forms of certain rare and difficult words, but contains also articles on the

meaning of certain words or classes of words, or on the nature of the things for which they stand. They are arranged nearly in the order in which each word first occurs.

Appendix B. treats of the various terms employed by Homer for the sea, with their epithets and compounds;

Appendix C. is mythological;

Appendix D. is geographical;

Appendix E. relates to the principal characters of the poem, considered in their ethical bearing upon both the *Il.* and the *Ody.* (4)

4 In the review of the characters of the Homeric poems in App. E., and in the consideration of the subject matter generally, it is convenient to speak on the assumption that the personages and the facts are real. To sustain any such theory in detail is, however, beyond the province of an editor and commentator. Nevertheless I am on the whole disposed to view the Iliadic story as enveloping a core of reality, although any attempt to restore by analysis a probable residuum of historical fact would no doubt be valueless. The state of natural conflict between rival and kindred races may probably have culminated in an invasion of the principal neighbouring dominion of Western Asia by a confederacy of the principal nation of South Eastern Europe. Thus a historical source of the many legends which perhaps united to make up the "Tale of Troy divine" is to my mind more probable than any other. Such individual legends would probably attach themselves from the first to the chief local personages of such a confederacy. If the banded Achæan princes with their forces were absent for even a much shorter period than the traditional ten years, news of them would be eagerly looked for at home. And, as we may reasonably ascribe to the office of the *ἀοιδός* an antiquity at least as great as any period when such an united effort could have been possible, the probability of such metrical news bearers wandering homewards from the wars, with their imaginations glowing from the scenes which they had lately left, is sufficient to allow us to assume many historical points of departure for such legends. All the main personages in Homer are strictly anchored upon localities, to an extent, I believe, unparalleled in any similar mass of legend. The difficulty lies in assuming that where local features come out so clearly, personal traits are purely mythical; and that, in spite of the strong tendency in the human mind to associate real actors with real scenes, while all that we are told about the places, so far as we can test it, is true, all about the persons should be false. At any rate the *onus probandi* may fairly be left with those who make the assertion. On the other hand, assuming, as antecedently likely, the historical fact of such an expedition as engaged the flower of the Achæan race on the North Eastern shore of the *Ægean*, we may assume an *animus* pervading the period somewhat approximating to that of the earlier crusades. That the chief princes of Argos, Mycenæ and Sparta may have each had one or more *ἀοιδοί* amongst their followers, who would have brought over contemporaneous versions of their exploits and would have become sources of their transmission to posterity, even as Geoffrey Vinsauf sung the deeds of Cœur de Lion, is a supposition containing nothing unreason-

Appendix F. relates to structural details, and is arranged in two parts, 1. the Homeric Galley, and 2. the Homeric Palace.

able, save to an "over strict incredulity". Even the personality of Achilles has this in favour of it, that he is ascribed to a district comparatively insignificant and locally remote from the centre of the movement assumed in the poem. It is difficult to conceive why, if the poet had been in search of a purely fabulous protagonist to his epos, he should have gone so far north as to Thessaly to find one. In a poem so teeming with marks of local interest, a prime warrior of pure fiction would probably have adorned some great centre of the Achæan name. It is clear from the Catalogue in *B.* 681 foll. that the poet knew locally but little of Thessaly as compared with many other regions which furnished his contingents. He names only three cities there, and each of those without a single descriptive epithet. The other names in this passage are those of regions and of races. It is easy to account for prominence of locality being here overpowered by that of individuality, if we assume the latter based upon a personal fact. I do not see how it is so easy to account for it otherwise. Homer's veracity has been impugned in various times for different reasons. We know from Chaucer that he was in the middle-age looked upon as a fabulist because he extolled the valour of the Greeks:

One said that Omer made lies,

Feyning in his poetries,

And was to the Greekes favourable,

Therefore held he it but fable. (*House of Fame* iii. 387-90.)

in short the empire of the West was then Virgil's; but, as between Greek and Greek, the selection of Phthiæ for his hero's home throws upon the "fable" the suspicion of a truth; and the same may be said as regards Odysseus and Ithaca. At the same time it is a remarkable accident that the names of Hellas and Hellenes, destined in after time to such undying fame, should in this pre-historic period of their obscurity be thus closely associated with the grand typical hero of the Hellenic name and race.

οἳ τ' εἶχον Φθίην ἥδ' Ἑλλάδα καλλιγύναικα,
Μυρμιδόνες δ' ἐκατέρωτο καὶ Ἕλληνες καὶ Ἀχαιοί,
τῶν αὖ περὶ κλοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς.

B. 683-5.

As regards the *Odyssey*, its beginning and its end may possibly embody historical facts — the state of anarchy in Odysseus' palace, his return, and the massacre of the intriguing nobles, — whilst all the intermediate portion may be such a train of romance and floating legend, as a great name in a dark age, once become traditional, is found to draw to and weave about itself. We may compare the *Iliad* in some of the foregoing respects with the romance of Charlemagne, and the *Odyssey* with that of Arthur, as suggested in the *Essay on Carolingian Romance*, *Oxford Essays*, vol. 2. p. 277. The early English metrical romances of Richard Cœur de Lion and of Guy of Warwick, or Bevis of Hamptoun, might offer other parallels. I think the Homeric poems may in the same sense as these be viewed as *Chansons de Geste*, or the *Iliad* perhaps as incorporating many such. To examine, however, the analogies offered by these or by the *Niebelungenlied* would require a wide and careful survey of ground lying entirely beyond my present compass, and might well be made the subject of an independent work.

LXXXVIII. Four of the above A. C. D. and E. are divided into numerous articles, and for all the following table is subjoined:

Appendix A.

PAGE I. 1. *ἐννεπε*.

II. 2. Epic forms in -ω -ωω for -αω.

3. (1) ὀλοόφρων, ὀλόος, οὔλος (*ἄρης*), φοῦλος, οὔλος, ὀλοφάιος, ὀλοφυνδὸς, ὀλοφύρομαι, (2) οὔλη (λάχνη), οὔλαι (ὀλαι), οὔλόχυνται, ὄλυνται, οὔλαμος, οὔλοκάφηνος, ἱουλος, (3) οὔλος (ὄλος), οὔλε, οὔλή (scar).

III. 4. βουλή, ἀγορή.

VII. 5. πεσσοί.

6. (1) ἀθήσεις, ἀθηκότες. (2) ἀδινός, ἄδην, ἀδὴν -ενος (acorn), ἄδος, ἄτος. (3) ἀνδάνω, ἀδεῖν, ἡδομαι, ἡδὺς, ἡδονή.

IX. 7. δονλή, δμῶς, δμωή, ξριθος, θής, οἰκεὺς, λαμλή, ἀμφίπολος, θαλαμηπὸλος, δρηστήρ, δρηστήειρα.

XI. 8. κρητήρ, δέπας, κύπελλον, ἄλυσον, κισσύβιον, σκύφος.

XIII. 9. On the use of moods by Homer.

XXIV. 10. ὦδε.

11. (1) ἦ ... ἦ. (2) ἦε ... ἦ. (3) ἦ ... ἦέ. (4) ἦε ... ἦ. (5) ἦ or ἦε ... ἦέ. (6) εἴτε ... ἦ or ἦέ. (7) ἦ ... εἴτε. (8) εἴτε ... εἴτε. (9) εἴ ... ἦ.

XXV. 12. Πύλον ἡμαθόεντα.

13. ἀνόπαια.

XXVI. 14. ἔδνα, ἔεδνα.

XXVII. 15. κληῖς.

16. ἀκῆν, ἀκέων.

XXVIII. 17. (1) θῆλος, δέελος. (2) ἐνδιος, δειλή. (3) εὐδείελος.

XXIX. 18. (1) ἦ καθύπερθε Χλοιο νεοίμεθα παιπαλοέσσης νήσου ἐπὶ Ψυρίης, αὐτήν ἐπ' ἀριστερ' ἔχοντες.

γ. 170—1.

(2) ἐπ' ἀριστερὰ χειρὸς ἔχοντα. ε. 277

XXX. 19. νάσσα (ναῖω, νάω).

XXXI. 20. γεινομένω.

21. οὔλαμος, νωλεμές, νωλεμέως.

XXXII. 22. λέγω, λέκτο.

Appendix B.

XXXIII. The Homeric use of ἄλς, θάλασσα, πέλαγος, πόντος.

Appendix C.

XXXVI. 1. The legend of the oxen and sheep of the sun.

PAGE XXXVI. 2. Hermes.

XXXVII. 3. Atlas.

XXXIX. 4. Phorcys.

5. *Τριτογένεια*.

XL. 6. *Αἰ γὰρ Ζεῦ τε πάτερ, καὶ Ἀθηναίῃ, καὶ Ἀπολλῶν.*

XLII. 7. Proteus and Eidotheë.

XLIV. 8. Inô, Leucotheë, Cadmus.

Appendix D.

XLVI. 1. The Ethiopians.

XLVII. 2. Ogygië.

XLVIII. 3. Sparta.

XLIX. 4. Pylus.

5. The Taphians.

L. 6. Temesë.

7. Dulichium.

LI. 8. Ephyrë.

LII. 9. Argos.

LIII. 10. Cyprus.

11. Phœnicë, Sidonië.

LIV. 12. The Erembi.

13. Libya.

14. The Styx.

LV. 15. Scherië.

Appendix E.

LVII. 1. Odysseus.

LXV. 2. Penelopë.

LXX. 3. Telemachus

LXXII. 4. Pallas Athenë.

LXXXIV. 5. Ægisthus.

LXXXV. 6. Antinoüs.

LXXXVII. 7. Eurymachus.

LXXXVIII. 8. Menelaüs.

C. 9. Helen.

Appendix F. 1.

CVI. The Homeric Galley.

Appendix F. 2.

CXXI. The Homeric Palace.

LXXXIX. The following are the principal works referred to in the preface, notes and Appendices.

GRAMMATICAL.

- | | | |
|---|----------|--|
| Donaldson, Greek Grammar. | Cited as | Donalds. <i>Gr. Gr.</i> |
| _____ New Cratylus. | | Donalds. <i>New Crat.</i> |
| Jelf, Greek Grammar. | | Jelf <i>Gr. Gr.</i> |
| Buttmann, Lexilogus (Fishlake's translation). | | Buttm. <i>Lexil.</i> or <i>Lex.</i> |
| _____ Irregular Greek Verbs (do). | | Buttm. <i>Gr. Verbs</i> , or <i>Gr. V.</i> , or <i>Irreg. Verbs.</i> |
| Spitzner, Versuch einer kurzen Anweisung zur griechischen Prosodik. | | Spitzner, <i>Gr. Pros.</i> |
| _____ De versu heroico. | | Spitzner <i>de vers. her.</i> |
| _____ Adverbiorum quæ in <i>θεν</i> desinunt usus Homericus. | | Spitzner <i>adverb. in θεν.</i> |
| Thiersch, B., Uebersicht der Homer. Formen. | | Thiersch <i>Hom. Form.</i> |
| Thiersch, F., Griechische Grammatik. | | Thiersch <i>Gr. Gr.</i> |
| Ahrens, Griechische Formenlehre. | | Ahrens <i>Gr. Form.</i> or <i>Griech. Formenl.</i> |
| _____ De hiatus legitimis quibusdam generibus. | | Ahrens <i>de hiatus.</i> |
| La Roche, über den Hiatus und die Elision. | | La Roche <i>de hiatus.</i> |
| Crusius, Wörterbuch über die Gedichte des Homeros etc. | | Crusius. |
| Curtius, Grundzüge der Griech. Etymologie. | | Curtius. |
| Liddell and Scott, Lexicon. | | Liddell and S. |
| Doederlein, Homerisches Glossarium. | | Doed. or Doederl. |
| Apollonius, Homeric Lexicon. | | Apollonius or Apol. |
| Hesychius, do. do. | | Hesychius. [<i>Ion. Lex.</i> |
| Etymologicon Magnum. | | Etym. Mag. |
| Volkman, Commentationes Epicæ. | | Volkman. |
| Hermann, Opuscula. | | Hermann <i>Opusc.</i> |
| _____ de legibus quibusdam subtilioribus sermonis Homeric. | | Hermann etc. <i>verbatim.</i> |
| Werner, de conditionalium enunciationum apud Homerum formis. | | Werner <i>de condit. enun. ap. Hom. formis.</i> |
| Dindorf, Scholia Græca in Homeri Odysseam. | | Schol. on <i>α., β., etc.</i> |
| Bekker, Scholia in Homeri Iliadem. | | Schol. on <i>A., B., etc.</i> |

MYTHOLOGICAL.

- | | |
|---------------------------------------|------------------------|
| von Nägelsbach, Homerische Theologie. | Nägelsbach or Nægelsb. |
|---------------------------------------|------------------------|

Welcker, Griechische Götterlehre. Cited as Welcker *Gr. Gött.*
 Buttmann, Mythologus. Buttm. *Myth.*

GEOGRAPHICAL.

Völcker, Homerische Geographie.	Völcker or Völcker <i>Hom. Geogr.</i>
Schreiber, Ithaka.	Schreiber.
Kruse, Hellas.	Kruse <i>Hellas.</i>
Gell, Sir W., Itinerary of the Morea.	Gell.
Dodwell, Classical and Topographical Tour through Greece.	Dodwell.
Leake, Topography of the Morea.	Leake.
Spruner, Atlas.	Spruner <i>Atlas.</i>
Rawlinson, Herodotus.	Rawlinson <i>Herod.</i>
Wheeler, Geography of Herodotus.	Wheeler <i>Geogr. of Herod.</i>

MISCELLANEOUS.

Nitzsch, Erklärende Anmerkungen zu Ho- mer's Odyssee.	Ni.
Heyne, Excursus in Homerum.	Heyne <i>Exc. ad Il. A. etc.</i>
Gladstone, Homeric Studies. (5)	Gladst.
Bekker, Homerische Blätter.	Bek. <i>Homer. Blätt.</i>
Wolf, Prolegomena in Homerum.	Wolf <i>Prolegg.</i>
Payne Knight, Prolegomena in Homerum.	Payne Knight <i>Prolegg.</i>
Villoison, Prolegomena in Iliadem.	Villoison <i>Prolegg.</i>
——— Anecdota Græca.	Villoison <i>Anecd. Gr.</i>
Spohn, de extremâ Odysseæ parte.	Spohn <i>de extr. Odys.</i> <i>par.</i>
Schmitt, Jo. Car., de secundo in Odysseâ deo- rum concilio.	Schmitt, Jo. Car. <i>de</i> <i>Il^{do} in Odys. Deor. Conc.</i>
Lehrs, de studiis Aristarchi.	Lehrs.
Buffon, Histoire Naturelle générale et parti- culière, Translation 1791.	Buffon Transl. 1791.

§ I have been indebted to this work in some passages, chiefly in the appendices, where the references have not been made; such are Gladst. vol. II. 86; comp. App. E. 4. (14); p. 87, comp. *ibid.* p. LXXIII note ***; p. 113 comp. *ibid.* p. LXXIII l. 7 from bott.; pp. 331—7 and 341, comp. *ibid.* l. 11—16 from top; p. 426, comp. App. E. 1. (11); pp. 484—5, comp. App. E. 2, p. LXIX l. 3—4 from top, and App. E. 9, p. CI, l. 16 from top; vol. III, p. 25, comp. note on β. 1. There may possibly be others which have escaped me, for which I hope this general acknowledgement may suffice.

- Mure, History of the literature of Ancient Greece. Cited as Mure.
- Grote, History of Greece. Grote.
- Lewis, Sir G. C., Astronomy of the Ancients. Lewis *Anct. Astron.*
- Millin, *Minéralogie Homérique* (German translation by Rink). Millin *Hom. Mineral.*
- Voss, *Anmerkungen und Randglossen zu Griechen und Roemern.* Voss *Anmerk. Gr. und Rom.*
- Friedländer, *die Homerische Kritik von Wolf bis Grote.* Friedländer I.¹
- *Zwei Homerische Wörterverzeichnisse.* Friedländer II.
- Seber, *Index Homericus.* Seber's Index.
- Kiesel, *Ulixis ingenium quale et Homerus finxerit et tragici Græcorum poetæ.* (6)
- Houben, *Qualem Homerus in Odysseâ finxerit Ulixem.* (6)
- Grashof, *Das Schiff bei Homer und Hesiod.* Grashof.
- Rumpf, I. *de ædibus Homericis.* Rumpf I.
- II. *de ædibus Homericis altera pars.* Rumpf II.
- III. *de interioribus ædium Homericarum partibus.* Rumpf III.
- Eggers, *de ædium Homericarum partibus.* Eggers.
- Müller's *Dorians*, translated by Lewis and Tufnell. Müller's *Dorians.*
- Hymni Homerici ed. Baumeister. Hy. *Apoll. Del., Merc. Cer. etc.*
- Dictionary of Greek and Roman Biography and Mythology, edited by Dr. W. Smith. Smith's *Biogr. Dict.*
- Fabricius, *Bibliotheca Græca.* Fabricius or Fabric.
- Gaisford, *Poetæ Græci minores*, not cited by name, but referred to Giles, *Scriptores Græci minores* under the name of the poet. Gaisford's ed. has been used; but for poets not contained in it recourse has been had to that of Giles.

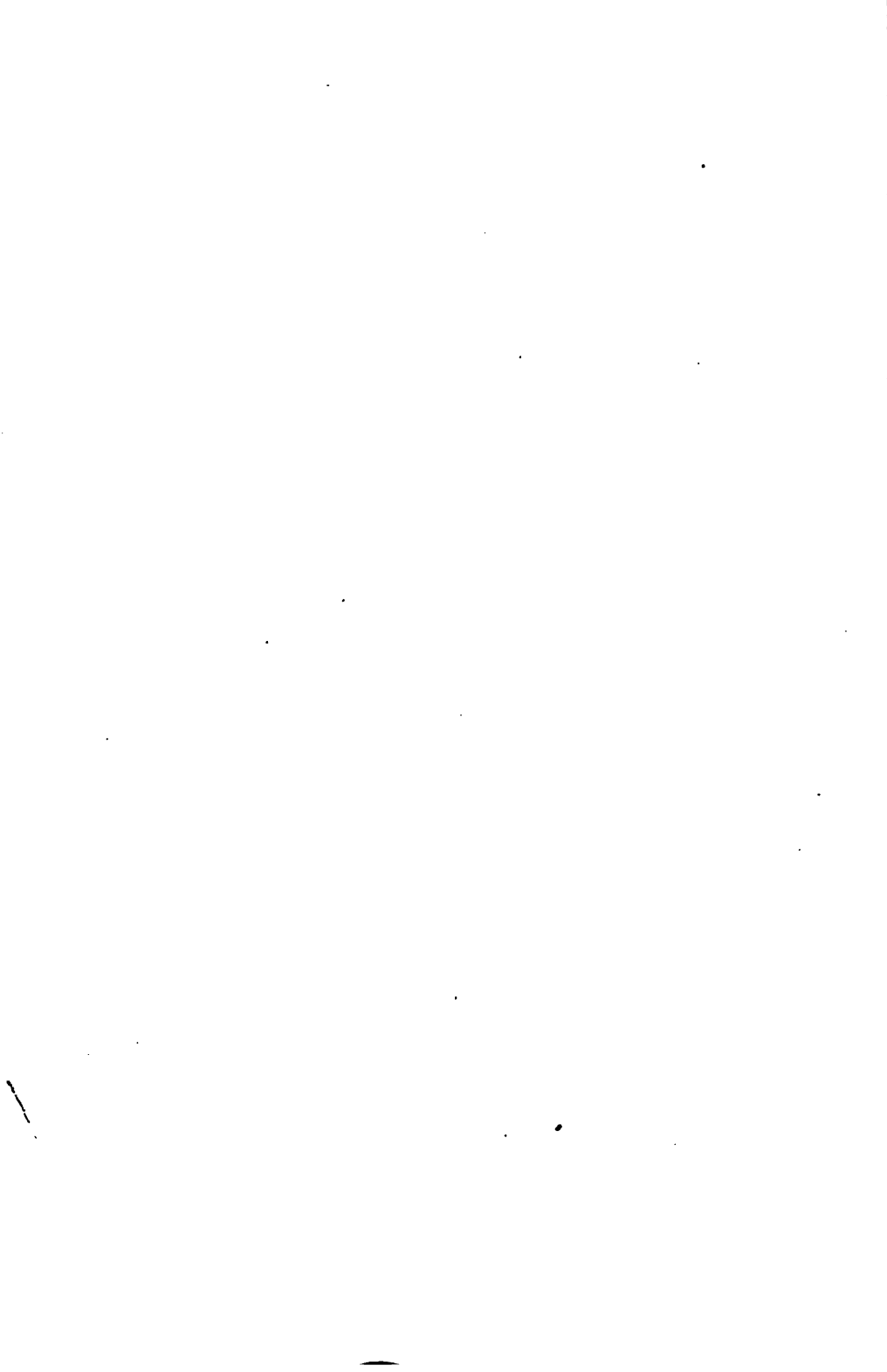
6 These have not been cited, but I wish to acknowledge a general use made of them with regard to references on the subjects of which they treat.

ON VOL. I.

XC. The present volume contains the first six books of the *Odyssey*; and my intention is, if life and leisure are allowed me, to complete the poem in two volumes more. I am aware that this division is possibly open to objection; and if I had been able to devote myself more entirely to the task, I should have preferred making the entire work one of two volumes. With the reasons why this course was not open to me, as they are purely personal, I need not trouble the reader. A first volume must needs bear the weight of many questions which relate to subjects spread over the whole poem, and which, when settled once, are settled once for all. The necessity of thus considering them has thrown upon the first volume a quantity of general discussion disproportionate to the nucleus of text which it contains. This, however, if the work be usefully done, will hardly be an objection to it; and I have even some hope that students of the *Iliad* may find in it a good deal of assistance. As regards minor imperfections it may be some extenuation, that the publisher's office is in London and the printer's at Leipzig, whilst I myself, except in vacations, have been engaged at Cheltenham. To any who undertakes the censure of these or of graver faults I may say in the words of Porson, "*leniter an acerbe faciat, nihil prorsus mea refert, modo vere; aliquid forsan ipsius referat, si modo mavult cæteris lectoribus videri hoc onus suscepisse studio literas juvandi potius quam æmulum deprimendi.*"

Cheltenham, Nov^r. 22^d 1865.

H. H.

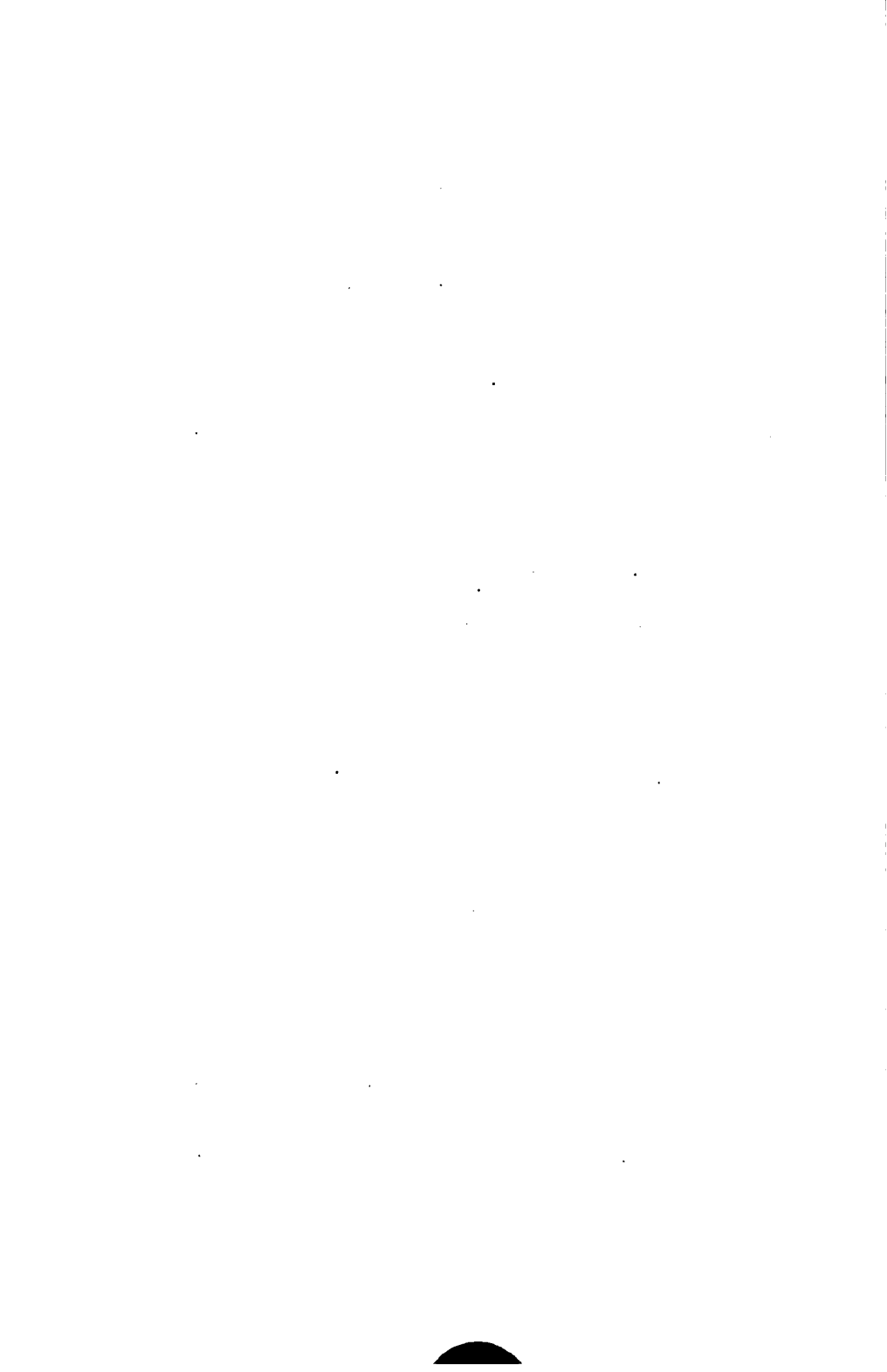


ERRATA.

- p. xxxiii l. 2 omit "had".
p. xciv l. 4 omit "same" before book.
p. xcvi l. 1 for "naure" read "nature".
p. 20 note on α. 268—9 for "Buttman's" read „Buttmann's" and so in a few other places.
p. XXII footnote * for "there" read "the".
p. XXV, 12 l. 7 for epicene read „*epics* com.", i. e. common.
p. XXVIII footnote * for "scens" read „seems".
p. LII l. 21 for "caplains" read "explains".
p. LV l. 32 for "Top." read "*Geogr.*".
p. LXVI l. 5 from bott. for (1) read (2).
p. LXIX l. 4 from bott. of text omit. "to" before "her".
p. LXXIX l. 12 from bott. of text for "bad" read "had".
p. LXXXIII note * for "from" read "form".
p. LXXXIV l. 16 from bott. for "become" read "became".
p. LXXXV l. 6 from bott. after "without" omit the (,).
p. XCIII l. 6 for "alliegance" read "allegiance".
p. XCIV l. 14 at end omit "to".
p. CXV l. 12 from bott. of text for "ἐξερμῶν" read "ἐξερμῶν."
p. CXX l. 13 for "trambles" read "brambles".

Notice omitted on p. xciv, at end of § LXXXIII of preface:

"The words in spaced type in the Greek Text are the ἀπαξ εἰρημένα. A list of such is found in Friedländer II., with which Bekker's *annotatio* at the end of his *Odyssey*, and the words marked in Crusius' *Lexicon* have been compared".



Ο Δ Τ Σ Σ Ε Ι Α Σ Α.

SUMMARY OF BOOK I.

THE invocation and statement of the general subject, commencing from the moment when the hero is about to leave Calypso's island (1—10).

In Poseidon's absence, it is resolved in the council of Olympus, at the instance of Pallas, that the home return of Odysseus be no longer delayed on account of Poseidon's wrath by the wiles of Calypso (11—95).

Pallas hastens to descend to Ithaca, in order to further this resolve. There the suitors, a numerous body, are found besetting the palace, and wasting its substance in daily revels (96—112).

Among them Telemachus sitting, as he broods over the thought of his father's return, is surprised by the arrival of a guest, professing to be Mentès, prince of the neighbouring Taphians, but really Pallas under that disguise. He receives her in the spirit of heroic hospitality. She animates his hopes of his father's return, and suggests projects for the overthrow of the suitors' faction; as a first step to which, he is to call a council of state (*ἀγορὴν*) and denounce their outrages, and then to depart to visit Nestor and Menelaus with the view of gaining news of his father (113—318).

The goddess departs, with a token of her true personality, and the scene of revel is pursued, the minstrel Phemius singing the hapless return of the Achæans from Troy. Penelopè overhears the strain and descends, wounded in her feelings, to bespeak a change of theme. Telemachus, emboldened by the goddess' visit, reproves her interference, and rebukes the suitors, giving notice of the *ἀγορὴν* for the morrow, with an intimation of his purpose in calling it (319—419).

The first day closes with the break-up of the revel and the retirement of Telemachus, attended by Euryclæa, to rest (420—44).

Θεῶν ἀγορά. Ἀθηνᾶς παραινέσεις πρὸς Τηλέμαχον.

Ἄνδρα μοι ἔννεπε,^a μουσα, πολύτροπον,^b ὃς μάλα πολλὰ
πλάγχθη, ἐπεὶ Τροίης ἱερὸν^c πτολίεθρον ἔπερσεν,^d
πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα^e καὶ νόον^f ἔγνω,

^a B. 761; cf. d. 331, 642.
^b π. 330. c. 165.
^c cf. d. 494—520, γ. 230.
^d d. 492, π. 63, ε. 170, ψ. 267.
^e d. 483.

3. *Φίλῃς* *Φάστεα*.

1. pro πολλὰ Harl. πάντων. 3. νόμον.

In this exordium the hero is singled out characteristically; comp. that of the Iliad, where Achilles, the hero of gloomy wrath and fearful prowess, is in contrast with Odysseus, the hero of endurance and wide adventure. The latter lost all his comrades (5—9), and was still roaming and pining when his brother chiefs had ended their toils (11—12). Hence he stands *per se*, cf. τὸνδ' οἶον, 13.

1—2. ἄνδρα and πλάγχθη, each leading a line, stamp the man and his wanderings as the general subject. ἔννεπε, see App. A. 1. μουσα, the epic bard conceived himself the recipient of divine teaching, in an age when such intercourse with men, once frequent, had otherwise ceased. The muses (whose number, nine, first appears Hes. Theog. 51—60) had knowledge of all themes of song, as being divinely ever present, B. 484—6; of men the bard says, ἡμεῖς δὲ κλέος οἶον ἀκούομεν, σὸδ' ἔτι ἴδμεν, nor could the bard know more, unless taught by the muse. Hence Odys. thinks, a muse or Apollo must have taught (ἰδίδαξε) Demodocus in d. 488. Hence also one explanation of καὶ ἡμῖν, v. 10, *inf.* is, "tell us, that we, too, may know as you do." In H. the song is the specialty of the muses, the lyre, that of Apollo, A. 603—4. The notion of their teaching sciences came with those sciences—later. In H. and Hesiod they teach only facts.

πολύτρο., some take this as explained by ὃς μ. π. πλάγχθη, just as πατροφονῆα in 299, by ὃς οἱ πατέρα . . . ἔκτα following. Nor is this un-Homeric, cf. I. 124. Thus it would be = πολὺ-πλαγκτός, d. 511. It would then be from τροπάω (v. 521), as εὐρύχορος fr. γᾶρος. But some epithet of distinct meaning suits the exordium better: render "versatile", showing, as says a Schol., τὸ τοῦ ἥθους εὐμετάβολον, in which sense Hermes is πολύτρο., h. Merc. 439. Eustathius takes it passively, ὁ διὰ πολλὴν ἐμπειρίαν πολύτροπος, "well versed" in men and things, but this hardly differs enough from πολλῶν δ' . . . ἔγνω in 3. ἔπερσε, cf. the epithet πολίπορος, given only to Achilles as in prowess, and to Odys. as in counsel first; on which Cicero erroneously (see O. 77. d. 550 foll.) says, "Homerus non Aiacem, non Achillem, sed Ulixem appellavit πολίτην." Cic. ad Fam. X. 13. Horace renders 1—2 (*de A. P.* 141—2) with no equivalent for πολύτρο., his other rendering (*Epist.* I. ii. 19) gives, loosely, *providus* for it.

3—4. νόον ἔγ., "learned all they knew." ὁ γ'; by γε, an emphasis is laid on the whole action, as related to the further action of v. 6. C. F. Nāgelsbach in a monograph on the Homeric γε says, "ponitur in sententiis causam rei cuiuspiam continentibus"; here

a s. 444, v. 59, ψ. 345, ψ. 768.
 b β. 23, s. 321, 379.
 c δ. 409; cf. x. 27, χ. 416, ψ. 67.
 d θ. 177, O. 104, F. 497, γ. 148.
 e μ. 261 foll.
 f θ. 480, μ. 133 et al.
 g α. 168, 354; cf. Z. 455, II. 836.
 h α. 33, 47.
 i cf. γ. 180-82, δ. 585-8.
 k α. 256, μ. 287, 446.
 l ε. 507, φ. 47 et al.
 m 182.
 n ξ. 124, v. 378.
 o α. 78 et al., ε. 29-30, ψ. 334-5.
 p δ. 403, s. 155, 114, ψ. 335.
 q ε. 32.
 r λ. 248, ψ. 833, B. 551, O. 404, 418.
 s Ω. 525, λ. 139, δ. 208; cf. γ. 197-8.
 t B. 290, 354, Γ. 390, ψ. 229.

πολλά δ' ὃ γ' ἐν πόντῳ πάθεν ἄλγεα ὄν'·
 ἀρνύμενος ἦν τε ψυχὴν καὶ νόστον ἐταίρων.

ἀλλ' οὐδ' ὧς ἐτάρους ἐρρύσατο, ἰεμένος περ·

αὐτοὶ γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο,

νῆπιοι, οἳ κατὰ βούς Τπερίονος Ἑλλίοιο

ἦσθιον· αὐτὰρ ὃ τοῖσιν ἀφείλετο νόστιμον ἦμαρ.

[τῶν ἀμόθεν γε, θεὰ θύγατερ Διὸς, εἰπὲ καὶ ἡμῖν.] 10

ἐνθ' ἄλλοι μὲν πάντες, ὅσοι φύγον· αἰπὺν ὄλεθρον,

οἴκοι ἔσαν, πόλεμόν τε πεφηνγότες ἠδὲ θάλασσαν·

τὸν δ' οἶον, νόστου κεχρημένον ἠδὲ γυναικός,

νύμφη πότνι· ἔρυκε, Καλυψὶ δαα θεάων,

ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι.

ἀλλ' ὅτε δὴ ἔτος ἦλθε περιπλομένων· ἐνιαυτῶν,

τῷ οἳ ἐπεκλώσαντο θεοὶ οἰκόνδε· νέεσθαι

4. Φόν.

5. Φήν.

6. Φιέμενος.

12. Φοίκοι.

16. Φέτος.

17. Φοί

Φοικόνδε.

7. ἀντῶν Schol. K. 204.

the action of γε should have been a cause, but failed of its effect — "much 'tis true, he suffered, etc., but not even so did he rescue his comrades", πόντῳ, the great expanse of sea, see App. B.

5-6. ἀρνύμ., the notion is ἀντικαταλλάσσω, Schol., "staking his sufferings to win the safety of self and comrades"; ἀρνύμαι, ἀννύμαι, αἰρῶμαι, are akin, this verb denotes, however, rather effort than result. περ and καὶ with participles mark the concessive notion with a certain emphasis; see Donalds. Gr. Gr. 548 (32); Jelf, § 697. d.; so with nouns, as θεοὶ περ "the very gods".

7-8. ἀτασθ., in H. always plur., is ascribed especially to Ægisthus, to the suitors, and, as here, to the comrades (mar.). βούς, for the legend in question see App. C. i. Some take Τπερίων as contracted from Τπεριονίων, and so patronymic; so in μ. 176 Τπεριονίδαο is found, but the line is suspected; others better as a patronymically formed adj., as Τερπιάδης, Τεκτονίδης, Ἡπυτιδής, fr. τέρω, τέκτων, ἥπυτα (Ni.). As in Ἥλιος Φαέθων, the epith. had become a cognomen.

10. This line is probably spurious: ἀμόθεν is unknown to epic usage, and εἰπὲ should have the F (see, however, δ. 28; A. 106), which violates the quantity of Διός: besides, the invocation of line 1 is feebly repeated; and the καὶ is weak, in spite of the explanation given above on μοῦσα. Perhaps, as Ni. suggests, the line was due to some rhapsodist, who, by καὶ ἡμῖν meant himself in contra-distinction with the poet. τῶν depends on ἀμόθεν. ἀμόθεν, or ἀμόθεν, has the same root as οὐδ-αμῶς, μηδ-αμῶς.

11-3. ὅσοι φύγον. See mar. for who these were, as mentioned in the poem. αἰπὺν, the notion of high, deep, steep, precipitous, sudden (i. e. of a fall), overwhelming, are transitionally connected; thus αἰψα, "suddenly"; cf. θ. 369, αἰπὰ δέεθρα. πεφηνγ. see on 18, πεφηνγένοι. κεχρημ. "yearning for".

16. ὃν combined with ἀλλ' ὅτε, as, with αὐτὰρ ἐπὶ 293, marks that a narrative has reached a critical point, when some thing of special interest occurs. ἔτος (to which ἐπιπλόμενον is epith. η. 261. ξ. 287) seems specially

εἰς Ἰθάκην, (οὐδ' ἔνθα πεφυγμένους ἦεν ἀέθλων¹
καὶ μετὰ οἷσι φίλοισι,) θεοὶ δ' ἐλέαιρον ἅπαντες
20 νόσφι² Ποσειδάωνος, ὃ δ' ἀσπερχές³ μενέαινε
ἀντιθέφ' Ὀδυσῆι πάρος ἦν γαίαν⁴ ἰκέσθαι.
ἀλλ' ὃ μὲν Αἰθίοπας μετεκίαθε τηλόθ' ἔοντας,
Αἰθίοπας⁵ τοὶ διχθὰ δεδαίεται, ἐσχατοὶ ἀνδρῶν,
οἳ μὲν δυσομένου⁶ Ἰπερίονος, οἳ δ' ἀνιόντος,⁷
25 ἀντιῶν ταύρων τε καὶ ἀρνεῖων ἐκατόμβης.
ἐνθ' ὃ γε τέρπετο⁸ δαιτὶ παρήμενος· οἳ δὲ δὴ ἄλλοι
Ζηνὸς⁹ ἐνὶ μεγάροισιν Ὀλυμπίου ἀθροοὶ ἦσαν.
τοιοῖα δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·
μνήσατο¹⁰ γὰρ κατὰ θυμὸν ἀμύμονος¹¹ Αἰγίσθοιο,

a c. 455, Z. 488,
X. 219.
b cf. 2. 115 foll.
c n. 399.
d Y. 7, c X. 10.
f A. 140, cf. a. 70,
δ. 571, v. 378,
ξ. 217, 182, λ. 308.
g η. 193, 198, δ.
545 mar.
h cf. a. 50—1, B.
671—3, 871—2,
Z. 398—7, Y. 371
—2, X. 127—8.
i. cf. γ. 251, ξ. 97,
φ. 108.
k X. 135, θ. 538.
l δ. 429.
m δ. 74; cf. Y.
—10.
n X. 167, Ω. 103.
o δ. 187—9.
p ε. 332, μ. 281.
Z. 171.

19. Φοῖβα.

21. Φῆν.

22. μετεκίαθε nonnulli metri gratiā, Schol.

23. Αἰθίοπες, Schol. Z. 154.

used in H. of a year at the end of a series, and hence in sing. only. *περιπλ.* render, "completing their course".

17—8. *ἐπεκλ.* the action of spinning, expressed by this and by *ἐκινέω*, is often applied to Zeus or Deity, (1) as breaking off, or continuing at will the "thread of life"; (2) of bringing to pass, as here, particular events in it. *πεφυγμ.* only here occurs with gen., elsewhere an acc. follows it (mar.), as *πεφηνότας* in 12, which means actively "having escaped"; this rather, passively, "rid or quit of", passing into a merely adjectival sense. Such Donalds. *Gr. Gr.* 425 (cc), calls a perf. of immediate consequence. The *ἄεθλα* are his contests with the suitors and rebellious Ithacans in books χ and ω.

19. *οὐδ' ἔνθα* ... *φίλοισι*, a brief parenthesis relating to events *after* his return. The apodosis of *ἀλλ' ὅτε δὴ* in 16 is shown by δ' in ὃ δ' *ἀσπερχές*, 20; "when the year came . . . , and all the gods were feeling for him save Poseidon, the latter (δ δ') cherished wrath, etc." *καὶ* is = "although".

21—4. *ἀντιθ.* an epithet applied to heroes and their comrades, to the kindred of the Gods, Otus, the Cyclops and the suitors (mar.), comp. *ἀντιανειρά* applied to the Amazons. *πάρος*, an epic equivalent for *πρίν*, but always followed by the infin. Jelf. *Gr. Gr.* § 848 obs. 7. In sense of *præsumquam* both *πρίν* . . . *πρίν* and *πάρος* . . . *πρίν* are found.

Αἰθίοπ., the epanalepsis keeps the word before the mind, while adding to it impressiveness, see mar. For the Æthiopians see App. D. 1. *μετεκίαθε* some read *-κίαθε metri causa*, but the *ι* is by arsis. *τηλόθ' ἔοντας* i. e. the distance was great even for a god. Homeric deities are for the most part under human limitations of time and space, only with a wider range, cf. E. 770—2, and "their faculties are no more than an improvement and extension of the human". Gladst. II, v. 349. Poseidon is got out of the way that the hero may have a fair start in book ε. on his raft. He knows nothing of what goes on, even on the sea, in his absence. *δυσομ. Ἰπερ.*, gen. of place (mar.); see on 8. The participle belongs to a mixed form of aor., *δύσσετο*, β. 388.

25—6. *ἀντιῶν*, a real future, σ being dropped Donalds. *Gr. Gr.* 331 (d). Like *ἔρχομαι* and the like, this verb takes gen. of contact, but also accus., as including motion, in sense of going to meet. *ἀντάω*, the prose form, has sometimes dat. *δὴ* continues emphatically the clause introduced by *οἳ δὲ*, as in 49 that by *ὅς*.

29. The story of the return of Agam. is given γ. 255—75; and allusions to it recur so often that it forms as it were a tragic back-ground to the action of the *Od.*, perhaps implying a warning to the *ἀτασθαλίας* of the suitors. *ἀμύ-*

a N. 633, s. 183, E 601, Σ. 376.	τόν δ' Ἀγαμεμνόνιδης τηλεκλυτὸς ἔκταν' Ὀρέστης·	30
b α. 7 mar.	τοῦ δ' γ' ἐπιμνησθεὶς ἔπε' ἀθανάτοισι μετηνύδα·	
c α. 436 mar.	“ὦ πόποι, οἶον δὴ νῦ θεοῦς ^a βροτοὶ αἰτιώωνται·	
d Z. 248, X. 392.	ἐξ ἡμέων γάρ φασι κάκ' ἔμμεναι, οἳ δὲ καὶ αὐτοὶ	
e δ. 534.	σφῆσιν ^b ἀτασθαλίῃσιν ὑπὲρ μόρον ^c ἄλγε' ἔχουσιν,	
f α. 11 mar.	ὥς καὶ νῦν Ἀλγίσθος ὑπὲρ μόρον Ἀτρεΐδαο	35
g see App. C. 2. mar.	γῆμ' ἄλοχον ^d μνηστῆν, τὸν δ' ἔκτανε νοστήσαντα,	
h cf. α. 28.	εἰδῶς ^e αἰπὺν ^f ὄλεθρον, ἐπεὶ πρό οἱ εἶπομεν ἡμεῖς,	
i Z. 162.	Ἑρμείας πέμψαντες εὖσκοπον Ἀργειφόντην,	
k X. 271.	μήτ' αὐτὸν κτείνειν μήτε μνάσθαι ἄκοιτιν·	
l β. 356.	ἐκ γὰρ Ὀρέστιαο τίσις ἔσσεται Ἀτρεΐδαο,	40
m cf. γ. 216.	ὀππότε ^g ἂν ἡβήσῃ τε καὶ ἥς ἱμεῖρεται αἰῆς. ^h	
n α. 81, ω. 473, Θ. 31; cf. E. 756.	ὥς ἔφαθ' Ἑρμείας, ἀλλ' οὐ φρένας Ἀλγίσθοιο	
o γ. 203, ι. 477, λ. 181, ν. 393.	πεῖθ' ἰ ἀγαθὰ φρονέων· νῦν δ' ἄδρόα ^k πάντ' ἰ ἀπέτισεν.” ^m	
p cf. δ. 371, ν. 421.	τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· “ὦ ⁿ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων, καλὸ λήν ^p κτείνός γε εἰκοτὶ κεῖται ὄλεθρον,	45

31. *ἔπεε*.37. *Ἐιδῶς, Φοι; προεφέλομεν* omissio *οἱ*, quod tollit Hoffmannus.41. omissio *τε*, *ἔφη*. 46. *Ἐε* *Φοικότη*.

31. *ἔπεα πτερόεντα προσηύδα* Harl., receptâ tamen in marginem nostrâ lect. 35. *ἔπεμνον* Arist. 38. *πέμψαντες* Aristoph. et Zen.: ἡ *Μασιλιωνική*, “*πεμψαντες Μαίης ἐρικυδέος ἀγαλὸν νύλον*”. Schol. 41. *ἡβήσεις* Vind., ἡβήσῃ τε *ib.*; *ἐπιβήσεται*.

μων was at first an epithet of distinctive excellence (*mar.*), but had become a purely conventional style as applied to a class, like our “honourable and gallant”, or “learned, gentleman”.

32. *οἶον δὴ νῦ*, “only see how!” *οἶος δὴ* is used scornfully, as here, indignantly, and admiringly (*mar.*). *νῦ* marks urgency, *inf.* 59—62.

34—5. The double sense in the words *ὑπὲρ μόρον* shows that a moral element was involved in Homer's view of the “lot” of man. Men incur woes *gratuitously* (*ὑπὲρ μ.*) e. g. *Ægisthus* did so by acting *unwarrantably* (*ὑπὲρ μ.*); see on ε. 436.

36—7. *γῆμ*. We should of course say, he did not *marry* her, for she was the wife of another man. As in Paris' case, so in *Ægisthus*, the wrong lay, in Homer's view, in the primary abduction (*ἀρπαγή*) of Helen, or of Clytemnestra, also of course in the murder of Agam., which the guilty pair shared. See further App. E. 9, (3). Paris is called the husband (*πόσις*) of

Helen, Γ. 427; so Hor. *Carm.* I. xv. 7 “*tuas rumpere nuptias*”. *εἰδῶς αἰ. ὅλ.* *εἰδῶς* with neut. pl. adj. following is said of one whose mind and thoughts are bent in one direction; so *ἦπια, ὀλοφώια, αἰσιμα* &c., *εἰδῶς, κέθ' εἰδυῖα*, α. 428; here it means “having a sight or clear knowledge of awful ruin”; — whose? *Τὴ ἐπεὶ α. τ. λ.* following points to *his own*: he was forewarned, but reckless; *ἐπεὶ* might, but harshly, be thrown back to 34 for its connexion. It shows why the case of *Ægisthus*, 35, illustrates the maxim about “men's own presumption” in 34. So, δ. 534, *οὐκ εἰδότες ὄλεθρον* (of Agam. slain), “with no knowledge of his doom”.

39. *μνάσθαι*, see App. A. 2.

40—1. *ἔσσεται*, the reason is here added in the *oratio recta*, the previous statement might be viewed as in the same by taking the infin. *κτείνειν, μνάσθαι*. as *pu.* for imper. *Ἀτρεΐδ.* depends as object on *τίσις*. For *Hermes* and his epithets see App. C. 2. *ἱμεῖρεται* for *-ηται* subjunct. shortened *epicc.*

- ὥς ἀπόλοιτο καὶ ἄλλος, ὅτις τοιαυτὰ γε ῥέξοι.^a
 ἀλλὰ μοι ἄμφ' Ὀδυσῇ δαΐφρονι^b δαΐεται ἦτορ,
 δυσμόρφω, ὃς δὴ δητὰ φίλων ἄπο^c πῆματα^d πάσχει
 50 νήσφ^e ἐν ἀμφιρύτῃ, ὅθι τ' ὄμφαλός^f ἐστι θαλάσσης,
 νήσος δεινδρήεσσα,^g θεὰ δ' ἐν^h δώματα ναίει,ⁱ
 "Ατλαντος θυγάτηρ ὀλοόφρονος,^k ὃς τε θαλάσσης
 πάσης βένθεα οἶδεν, ἔχει δέ^l τε κίονας αὐτὸς
 μακρὰς, αἱ γαῖάν τε καὶ οὐρανὸν ἀμφις^m ἔχουσιν.
 55 τοῦ θυγάτηρ δύστηνον ὀδυρόμενον κατερύκει,
 αἰεὶ δὲ μαλακοῖσι καὶ αἰμυλλίοισιⁿ λόγοισιν
 θέλγει, ὅπως^o Ἰθάκης ἐπιλήσεται^p αὐτὰρ Ὀδυσσεὺς,

- a γ. 315, ψ. 494.
 b θ. 637, ζ. 256,
 o. 356, A. 472, γ.
 115 et al., Ω. 326.
 c α. 113, ζ. 40, e.
 517. d E. 856.
 e α. 198, μ. 233, θ.
 656—8.
 f A. 525, A. 34,
 Ω. 273.
 g cf. κ. 308.
 h θ. 340, ε. 60
 i θ. 811, 517, ε. 50,
 ι. 18.
 k see App. A. 3.
 mar.
 l β. 181, ζ. 109, κ.
 305—6, λ. 537,
 μ. 90—1, N. 753
 —4, O. 275.
 m γ. 486, O. 708,
 ε. 352, F. 113,
 H. 342.
 n cf. E. 49.
 o θ. 109, A. 14, F.
 114, α. 270, 295
 —6.
 p υ. 85, ε. 324;
 cf. α. 65.

53. Φοῖδεν.

49. τῇλ' ἀλάλῃται Schol. ε. 8. 50. ὄνυγίη Strabo ex 85. 52. ὀλοόφρων
 Schol. ex conjecturā.

46. καὶ λλ., this phrase, only found in conversation, conveys a tinge of indignation or even irony, comp. the Engl. "and serves him quite right". λλῆν, though here long in thes., is said to occur 10 times with λ in Il., 30 times with λ.

48. Buttm. *Lex.* 37, says δαΐφρ. is used of a woman, o. 356; better refer it there to Laertes. He contrasts δαΐφρ. ἐκποδάμοιο of Π. with δαΐφρ. ποικιλομήτην of Od.; but the last occurs of Odys. in both (mar.). In Hes. *Scut.* 119 it may as well mean "skilful" as any more properly warlike quality, as it refers to managing a horse. This is probably its primary meaning, and its application to martial persons, as skilled in their special province, merely secondary; comp. "notable", as applied to a woman whom H. would call ἐγὲν εἰδοῖα.

49. ὄνυμ., observe what emphasis an adj. gains when standing first of a verse, next before a pause, its subst. having preceded; so often νήπιος, σκέλιος, &c. ἄπο, "far from", so in 75.

50—4. ὅθι τ', the τε gives a relative word a special and emphatic value, thus ὅς τε is "the particular person who" (Donalds. *Gr. Gr.* 245 b). This is fur-

ther illustrated by the Attic use of ὥστε, οἷός τε; the latter = "just such a person as to". νήσος, splanalepsis, see on 23, with case varied by attraction of ὄμφαλος preceding. "Ατλαν. κ. τ. λ. see App. C. 3. Hesiod. *Theog.* 359 makes her the daughter of Oceanus and Tethys. βένθεα is akin to βάθος as πένθος to πάθος. σέ and τε conjoined make a clause appear at once contrasted and coordinated with another, here with ὃς τε ... οἶδεν previous. (mar.). ἀμφις, this prep. signifies (1) "on either side", (2) "asunder, or away from", (3) "between"; (3) is the converse of (1), being the relation of a mean to extremes, (1) that of extremes to a mean; see mar.

57. θέλγει, cf. (Ζεύς) Ἀργιῶν θρ. νόον, M. 254—5 "was sapping their courage". For a specimen of the αἰμυλλιοὶ λόγοι see Calypso's words ε. 206—10, where the tone is that of wheedling a strong mind to weak compliance. ἐπιλ. Ni. says, not subjunct. shortened *epicé* — a doubtful statement, as that mood with ὅπως, to express an effect, is more frequent than the fut. Yet a clear example of fut. is A. 136 ἄρσαντες κατὰ θυμὸν ὅπως ἀντάξιον ἔσται, see also Jelf *Gr. Gr.* § 812, i. 2, and Heyne *Excurs.* III. ad Il. A. 251, 677. For Ἰθάκης, gen. with ἐπιλήσεται, see on λαθολήην, 65.

a x. 99, 149; cf. 30.
 b B. 702, II. 748.
 c cf. η. 224.
 d α. 347, Ω. 33—4.
 e Θ. 201—3.
 f II. 212.
 g γ. 5, δ. 473, ε.
 102, η. 191; cf.
 α. 66.
 h A. 414.
 i τ. 407, Σ. 292.
 k α. 22, ε. 492, ψ.
 70, γ. 230, φ. 168,
 Ξ. 63.
 l π. 328, I. 409.
 m K. 243.
 n ι. 97, λ. 564,
 ϕ. 98.
 o F. 279, δ. 190.
 p. 389, τ. 326.
 p β. 88, 116, δ. 44,
 ζ. 433.
 q. Φ. 287.
 r δ. 378, 479, η.
 109, λ. 153, μ.
 344, ψ. 290.
 s ϕ. 322, N. 43,
 Y. 31.
 t δ. 543, T. 68.
 u N. 660, II. 546,
 A. 429.
 v ι. 516, ϕ. 64.
 w cf. δ. 11, Γ. 123
 —4.
 x B. 325, II. 208.
 y Ω. 311.
 z cf. ε. 227.
 aa cf. ξ. 87.
 bb α. 15 mar.
 cc α. 366, η. 56,
 271, ϕ. 364, ι.
 28 ϕ, λ. 252, γ.
 146, 159.
 dd cf. β. 212, 252,
 γ. 332, 475.

ἴμενος καὶ καπνὸν^a ἀποθρόσκοντα^b νοῆσαι
 ἧς γαίης, θανέειν ἱμείρεται.^c οὐδὲ νύ^d σοὶ περ^e
 ἐντρέπεται φίλον ἦτορ, Ὀλύμπιε. οὐ νύ τ' Ὀδυσσεὺς 60
 Ἀργείων^f παρὰ νηυσὶ χαρίζετο ἱερὰ ῥέξων^g
 Τροίῃ ἐν εὐρείῃ; τί νύ^h οἱ τόσον ᾠδύσσαο,ⁱ Ζεῦ;
 τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 “τέκνον ἐμὸν, ποῖόν^k σε ἔπος φύγεν ἕρκος^l ὀδόντων;
 πῶς^m ἂν ἔπειτ' Ὀδυσσεὺς ἐγὰ θεοῖο λαθοίμην,ⁿ 65
 ὃς περὶ^o μὲν νόον ἐστὶ βροτῶν, περὶ^p δ' ἱερὰ θεοῖσιν
 ἀθανάτοισιν^q ἔδωκε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν;
 ἀλλὰ Ποσειδάων^r γαίηοχος ἀσκελὲς^s αἰεὶ
 Κύκλωπος κεχόλωται,^t ὃν ὀφθαλμοῦ^u ἀλάωσεν,
 ἀντίθεον Πολύφημον,^v οὐκ^w κράτος ἐστὶ μέγιστον^x 70
 πᾶσιν^y Κυκλώπεσσι· θώωσα δέ^{aa} μιν τέκε Νύμφη,
 Φόρκυνος θυγάτηρ ἁλὸς ἀτρυγέτοιο μέδοντος,
 ἐν σπέεσσι^{bb} γλαφυροῖσι Ποσειδάωνι μίγνυσα.
 ἐκ τοῦ δ' Ὀδυσῆα Ποσειδάων^{cc} ἐνοσίχθων
 οὐ^{dd} τι κατακτείνει, πλάξει δ' ἀπὸ πατρίδος αἰῆς. 75
 ἀλλ' ἄγεθ' ^{dd}, ἡμεῖς οἶδε περιφραζώμεθα πάντες

58. *ἴμενος*.59. *ἦς*.62. *ῥοι*.64. *ἔπος*.

60. οὐνεν' (pro οὐ νύ τ'): τ' esse toi monebat Herm. 70. ἔσκε Schol. 72. μέ-
 δοντι Aristoph. 76. ᾠδε.

58. *καπνὸν ἀποθ. νοῆ*. Löwe compares *Ov. E. pontio* I. iii, 33 *optat Fumum de patris posse videre focis*, doubtless an imitation of this.

59. *περ* implies that, “although another's heart would relent at such woe, thine does not”; so *δ. 729*, where see note.

60—5. Hermann considers τ' in οὐ νύ τ' as *τοι. ᾠδύσσ.* playing on the name Ὀδύσσε. in 57 and 60 (mar.). *ἕρκος. ὀδόντ.* The image is that of the palisades (*στεινοί*, ξ. 11), by driving in which a fence (*ἕρκος*) was made, and to which the teeth are likened. Others, not so well, think the lips, as an outer fence round the teeth (*ὀδόντ.* gen. objective), intended by *ἕρκος. λαθοίμ.* This verb, when mid, takes gen., cf. *ἐπι-*

λήσεται 57, when act., accus. (mar.); so *μνώμαι*, epic for *μνάομαι*, *δ. 106*, in sense its opposite, takes gen., rarely accus., as ξ. 168—9.

69—77. *Κύκλ.*, gen. of source whence wrath proceeds, Donalds. *Gr. Gr.* 447. *Πολύφ.* is by inverse attraction drawn to the rel. clause, Jelf *Gr. Gr.* 824. ii. 4; see mar. *πᾶσιν*, “amongst all”. *δέ μιν κ. τ. λ.* this clause apparently involves a *πρωτόπτερον*, but *δέ* is emphatic and nearly = *γάρ*; it was not so much his prowess as his being the god's own son, which infuriated the latter, as shown by *ἐκ τοῦ* following, “in consequence of this”. A *var. lect.* *μέδοντι* refers this word, not so well, to *Ποσειδάωνι* in 73. *πλάξει δ' ἀπὸ* in tmesis (mar.). *ἐλθῃσι*, the old form in *μι, -αμι, -ησθα, -ησι(σ)*, is prevalent

νόστον,^a ὅπως ἔλθῃσι. Ποσειδάων δὲ μεθήσει^b
ὄν χόλον· οὐ μὲν γάρ τι δυνήσεται ἀντί^c πάντων
ἀθανάτων ἀέκητι^d θεῶν ἐριδαινέμεν οἶος.”

- 80 τὸν δ' ἡμίβει^eτ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
“ὦ^fε πάτερ ἡμέτερε Κρονίδη, ὑπάτε κρείοντων,
εἰ^g μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖσιν,
νοστήσαι Ὀδυσῆα δαΐφρονα^h δνδεⁱ δόμονδε,
Ἑρμείαν^j μὲν ἔπειτα διάκτορον Ἀργειφόντην
85 νήσον ἐς Ὠγυγίην^k ὀτρύνομεν, ὅρα τάχιστα
νύμφη^l ἐϋπλοκάμῳ εἴπῃ νημερτέα βουλήν,
νόστον Ὀδυσσῆος ταλασίφρονος^m, ὥς κε νέηται.
αὐτάρⁿ ἐγὼν Ἰθάκην ἐσελεύσομαι, ὅρα οἱ υἱὸν
μᾶλλον ἐποτρύνω, καὶ οἱ μένος ἐν φρεσὶ θεῶ^o,
90 εἰς ἀγορὴν^p καλέσαντα κάρη κομόωντας Ἀχαιοὺς
πᾶσι μνηστήρεσσιν ἀπειπέμεν,^q οἱ τε οἱ αἰεὶ
μῆλ' ἀδινά^r σφάζουσιν καὶ εἰλίποδας ἔλικας βοῦς.^s
πέμψω^t δ' ἐς Σπάρτην τε καὶ ἐς Πύλον^u ἡμαθύοντα,
νόστον πευσόμενον^v πατρὸς φίλου, ἦν που ἀκούσῃ,
95 ἦδ' ἵνα μιν κλέος^w ἐσθλὸν ἐν ἀνθρώποισιν ἐχῇσιν.”
ὥς^x εἰποῦς^y ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,

a α. 87, δ. 470.
b cf. φ. 377, 126
c A. 230, o. 377.
d M. 8, O. 720.
e α. 45 mar.
f δ. 831.
g α. 48 mar.
h II. 445.
i see App. C. 2. mar.
k see App. D. 2. mar.
l α. 29—30.
m γ. 84, A. 466;
cf. N. 300.
n φ. 52.
o φ. 145.
p A. 54, T. 34.
q A. 515, I. 309,
431, π. 340.
r δ. 320, 721, η.
274, κ. 413, π.
216, τ. 516, ψ. 320.
B. 87, 469, II. 441.
s α. 46, I. 462, ψ.
160.
t β. 214—5, α. 284
—5.
u δ. 257, B. 77. β.
308, A. 252.
v β. 284, α. 281.
w I. 415.
x α. 44—6, Ω. 340
—2.

78. Φόν. 79. ἀφέκητι. 83. Φόνδε. 86. Φείκη. 88. 89. 91. Φοί.
μνηστήρεσσ' ἀποΦειπέμεν 92. Φέλικας. 96. Φειποῦς.

80. τὸν δ' αὐτε προσέειπε. 85. ἐν τῇ κατ' Ἀντίμαχον “ὠγυγίην” γράφεται,
Schol. 87. κεν ἔκηται. 88. Ἰθάκηνδ'; ἐπελεύσομαι et διελεύσομαι.
89. Θῆσω. 93. ἡμαθόεσσαν; post v. 93 codd. Ambros. Harlej. Vind. κείθεν
δὲ Κρήτηνδε παρ' Ἰδομενῆα ἔνακτα. 95. pro ἔλθουσιν Rhian. λάβησιν.

in the subj. mood sing., Donalds. *Gr. Gr.* 331. 3. f. Ahrens *Griech. Forment.* § 49. D. Anm. 2.

78—80. One thought is here engrafted on another; “he will not be able (1) to strive alone against all” and (2) “to strive *in iuvitis dis*” πάντων, like ἄλλων 132, is inclusive, where the thought is really exclusive, = “all the other”; see also q. 401—2.

82—7. νῦν emphatic, as showing that what before was doubtful now was fixed: to this ἔπειτα, cf. 84, is retrospective, “that being settled”. Ἑρμ., see App. C. 2. διακτ., Butt. *Lex.* 40, regards “runner” as the original sense, tracing it fr. διῶ, διῶκω (i. q. διᾶκω, διήκω, with analogy of θᾶκος, θάκος, ἐρέωγα δῆγνυμι, &c.) and re-

jecting διάγω. The later view of Hermes as ψυχοπόμπος suggested the etymol. from διάγω meaning *transveho*. Ὠγυγ., see App. D. 2. ὀτρύνω, epic for -ωμεν, as 41, q. v. νόστος and νεῖομαι are specially used of returning home (mar.). ταλασίφ., another form is ταλάφρων (mar.).

88—98. οἱ Odys., 88, and of Telem., 89, are both datives of special reference; so is οἱ in 91. Refer καλέσαντα in 90 to υἱὸν in 88. ἀπεικ., “warn off”, from acting as in 92; elsewhere (mar.) = “refuse, renounce”; also “report (a message) in answer”. ἀδινά, see App. A. 6, (2). Σπάρ. κ. τ. λ., see App. D. 3. ἡμαθ., see App. A. 12. φέρον, imperf., of her *habitual* movement; her actual flight begins in 102.

- a δ. 709, K. 27, 308.
 b ε. 79, ρ. 386, 418, H. 446.
 c β. 148, δ. 839, M. 207, Π. 149.
 d K. 135, 12, O. 432, F. 338.
 e θ. 390—1.
 f γ. 135.
 g ω. 437, A. 71, H. 19, X. 147, Ω. 121, A. 44.
 h β. 239, ρ. 555.
 i see App. F. 2. (C). mar.
 k β. 10.
 l P. 73.
 m α. 181, 419, ε. 452, ρ. 427; cf. α. 417.
 n I. 189.
 o A. 321, 334.
 p δ. 39, 23; cf. λ. 253.

[ἀμβρόσια χρούσεια, τὰ μιν φέρον ἡμὲν ἐφ' ὑγρὴν ἡδ' ἐπ' ἀπείρωνα^b γαλαν ἅμα πνοιῆς^c ἀνέμοιο. εἰλετο^d δ' ἄλκιμον ἔγχος, ἀκαχμένον δέξεται χαλκῷ, βριθὺ^e μέγα στιβαρόν, τῷ δάμνησι στήχας ἀνδρῶν ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.^f] βῆε δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα, στή δ' Ἰθάκης ἐνὶ δῆμῳ^h ἐπὶ προθύροιςⁱ Ὀδυσῆος, οὐδοῦ ἐπ' αὐλείου, παλάμῃ^k δ' ἔχε χάλκεον ἔγχος, εἰδομένη^l ξείνῳ, Ταφίων^m ἡγήτορι Μέντη. εὐρέ δ' ἄρα μνηστῆρας ἀγήνορας. οἳ μὲν ἔπειτα πεσσοῖσι προπάροιθε θυράων θυμὸνⁿ ἔτερπον, ἥμενοι ἐν βίνοισι βοῶν, οὓς ἔκτανον αὐτοί· κήρυκες^o δ' αὐτοῖσι καὶ ὄτρηφοι θεράποντες^p

105. *Ἰειδομένη.*

101. ὀβριμοπάτρη Bek.

109. αὐ τοῖσι Nicias.

ὑγρὴν, "watery", i. e. surface; so *χερός*, ἡπειρός, really adj. but taken as nouns; so Cowper, *Time piece*, 55—6, "When did the waves so haughtily o'erleap Their ancient barriers, deluging the dry?" ἅμα, *simul*, i. e. "as swiftly as".

97—101. These verses are wrongly inserted here by some copyist from the ll. (mar.). There they suit the sequel, which relates Pallas' taking the field in *propria persona*; not so here. Further, the *ἔγχος* recurs in 104, as part of the disguise suited to the *εἰδωλον* adopted by Pallas.

101—5. *ὀβριμοπ.* On this epithet see App. E. 4, (14). *βρι-*, of arbitrary length, is probably the root of *ὀβριμος*; so in *βριθῶν*, *βριάσην*, *βριάσεων*, who is called *Ὀβριασεύς* in Hes. *Theog.* 734. *δῆμῳ* means (mar.) (1) region, as here, (2) soil, (3) people. For *προθύροις* and *οὐδοῦ αὐλείου*, see App. F. 2. (5). *Ταφίων*, see App. D. 5.

106. In *ἔπειτα* a transition takes place from the progress of Pallas, to the course of events in the palace.

107. *πεσσ.*, a game resembling our draughts or chess; see App. A. 5.

109. *κήρυκες* in τ. 135 are reckoned *δημιάεργοι*, i. e. persons who had functions to discharge in which the people were interested, a class which also includes in ρ. 383—5 the seer, the sur-

geon, the artisan, and the minstrel. The bulk of the people found their *ἔργα* in agriculture, each tilling his own field, but the above pursuits were useful to all. The *κήρυξ* seems to have been personally attached to the man of high rank. To a king they were "his only immediate agents. They conveyed his orders; they assisted him in the assembly, in sacrifice, and in banquets. They appear to be the only executive officers that are found in Homer." Gladst. III. i. 69. But of course their functions were limited by the station of their immediate chief. In the Ody. they are not, except Medon (see π. 252, γ. 357—8), of the household of Odys. The office of *θεράπων*, a sort of lower comrade, with a mixture of inferiority with equality which may be compared to the Scottish "Henchman", was one of high honour. Patroclus is the great embodiment of the idea. In the Il. we trace in Eurybates, B. 183—4, a *θερ.* to Odys. He himself, in the Ody., in disguise, speaks of *κήρυξ* *Εὐρυβ.*, "whom he regarded above all his comrades, as his sentiments were in unison with his own" (τ. 244—8). And indeed the *κήρυξ* and *θερ.* might be united in the same person. In a borrowed sense kings and warriors are *θεράποντες*; *Ἀχιλλεύς*, *Διὸς*, &c.

109—12. While this was going on within the palace (comp. 126, 144);

- 10 οἳ μὲν ἄρ' οἶνον^a ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ,
οἳ δ' αὖτε σπόγγοισι^b πολυτρήτοισι τραπέζας
νύξον καὶ πρότιθεν, τοὶ δὲ κρέα πολλὰ δατεῦντο.^c
τὴν δὲ πολὺ πρῶτος ἶδε Τηλέμαχος θεοειδής·
ἦστο γὰρ ἐν μνηστῆρσι φίλον τετιμημένον^d ἦτορ,
15 ὁσσόμενος^e πατέρ' ἐσθλὸν ἐνὶ φρεσίν, εἰ ποθεν ἔλθων
μνηστῆρων^f τῶν^g μὲν σκέδασιν κατὰ δώματα θείῃ,
τιμὴν^h δ' αὐτὸς ἔχοι καὶ κτήμασιν οἷσιν ἀνάσσοι.
τὰ φρονέων, μνηστῆρσι μεθήμενος, εἰσὶδ' Ἀθήνην,
βῆⁱ δ' ἰδυὺς προθύροιο, νεμεσσηθή^k δ' ἐνὶ θυμῷ^l
20 ξείνονα δηθὰ θύρῃσιν ἐφεστάμεν· ἐγγύθι^m δὲ στάς
χεῖρⁿ ἔλε δεξιτερήν, καὶ ἐδέξατο^o χάλκεον ἔγχος,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

a Γ. 260—70.
b γ. 439, 453, v. 151,
Σ. 414.
c ο. 140, Θ. 504;
cf. γ. 121.
d α. 153, Δ. 506,
Θ. 417, Γ. 13.
e v. 81, Δ. 106, Σ.
17, β. 132, α. 350,
η. 31.
f v. 225.
g H. 461, α. 407,
P. 353, β. 119—9.
h Z. 193—5, Δ.
495, M. 310—11;
cf. Δ. 185, ζ. 291,
α. 335.
i ρ. 325, Θ. 322,
M. 109.
k N. 122, Z. 351,
P. 254.
l J. 159, II. 544.
m cf. K. 251.
n γ. 35, H. 106,
Σ. 137.
o u. "

110 μὲν Φοῖνον. 113. *ἶδε* θεοφειδής. 117. *Φοῖσι* Φανάσσοι. 118. *ἔσφι* δ'. 122 *ἔπειτα*.

121. *δεξιτερῇ*.

the suitors were without. The Homeric narrative does not carry on two sets of actions as contemporaneous. Thus here the parts which describe the banquet are divorced from their real sequel by the reception of Mentès (Pallas) by Telem. The real continuation of 112 is 144. This is betrayed by *ἔκτοθεν ἄλλων μνηστῆρων*, α. 132, which shows that the suitors were then coming or come in. Each guest ordinarily had a table to himself, but in δ. 54 two share a table; so in ρ. 334 Eumæus takes his place and eats at Telemachus' table. The division of the viands (*δατεῦντο*) was the last thing done before the feast, as in 146, commenced; see ο. 140, ρ. 331. We may compare with *δατέομαι δάω δάϊς*, *πατέομαι πάασθαι*, *χατέω χάος*.

115. *ὁσσόμενος*...*ἐνὶ φρ.*, "mentally regarding, wishfully brooding over"; comp. the Lat. *opto* akin to *δοσσομαι*. Fixedness of regard, seems the most general idea of *ὁσός*, especially when compounded with *πρός*; the mind realizing the image by dwelling on it. Thus with *κακόν*, *ὄλεσθον*, &c., "foreboding" is the sense. Hamlet's words, "In my mind's eye, Horatio", Act I, Sc. II, are an obvious parallel.

116. *μνηστ. τῶν μὲν*, the pronoun, emphatically repeating the noun (see mar.), takes the latter's place in construction, introducing the contrast with

αὐτός in 117. The noun far more commonly follows the pronoun, as in 125 and in A. 488—9, *αὐτὰρ ὁ μῆνιεν...διογενῆς Πηλέος υἱός*, until, when it follows immediately, the pronoun lapses into the force of the article, as in *ὁ γέρον*, *ὁ γεραίός*, A. 33, 35.

117—23. *τιμὴν*, "his due", including the *γέρας*, or substantial part of royalty. So Achilles, in the Shades, enquires about Peleus, *ἦ ἔτ' ἔχει τιμὴν...μετὰ Μνημιδόνοισιν* (mar.). *νεμεσσηθή*, "felt ashamed", because he represented the host; the feeling is sometimes expressed by *αἰδῶ καὶ νέμειν*; comp. *ὅς ῥ' ἦδη νέμειν τε καὶ αἰσχεα*, nearly = *νεμεσσηθή αἰσχεα* (mar.). *ἐγγύθι*, here of place, is also used (mar.) of time, and takes either gen. or dat., as does *ἐγγύθεν*. *φιλήσεται*, with pass. force, "shalt be well treated", used specially of hospitable entertainment. So Menel., N. 627, upbraids the Trojans; "ye carried off my wife, *ἐπεὶ φιλέσθε κατ' αὐτῇ*; and so the active, *ὅς κε φιλήσῃ*, "who may entertain", δ. 29. Observe the hospitable rule, to supply the guest's wants first, and then enquire his errand. So Nestor, γ. 69—70, when his guests are seated, says, "now it is more seemly to enquire who our guests are". Comp. also the reception of Telem. by Menel., and subsequent conversation, δ. 60—4, 117—39.

a. o. 281.
b. A. 484, Φ. 76,
Σ. 642.
c. β. 159, L. 507,
γ. 191, P. 200.
d. ρ. 28, O. 128.
e. ψ. 90; cf. β. 66,
473.
f. cf. N. 280—1.
g. α. 87.
h. δ. 51; cf. α. 145,
γ. 389.
i. κ. 358, Θ. 441,
Σ. 352, ψ. 264.
k. κ. 316, 367, Σ.
390.
l. X. 314, Ξ. 240,
Σ. 390.
m. Θ. 436, A. 536,
Ξ. 235, Ω. 597,
ρ. 84, δ. 138,
n. μ. 281, I. 489, T.
307, Σ. 281, Φ.
70, E. 203, N. 315,
T. 423, s. 290.
o. δ. 52—8, γ. 172
—6, κ. 368—72,
ο. 135—9, ρ. 91
—5; cf. γ. 446—1.
p. I. 123, ψ. 259,
267, μ. 237, ν. 13,
Φ. 382.
q. ρ. 333, 447, χ. 74.
r. ρ. 269.
s. β. 345, γ. 479,
η. 168, ζ. 449,
ρ. 495.

“χαίρε, ξεῖνε, παρ’ ἄμμι φιλήσεται·^a αὐτὰρ ἐπειτα
δεῖπνου πασσάμενος^b μυθήσεται^c ὅττεό σε χρή.”
ὥς εἰπὼν ἡγεῖθ’^d, ἣ δ’ ἔσπετο Παλλὰς Ἀθήνη.
οἷ δ’ ὅτε δὴ ῥ’^e ἐντοσθεν ἔσαν δόμον ὑψηλοῖο,
ἔγχος^d μὲν ῥ’ ἔστησε φέρων πρὸς κίονα^e μακρὴν
δοῦροδόκησ’^f ἐντοσθεν ἐϋξόου, ἐνθα περ ἄλλα
ἔρχε’ Ὀδυσσεύς ταλασίφρονος ἴστατο πολλὰ,
αὐτὴν δ’ ἐς θρόνον^h εἶσεν ἄγων, ὑπὸ λίτῃⁱ πετάσσας,
καλὸν^k δαιδάλεον^l ὑπὸ δὲ θρηῆνυς ποσὶν ἦεν.
παρ’ δ’ αὐτὸς κλισμόν^m θέτο ποικίλλον, ἔκτοθεν ἄλλων
μνηστήρων, μὴ ξεινος ἀνιηθεὶς ὀρυμαγδῷ
δεῖπνῳ ἀδήσειεν,^a ὑπερφιάλοισι μετελθὼν,
ἦδ’ ἵνα μιν περὶ πατρὸς ἀποιχομένοιο ἔροιτο.
χέρυβα^o δ’ ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
καλῇ χρυσεῇ ὑπὲρ ἀργυρέοιο λέβητος,^p
νύψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.^q
σῖτον^r δ’ αἰδοίῃ ταμίῃ^s παρέθηκε φέρουσα,

125. *Φειπών.*134. *Φαθήσειεν.*124. *μυθήσεο.* 127. *μακρόν.* 134. *Vind. ἀηθήσειεν et ἀηθίσσειεν, alii ἀδδήσειεν.*

124. *πασσάμ.*, only this aor. and the pluperf. *πετάσμεν* are found in H. The verb also takes an accus.

126—30. *οἷ δ’ ὅτε δὴ ῥ’ . . . ἔγχος μὲν ῥ’ . . . αὐτὴν δ’*, with this train of conjunctions and particles comp. Γ. 15—21, *οἷδ’ ὅτε δὴ . . . Τρώσιν μὲν . . . τὸν δ’ ὥς*, where *ῥα* alone is wanting to complete the parallel. *κίονα*, fem., but also masc. (mar.). For *δοῦροδόκη* and *λίτα* see App. F. 2. (21), (17). The drapery spread under the seat (since the floor was native earth), was *λίς*, “smooth”, not embroidered; *λίς* in this sense becomes a noun. On the seat was laid a dyed fleece (mar.). Liddell & S. explain *both* as being on the seat.

131—2. *καλὸν δαιδ.*, refer these to *θρόνον* (mar.). *κλισμόν*, having set a *θρόνος* for the guest, he sets a *κλισμός* for himself; so Helen in her palace sits on a κλ., and so Herò and Pallas in Olympus Θ. 436, while Zeus on a *θρ.* A. 536. Probably the *θρ.* was the seat of dignity, “throne”. Herò promises to give a “throne”, as

a reward to the Sleep-god, Ξ. 238, and has herself the epithet *χρυσόθρονος*. Women or younger persons use a *κλισμός*, but the distinction, especially in the camp-life of the Il., is not rigidly observed. Either might be used with a *θρηῆνυς*. Athenæus says (V. 4.), the *θρ.* was for mere sitting, the κλ. for reclining; but of reclining, save in bed, H. has no trace; nay, *κλισμῷ κεκλιμένη* is used, ρ. 96—7, to further describe the attitude of *ἱς*. *ἄλλων*, like *πάντων*, γγ. where see note; comp. ζ. 84, *ἅμα τῇγε καὶ ἀμφίπολοι κίον ἄλλα*.

134. *ἀδήσειεν*, see App. A. 6, (2).

137—9. *λέβητ.*, “wash-basin”. The utensil was also used to heat water. It appears thus in simile to illustrate Charybdis boiling with surge, and the waters of Xanthus bubbling in the flames of Hephæstus. In an enumeration of presents it often occurs in conjunction with the “tripod”, which was not, however, a mere stand for the *λέβης*, but included a containing vessel; see Ψ. 264. For the *ταμίη* see App. A. 7. (4).

- 140 [εἶδατα^a πόλλ' ἐπιθείσα, χαριζομένη παρσόντων·
δαιτρός^b δὲ κρειῶν πίνακας παρέθηκεν αἰείρας
παντοίων, παρὰ δὲ σφι τίθει χρύσεια^c κύπελλα·]
κῆρυξ^d δ' αὐτοῖσιν θάμ' ἐπῳχετο οἶνοχοεῦν.
ἐς δ' ἦλθον μνηστῆρες ἀγήνορες. οἱ μὲν ἔπειτα
145 ἐξείης ἔχοντο κατὰ κλισμούς^e τε θρόνους τε,
τοῖσι^f δὲ κήρυκες μὲν ὕδαρ^g ἐπὶ χεῖρας ἔχεναν,
σίτον δὲ δμῳαὶ παρηνήνεον ἐν κανέοισιν,
κοῦροι^h δὲ κρητῆρας ἐπεστέψαντοⁱ ποτοῖο.
οὔ^k δ' ἐπ' ὄνειαθ' ἔτοτμα προκείμενα χεῖρας ἱαλλον.
150 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρου ἔντο
μνηστῆρες, τοῖσιν μὲν ἐνὶ φρεσὶν ἄλλα μεμῆλιν,
μολπή^l τ' ὀρχηστὺς τε· τὰ γάρ τ' ἀναθήματα δαιτός.
κῆρυξ^m δ' ἐν χερσὶν κίθαριν περικαλλέα θῆκεν
Φημίω, ὅςⁿ ῥ' ἦειδε παρὰ μνηστῆρσιν ἀνάγκη.
155 ἦ τοι ὃ φορμίζων ἀνεβάλλετο^o καλὸν αἰεῖδεν,

- a c. 54, μ., 252; cf. E. 349.
b c. 331.
c x. 357, Γ. 248.
d δ. 677, π. 252.
e α. 132 mar.
f γ. 339-40, φ. 270
—1, I. 174-5.
g δ. 213, Γ. 270.
h A. 470.
i Θ. 232.
k δ. 67, 218, α. 200.
—J. 71, 484, E. 483.
l o. 142. π. 54, p. 98, v. 258, I. 91
—2, 221-2, Ω. 627-8.
m φ. 430; cf. p. 271, J. 90.
n φ. 67-9, 105-7, 256-7.
o x. 330-1, 356, α. 337.
—o φ. 266, p. 262-3.

141. *Φοινοχοεῖων.*

140 delet Nitzschius probante Herm. 142. τίθη. Dubium ex κ. 355 an legendum sit *κάνεια*; tum fortasse 141 cum 142 permutandus, post 146 nonnulli codd. 149 habent, tum *νώμησαν* δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάσειν, tum 147, 148, 150. Harlej. illi *νώμησαν*—, post 148posito, subjungit 147 et 149.

She had general charge of the bread (σίτος), and the eatables (εἶδατα) generally except fleshmeat. Each guest had a table laid (ἐτάνυσσε) for him.

140-3. Verse 140 is probably borrowed from η. 176, where it belongs properly; see note there. εἶδατα is also used for "bait" of fish, and sing. εἶδαρ (mar.) for "fodder" for horses. It is objected to vv. 141-2 (rejected by Bek. here and at δ. 57) that the flesh (112) appears to have been already distributed; but see on 109-12. It does not, at any rate, appear that the guest had been served, and his table was only just set. The δαιτρός has no business with the κύπελλα. This, however, need condemn 141 only; but see the emendation suggested in the lower margin. For κύπελλα see App. A. 8. The κῆρυξ is Medon (mar.).

146-8. ὅδ. ἐπὶ χεῖρας, a phrase of Holy Writ is here paralleled, 2 Kings III. 11. ἐπεστέψ., "crowned", i. e. "filled brim-full" of wine. The *vina coronant* of Virg. *Æn.* I. 724 (comp. III. 525), as meaning crowning with

chaplet, perhaps arose from a mistake in the sense here. Butt. *Lex.* 50.

152. ἀναθήμ., "embellishments", properly used of offerings to deck a shrine. Comp. Hor. *Od.* III. xi. 6, of the lyre, *divitum mensis et amica templis.* (Ni.)

154. Φημίω, called Τερπιάδης (mar.). He is spared in the μνηστηροφονία on this plea of having acted "under constraint". The name, like Phronius, Noemon β. 386, also Aglaia and Charops, B. 672, belong to the class of names made up to suit character or circumstances. Similar are the Phæacian princes' names, Θ. 111-9. and Ni. on β. 386, says that Hermann contended for an extension of the same principle to first-class personages. There is no doubt of its being general with subordinate ones.

155. ἦ τοι, in discourse these particles add strong asseveration, emphatic statement, or hearty assent; μὲν, *en*, or γάρ is sometimes put between them. ἀνεβάλλ., sounded or "struck up" a prelude; this was done by touching a few notes first on the φόρμιξ, whence

- a d. 70, p. 592.
 b d. 248, f. 54.
 c s. 280, f. 377,
 417, a. 377, f.
 142.
 d l. 221, m. 72, 76,
 II. 347, ff. 263,
 52, 793.
 o ff. 323, d. 174;
 cf. d. 396.
 f ff. 135—6, m. 200
 —2.
 g a. 235, p. 351, d.
 832, f. 70, 90.
 h l. 361.
 i l. 303, p. 133.
 k z. 412.
 l a. 193, 204, e. 221,
 m. 348—9; cf. a.
 471, η. 204, f. 374,
 π. 96, 116.
 m s. 135, x. 414,
 d. 45.
 n a. 9 mar.
 o a. 206, 224 et al.
 p ff. 187—90, ff.
 150; cf. γ. 71, d.
 139, f. 650.

αὐτὰρ Τηλέμαχος προσέφη γλαυκῶπιν Ἀθήνην,
 ἄγχι^a σχῶν κεφαλὴν, ἵνα μὴ πευθοῖαθ' οἱ ἄλλοι·
 “ἔεινε φίλ', ἥ καὶ μοι νεμεσῆσαι ὅττι κεν εἶπω;
 τούτοισιν μὲν ταῦτα μέλει, κίθαρις^b καὶ αἰοιδῇ,
 ῥεῖ^c, ἐπεὶ ἀλλότριον βίοντον νήποινον ἔδουσιν,
 ἀνέρος οὐδ' ὅθι που λεύκ'^d ὅστέα πύθεται^e ὄμβρος
 κείμεν^f ἐπ' ἡπείρου, ἥ εἰν ἄλλ' κῦμα κυλίνδει.
 εἰ κεῖνός^g γ' Ἰθάκηνδε ἰδοῖατο νοστήσαντα,^h
 πάντες κ' ἀρησαίανⁱ ἐλαφρότεροι πόδας εἶναι
 ἢ ἀφνειότεροι χρυσοῖο τε ἔσθῃτός τε.
 νῦν δ' ὃ μὲν ὥς ἀπόλωλε^j κακὸν μόρον, οὐδὲ τις ἡμῖν
 θαλπωρῇ,^k εἰ^l πέρ τις ἐπιχθονίῳ^m ἀνθρώπων
 φῆσιν ἐλεύσεσθαι· τοῦ δ' ὦλετοⁿ νόστιμον ἦμαρ.
 ἀλλ'^o ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
 τίς^p πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἦδὲ τοκῆς;

158. καὶ εἶπω.

163. Φιδοῖατο.

165. Φεσθῆτός τε.

169. Φειπέ.

158. εἰ καί.

167. ἐλπωρῇ.

168. codd. φῆσει vel φησίν; φῆσιν Schol. A. 129.

some derive φόρμιξ, *quasi* φοοίμιξ, from φοοίμιον, Lat. *procaecium*. Löwe compares Ov. *Metam.* V. 339. *praetentat pollice chordas*. In later Greek ἀναβολαί properly signifies a prelude, Pind. *Pylh.* I. 7, *προοιμίῳ ἀμβολάς*, cf. Aristoph. *Av.* 1385 foll.; *Pac.* 830, comp. 1267—70.

158—60. *νεμεσ. ὁ. κ. εἶπω*, “be provoked at what I am going to say”; for the force of this subjunct. see on 316. The gen. ἀνέρος is evolved from the possessive ἀλλότριον.

162—5. The obj. of *κυλίνδει* is the same as the subj. of *πύθεται*. The double compar., *ἐλαφρότεροι ἢ ἀφνειότεροι*, is used of two qualities contrasted in the same object; Donalds. *Gr. Gr.* 415 (cc); so Herod. III. 65, *ἐποίησα ταχύτερα ἢ σοφώτερα*, Eur. *Med.* 485, *πρόθυμος μᾶλλον ἢ σοφώτερα*, Jelf *Gr. Gr.* § 782. f. In *κεῖνον*, 163, we may notice an instance of the tacitly emphatic way of speaking of the hero without mentioning his name, as though it were sacredly cherished, used by his wife son, and attached servitor Eumæus (mar.).

166. *νῦν δ'*, contrasts an actual with a supposed or a past state. *ἀπόλωλε*,

ὦλετο, 168, comp. γ. 87—9, *ἀπώλετο* conversely followed by *ὄλωλεν*; “the perfect representing the state consequent on an action”, easily becomes in usage passive (Donalds. *Gr. Gr.* 347, obs.) “he is lost”; the aor. suggests how he reached that state.

167. *θαλπωρῇ*, for form comp. *ἐλπωρῇ*, *ἀλεωρῇ*. Comp. the Coronach in *The Lady of the Lake*, “To us comes no cheering, to Duncan no morrow”. This despondent dwelling on the worst view is characteristic of Telem.; see App. E. 3.

168. *φῆσιν*, so Bek., following the Schol.; *εἰ* with subjunct. is common in Epic Greek, Jelf *Gr. Gr.* § 854, obs. 1. For examples of *εἰ* with subj. pres. and aor. in Ody. see mar. In Iliad are given by Jul. Werner *de condit. enun. ap. Hom. formis*, subj. pr. d. 261, M. 245, aor. A. 81, 340, E. 258, K. 225, A. 116, M. 223, II. 263, Φ. 576, X. 86, 191.

170. *τίς πόθεν*, see Donalds. *Gr. Gr.* 413 (bb) “who and whence are thou?” Ni. cites Eur. *Helen* 85, *ἀτὰρ τίς εἰ; πόθεν; τίνας;* Phœnix. 122, *τίς; πόθεν γεγώς;* N. B. Bek. for *εἰς* writes *εἰς*, contrarily to the most recent grammarians.

- ὄπποιης δ' ἐπὶ νηὸς ἀφίκεο· πῶς δέ σε ναῦται
 ἤγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο;
 οὐ μὴν γάρ τί σε πεζὸν ὁδομαί ἐνθάδ' ἰκέσθαι.
 καλῶ μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὅφρ' εὖ εἰδῶ,
 175 ἥε νέον μεθέπεις, ἥ καὶ πατρώϊός^d ἔσσι
 ξείνος, ἐπεὶ πολλοὶ ἴσαν^e ἀνέρες ἡμέτερον δῶ
 ἄλλοι, ἐπεὶ καὶ κείνος ἐπίστροφος^f ἦν ἀνθρώπων."
 τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 "τοιγάρ^g ἐγὼ τοι ταῦτα μάλ' ἀτρεκέως ἀγορεύσω.
 180 Μέντης^h Ἀρχιῶλοιο δαιφρονοςⁱ εὐχομαι εἶναι
 υἱὸς, ἀτὰρ Ταφίοισι φιληρέμοισιν^k ἀνάσσω.
 νῦν δ' ὥδε ξὺν νηὶ κατήλυθον ἡδ' ἐτάροισιν,
 πλέων ἐπὶ οἶνοπα^m πόντον ἐπ' ἄλλοθρόουςⁿ ἀνθρώπους,
 ἔς Τεμέσσην μετὰ χαλκόν, ἄγω δ' αἰθωνα σίδηρον.^o
 185 νηῦσ' δέ μοι ἦδ' ἔστηκεν ἐπ' ἀγροῦ νόσφι πόλης,
 ἐν λιμένι Πείθρῳ, ὑπὸ^a Νηίῳ ὕληεντι.

- a π. 57—9, 222—4.
 b δ. 645 mar.
 c α. 268, 408, β. 29,
 30, 32, 317, 328,
 —4, γ. 72, δ. 632,
 ζ. 120—1, λ. 172,
 Α. 203.
 d α. 147, γ. 522,
 Ζ. 218, 231.
 e σ. 184, cf. π. 335.
 f cf. γ. 498.
 g δ. 353 cf. αλ., κ.
 413, 427.
 h α. 418—9.
 i α. 48 mar.
 k α. 386, γ. 96, λ.
 349, γ. 36.
 l see App. A. 10.
 m β. 421, γ. 286,
 δ. 474, ε. 319.
 n γ. 302, ζ. 43, ο.
 453; cf. Α. 437
 —8, Β. 867.
 o Α. 445, Η. 473,
 Υ. 372.
 p ω. 308, 212, π.
 383; cf. ο. 503,
 553.
 q γ. 81.

174. Φειδῶ. 178. προσέφειπε. 181. φιληρέμοισι Φανάσσω. 183. Φοῖνοπα.
 171. δ': τ' Arist. σε: τε. 171—3 omittebant nonnulli, Schol. 172. εὐχε-
 τόωνται. 175. Dind. ἥε... ἦ: μεθέπη. 176. ἴσαν. 183. ἐπ': ἐς.

171. ὄπποιης, here the interrog. changes from the direct to the indirect form, and again conversely; in 406—7 the ὄπποθεν of the indirect is followed by ποίης and ποῦ.

172. εὐχετ., self-assertion is usually expressed by this verb, sometimes also the act of prayer, as in μ. 356.

173. A quaint proverbial truism, being probably the islander's customary address to the voyager. Telem. repeats what he had perhaps heard his elders say to a stranger newly landed. Mure *Literat. of A. G.* XIII. § 7, ranks this as a specimen of Homeric burlesque. But the poet's thought has the naïveté of childhood, which is not comic to the child, only to us in the old age of the world. Such a truism is τ. 163, οὐ γὰρ ἀπὸ δρόνος ἔσαι καλαιφάντου οὐδ' ἀπὸ πέτρης.

175—82. νέον μεθ., "art newly, i. e. for the first time, our visitor". For ἥε... ἦ, see App. A. 11. For the "Taphians," see App. D. 5. Only to them and to the Phæacians is the epithet φιληρέμοι applied by H. For acc. after ἴσαν without a preposition see mar. ἐπίστροφος. occurs Æsch. *Agam.* 397. For ὥδε, see App. A. 10.

183—4. ἄλλοθρόους, "of foreign tongue", used of Egyptians, and foreigners generally (mar.), comp. βαρβαρόφωνοι and ἀργιόφωνοι. (mar.) Homer's ἄλλοθρ. ἄνθρ. always speak without any interpreter to Greeks in the Greek tongue. He is conscious of the "strange speech" existing as an objective fact only. Cf. Æsch. *Sept. c. Th.* 170, ἑταροφῶνα στρατῶ, of the Argive army. Τεμέσ., see App. D. 6.

185—6. These lines are not found in some copies, and were rejected by Arist. (Schol.). They seem, however, genuine. ἦδε, here, pointing to it. ἀγροῦ, the harbour named is a little E. N. E. of the town, but perhaps the spot where the ship lay was visible thence. The town was accessible from the sea (mar.); but one landing from the Epirus side would first reach Rheithron. From Νηίῳ is derived the epith. ὑπονήμιος, applied to Ithaca (mar.). λιμένι, before the liquid and sometimes δ (comp. 203) i has this quantity; see Spitzner, *Gr. Pros.* § 9. a. Πείθρῳ... Νηίῳ, a large gulf indenting Ithaca on the N. E. side nearly divides it into two parts, a head, the S. E.

a α. 175 mar.	ξείνοι ^a δ' ἀλλήλων πατρώιοι εὐχόμεθ' εἶναι
b α. 167 mar.	ἐξ ἀρχῆς, εἰ ^b πέφ τε γέροντ' εἶρηαι ἐπελθῶν
c β. 238, λ. 176.	Λαέρτην ἦρωα, τὸν οὐκέτι φασὶ πόλινδε ^c
d α. 49 mar.	ἐρχεσθ', ἀλλ' ἀπάνευθεν ἐπ' ἀγροῦ πῆματα ^d πάσχειν
e ζ. 209, 246, 248, v. 72.	γρηὶ σὺν ἀμφιπόλῳ, ἣ οἱ βρωσίν τε πόσιν τε ^e
f Δ. 230.	παρτιθεῖ, εὐτ' ἔν μιν κήματος κατὰ γυῖα λάβησιν ^f
g λ. 193, 323, Σ. 57, 438.	ἐρπύζοντ' ἀνὰ γουνὸν ἀλωῆς οἶνοπέδοιο.
h κ. 180, π. 250, ξ. 282.	νῦν δ' ἦλθον· δὴ γάρ ^h μιν ἔφαντ' ἐπιδήμιον ⁱ εἶναι
i α. 233, Ω. 262, cf. Γ. 64.	σὸν πατέρ ^j . ἀλλὰ νῦ τὸν γε θεοὶ βλάπτουσι ^k κελεύθον·
k ν. 34, Η. 271, Ψ. 461.	οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ διὸς Ὀδυσσεύς,
l δ. 498, 542, 377.	ἀλλ' ἔτι που ζωὴς κατερύκεται ^l εὐρέϊ πόντῳ
m α. 50, μ. 288.	νήσῳ ^m ἐν ἀμφιρύτῃ, χαλεποὶ δέ μιν ἄνδρες ἔχουσιν,
n ο. 172—3, γ. 228.	[ἄγριοι, οἳ που κείνον ἐρυκανόωσ' ἀέκοντα.]
o cf. e. 531—2, M. 237—43.	αὐτὰρ ⁿ νῦν τοι ἐγὼ μαντεύσομαι, ὥς ἐνὶ θυμῷ
p cf. β. 163—6.	ἀθάνατοι βάλλουσι καὶ ὥς τελέεσθαι ὅτω,
q β. 36, 285, χ. 473, Δ. 416.	οὔτε τι μάντις ἐὼν οὔτ' οἰωνῶν ^o σάφα εἰδώς
r B. 162, 178.	οὔρ τοι ἐτι ^r δηρὸν γε φίλης ἀπὸ πατρίδος αἰης ^r
s α. 167 mar. (l).	ἔσσεται, οὐδ' εἰ ^s πέφ τε σιδήρεα δέσματ' ἔχησιν ^s
t α. 169 mar.	φράσσεται ὥς κε νέηται, ἐπεὶ πολυμήχανός ἐστιν.
u α. 86, 58.	ἀλλ' ἴ ^t ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
v Γ. 158, K. 547, Ψ. 66; cf. δ. 143, 149—50.	εἰ δὴ ἐξ αὐτοῦ τόσος ^v παῖς εἰς Ὀδυσῆος.
	αἰνῶς ^v μὲν κεφαλὴν τε καὶ ὄμματα καλὰ ἔοικας

191. *φοι.* 193. *φοινοπέδοιο.* 199. *ἀέκοντα.* 201. *φειδῶς.* 206. *φειπέ.*
208. *φέφοικας.*

190. *ἄλγεα.* 195. *κελεύθους.* 201. *τετελέεθαι.* 204. *pro οὐδ' Harl.*
margini ἀλλ' inseruit. 208. *μὲν Arist. et Aristoph.; γὰρ Dind. e Schol. Γ. 156.*

extremity, and a body running North-westerly. The former contains Neios, a still woody mountain, now Stephano; and at its foot, being a smaller bay of the same gulf, is a harbour called Bathmoi, with a stream of fresh water running into it, prob. the *φειδρον* which gave the name. Schreiber, Gell, Dodwell.

188—91. *εἰ περ*, see on 168 for subjunct. with *εἰ*. The reading *ἄλγεα* in 190 for *πῆματα* may stand, hiatus being admissible after the 4th foot; see App. A. p. III. note. *γρηὶ...ἀμφιπ.*, sho is said in ω. 366 to be a "Sicilian".

193. *γουνὸν ἀλωῆς*, Doed. 1011 takes this from *γόνυ*, and understands elevation as the leading idea; comp. *κημὸς* for the slope of a mountain. This seems better than *γόνος*, *γεν.*, in

sense of "seed", whence others derive it. A hill position certainly suits the vineyard; "Bacchus amat colles", Virg. *Georg.* II. 113. The threshing floor, too, for which *γουνὸς ἀλωῆς* also stands, would be higher than the ground about it.

195—9. *βλάπτουσι*, this verb often means "to hinder" (mar.), comp. *Æschyl. Agam.* 120, *βλαβέντα λοιπὸν δρόμων*. For 197—8, *κατερύκ.* and *ἔχουσ.*, see on 162. Bek. rejects v. 199; yet it adds a more precise character to the detention supposed.

203. For *ἐτι δηρὸν* see on 186. The *ι* seems long before *δ* by *arsis* only, we may comp. *μάλ᾽ ἀγν.*

207. *τόσος* implies admiration; as does *τοῖος* in 223, 371, *inf.*; so Virg. *Æn.* I. 606, *qui tanti talem genuere parentes?*

κείνῳ, ἐπεὶ θαμὰ τοιοῦν ἐμισγόμεθ' ἀλλήλοισιν
 110 πρὶν γε τὸν ἐς Τροίην ἀναβήμεναι, ἐνθα περ ἄλλοι
 Ἀργείων οἱ ἄριστοι ἔβαν κοίλης ἐπὶ νηυσὶν·
 ἐκ τοῦ δ' οὐτ' Ὀδυσῆα ἐγὼν ἴδον οὐτ' ἐμὲ^b κείνος."
 τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδ' α·
 "τοιγὰρ ἐγὼ τοι, ξείνε, μάλ' ἀτρεκέως ἀγορεύσω.
 115 μῆτηρ μὲν τ' ἐμὲ φησι τοῦ ἔμμεναι, αὐτὰρ ἐγὼ γε
 οὐκ οἶδ'. οὐ γάρ πώ τις ἐδὼν γόνον αὐτὸς^d ἀνέγνω.
 ὥς δ' ἔγώ γ' ὄφελον μάκαρός νύ τευ ἔμμεναι υἱὸς
 ἀνέρος, ὃν κτεάτεσσιν εἰσὶ ἐπὶ γῆρας ἔτεμεν.
 νῦν δ', ὃς ἀποτμότατος^e γένετο θνητῶν ἀνθρώπων,^e
 120 τοῦ^h μ' ἐκ φασὶ γενέσθαι, ἐπεὶ σύ με ταῦτ' ἐρέεινεις."
 τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη
 "οὐ μὴν τοι γενεὴν γε θεοὶ νῶννυνον^k ὀπίσσω
 θῆκαν, ἐπεὶ σέ γε τοιοῦνⁱ ἐγένεατο^m Πηνελόπεια.
 ἀλλ' ἔγες^a μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
 125 τίς δαίς, τίς δὲ ὄμιλος ὅδ' ἐπλετο; τίπτε^r δέ σε χρεώ;
 ἐλλαπίνῃ^q ἥε γάμος;^a ἐπεὶ οὐκ ἔρανος τάδε γ' ἐστίν.

a γ. 321, δ. 776,
 η. 30, ο. 451, υ.
 302, φ. 246, δ.
 371.
 b Ω. 90.
 c γ. 20, π. 496, α.
 250—2, φ. 440,
 Ω. 377, Τ. 159,
 Ω. 442.
 d Ν. 734.
 e β. 183 mar.
 f cf. Ω. 255.
 g γ. 220, 233.
 h α. 128, φ. 159;
 cf. δ. 387.
 i α. 231.
 k γ. 239, ε. 182.
 l cf. α. 207 mar.
 m Α. 280, Ε. 800,
 η. 61, ζ. 312;
 App. Α. 20, mar.
 n α. 169.
 o δ. 707, Γ. 75, 197,
 Κ. 85, ι. 136, Γ.
 607-8, Α. 408, 608,
 φ. 322 cf. β.
 28, δ. 512, 634,
 ε. 189, ζ. 136,
 Α. 341, Κ. 116,
 172.
 p β. 57, λ. 415, Κ.
 217, ζ. 491, φ.
 201, ο. 466—7.
 q δ. 3.

212. *ἴδον.*

216. οὐ φοῖδ' ἔφόν.

218. κτεάτεσσι φοῖς, -σιν ἐφοῖς?

221. προσέειπε.

224. *φειπέ.*

212. ἐκ τοῦδ' Dind. ἔκονε V.

214. καταλέξω Harl. ἀγορεύσω Schol. H.

215. τί με Bek. Dind.

222. ita Bek.

μέν lib.

225. τίς δέ σε χρεῖα alii.

209. *θαμὰ τοῖον*, lit. "often, so very", the qualifying word following the qualified with ellipse of the relative clause which should supply some measure of the degree, which by this very indefiniteness is enhanced. Jelf. *Gr. Gr.* 823, obs. 2, explains this by "the fact that the demonstrative originally performed the functions of the relative", but γ. 321 *πέλαγος μέγα τοῖον, ὅθεν τί περ οὐδ' οἰανὸν αὐτότερος ὀφρυνεται*, rather suggests the explanation by ellipse; comp. also *οἶον*, as used in 410 without *τοῖον*, — the converse usage.

210—2. *πρὶν*, Jelf. *Gr. Gr.* § 848 b lays down a rule for *πρὶν* with the infin. which would exclude this instance and many more, as, δ. 668, η. 83, θ. 301, ι. 65. In Homer's use the infin. after *πρὶν* does not differ from the indic. in sense, only *πρὶν* becomes quasi-prepositional; here = *πρὸ τοῦ ἀναβήμεναι*. In *ἀναβαίν.* observe, the notion of going up is involved in that of going on board ship, comp. δ. 473.

213—23. H. uses *πεπν.* (comp. *πι-*

νυτός, 229), for having knowledge, presence of mind, &c., *νόφ* (supplied Ω. 377) being understood; *πνεύση, ἐπνεύσας*, for inspiring *μένος* or like qualities; and *πνέω* for mere breathing. For *ἐγένεατο* see App. A. 20 (mar.).

225. Before *ὄμιλος* obs. hiatus, more common in 2nd than in 1st foot (Spitzner *de vers. her.* § 11). *σε χρεώ*; the preferential rule of H. is to use *χρεώ* as with a verbal force (rarely with *ἔστι*) governing acc. of pers., as *χρεώ βουλῆς ἐμὲ καὶ σέ*, K. 43; but *χρεώ* with a verb expressed, *ἵκναι* or the like (mar.).

226. *ἐλλαπίνῃ ἥε, the η η-* must be read in synizesis. Observe *γάμος*, by pause and ictus. The *ἐλλαπ.* was sumptuous, perhaps sacrificial; cf. Hes. *Frag.* CXXXII. 2—4, who says the song of Linus was always sung *ἐν ἐλλαπίναις τε χοροῖς τε*, which phrase suggests religion; so Pind. *Nem.* V. 38 *εὐφρονες ἱλαί... θεῶν δέκονται*; Donaldson's note there says, an *ἐλλαπ.* was "a feast of the gods κατ' ἱλας"; of the *ἔρανος* we have a hint in *ὑμῶν*

a cf. π. 108—9, v.
318—9.
b δ. 211.
c ε. 213 mar.
d η 243, ο. 390,
402, ε. 171, ψ.
99, L. 177
e ε. 175—7, λ. 563,
ν. 293, σ. 138, B.
39, X. 366, ψ.
544.
f α. 163 mar.
g α. 194 mar.
h cf. π. 163, 179,
ζ. 17, =. 18.
i π. 387, Δ. 319.
k α. 163 mar.
l α. 242 =. 238;
cf. π. 259, v. 79.
m Δ. 417.
n ψ. 360.
o ε. 367—71, ω.
31—4.
p δ. 490, =. 96, ε.
137, Ω. 7.
q B. 404; cf. B. 530.
r δ. 727—8.
s Π. 150.
t ε. 371, v. 77.
u δ. 676, ε. 127.

ὡς τέ μοι ὑβρίζοντες^a ὑπερφιάλως δοκέουσιν
δαίνυσθαι κατὰ δῶμα· νημεσσήσαιτό κεν ἀνὴρ,
αἰσχρα πόλλ' ὀρόων, ὅς τις πιυντός^b γε μετέλθοι."
τὴν δ' αὖ Τηλέμαχος πεπνυμένος^c ἀντίον ἦῤῥα
"ξείν', ἐπεὶ ἄρ' ὀθ' ταυτὰ μ' ἀνείρεαι^d ἡδὲ μεταλλάς,
μέλλεν^e μὲν ποτε οἶκος ὀδ' ἀφνειὸς καὶ ἀμύμων
ἔμμεναι, ὅφρ' ἔτι κείνος^f ἀνὴρ ἐπιδήμιος^g ἦεν·
νῦν δ' ἐτέρως^h ἐβόλοντοⁱ θεοὶ κακὰ μητιόωντες,
οἳ κείνον^k μὲν αἴστων^l ἐποίησαν περὶ πάντων
ἀνθρώπων, ἐπεὶ οὐ κε θανόντι περ ὀδ' ἀναχοίμην,^m
εἰ μετὰ οἷς ἐτάροισι δάμνηⁿ Τρώων ἐνὶ δῆμῳ,
ἡδὲ φίλων ἐν χερσίν, ἐπεὶ πόλεμον τολύπευσεν.^p
τῷ κέν οἱ τύμβον μὲν ἐποίησαν Παναχαιοί,^q
ἡδὲ κε καὶ ᾧ παιδί μέγα κλέος ἦρατ'^r ὀπίσσω.
νῦν δέ μιν ἀκλειῶς^s Ἀρπυῖαι^t ἀνηρείψαντο·
ᾧχετ'^u αἴστος ἄπυστος,²³² ἐμοὶ δ' ὀδύνας τε γόους τε

232. Φοῖκος. 235. ἄφιστον. 237. Φοῖς. 239. Φοί. 240. Φῶ. 242. ἄφιστος.

234. ἐβόλοντο Harl., ἐβάλοντο Eustath. Schol. H., ἐόλοντο, ἐβοόλοντο, βοούλοντο alii.
236. οὔτι Harl., οὔτε Schol. H., δὲ pro κε Rec. 242. οἶχετ' Apoll. Soph. (Bek.),
ita Schol. B.

πήματ' ἰδόντες ἀμειβόμενοι κατὰ οἴ-
κους β. 140, and in a scene in δ. 620
—4 where Menelaus' guests bring their
own provisions. In λ. 415 the ἱερανος
is said to be a "rich man's", being
"his" in whose house it took place.
The banquets given by a king to his
γέροντες (referred to by Ni.) in Δ. 250,
I. 70, η. 49, cf. Θ. 38—9, &c., provided
doubtless out of his receipts in kind,
are δαῖτες; limited by the relation of the
guests, who are said δῆμια πίνειν, P.
250; cf. λ. 185—6.

232—5. μέλλεν . . . ποτε, "there
was a time when I thought this house
would be"; this subjectivity of state-
ment often marks the Homeric use of
μέλλω (mar.). ἀμύμων, applied some-
times, as here, to things, keeps up the
sense of distinction in its own class:
see μ. 261, Z. 171. ἐτέρως ἐβόλοντο,
Ni., after Eustath. prefers ἐβόλοντο;
Spitz. de vers. her. 97, reads ἐτέρως
ἐβάλοντο, in alteram partem se verte-
runt; for ἐτέρως see mar.; for ἐβό-
λοντο see Buttm. Lexil. s. v. βάλλειν.
αἴστων, out of sight or knowledge, so
that I cannot love him if living, nor
pay the honour due to him if dead.

236—7. θανόντι, a dat. which may
be referred to the general notion of
bestowing our sorrow or joy (so ἰλθόντι
κεχάρομαι, β. 249) on the object which
excites it. περ, see on 6. For the
sense of δῆμῳ see on 103.

238. τολύπευ., Penel. in τ. 137, says
ἐγὼ δὲ δόλους τολύπευω, as we speak
of "spinning a thing out", i. e. pro-
tracting. Here the notion of finishing
predominates, as given more precisely
by πόνον ἐκτολπέσθαι in Hes. Scut. 44.

241. ἀκλειῶς, "silently", leaving no
κλέος, 283, so ἀλλὰ δ. 728; an idea
further expanded in 242, ᾧχετ' . . . ἄπ-
υστος. Ἀρπυῖαι are impersonations of
hurricanes, as Ἔγρος, Ζέφυρος, &c. of
ordinary winds; one of the Ἀρκ.
is named Podargê in Π. 150. Hesiod.
Theog. 267, names two, Aëllê and Ocy-
petê. Θυέλλαι sometimes appear =
Ἀρκ. (mar.). Elemental deities often
are interchanged in poetic idea with
the powers of nature which they rule
and involve. This is most common with
the various winds Eurus, &c., and fire
Ἥφαιστος, the physical function and the
personal action blending in one image.
ἀνηρείψ., akin to ἐρέτομαι, τ. 533.

κάλλιπεν. οὐδ' ἐτι κείνον ὀδυρόμενος στεναχίζω
οἶον, ἐπεὶ νῦ μοι ἄλλα θεοὶ κακὰ κήδε' ἐτευξαν.
5 ὅσσοι^a γὰρ νήσοισιν ἐπικρατέουσιν ἄριστοι,
Δουλιχίῳ^b τε Σάμῃ τε καὶ ὕληντι^c Ζακύνθῳ,
ἦδ' ὅσσοι κραναὴν Ἰθάκην κάτω^d κοιρανέουσιν,
τόσσοι μητέρ' ἐμὴν μνῶνται, τρύχουσι^e δὲ οἶκον.
ἦ δ' οὐτ' ἀρνεῖται στυγερὸν^f γάμον οὔτε τελευτήν
οἰκῆσαι δύνатаι· τοὶ δὲ φθινύδουσιν ἔδοντες^g
οἶκον ἐμόν· τάχα δὴ με διαφραίσουσιν καὶ αὐτόν."
τὸν δ' ἐκαλαστήσασα^h προσηύδα Παλλὰς Ἀθήνη
"ὦ πόποι, ἦ δὴ πολλὸν ἀποιχομένου Ὀδυσῆος
δεύῃ,ⁱ ὃ κε μνηστῆρσιν ἀναιδέσι χεῖρας ἐφείη.
5 εἰ^j γὰρ νῦν ἐλθὼν δόμου ἐν πρώτῃσι^k θυρῆσιν
σταίῃ, ἔχων πῆληκα καὶ ἀσπίδα καὶ δύο δοῦρε,^l
τοίος^m εἶν οἶόν μιν ἐγὼ τὰ πρῶτ' ἐνόησα
οἶκῳⁿ ἐν ἡμετέρῳ πίνοντά τε τερπόμενόν τε,
ἐξ Ἐφύρης^o ἀνιόντα παρ' Ἴλου Μερμερίδαο·
οἷχετο γὰρ καὶ κείσε θοῆς ἐπὶ νηὸς Ὀδυσσεύς

a π. 122—5, π. 247
—51, ε. 130—3,
K. 214.
b ξ. 335, ε. 292,
B. 626.
c cf. ε. 24.
d γ. 377, E. 332.
e π. 84, ρ. 387.
f σ. 272, ε. 157.
g σ. 159, 534.
h M. 163, O. 21.
i P. 142, Ψ. 494
k cf. σ. 384—5.
l γ. 250, X. 68.
m μ. 228, π. 295,
σ. 377, γ. 101.
n δ. 342—5, λ. 499
—501, ρ. 133—7,
ω. 376—9, Δ.
262—3.
o F. 233.
p App. D. 8 mar

248, 251. Φοῖβον.

258. Φοῖβον.

244. μήδε' Rec. 246. Σάμῳ Rec. 247. κατακοιρανέουσιν Schol. E. 332.
254. δεύῃ Aristoph., δεύει vindicant Scholl. H. M. Q. R. ἐφείῃ Herm. coll. Δ. 191.
259. Ἴφον Scholl. H. M. Ἴλλον Rec.

242. ἄπυσ. is not found in Il., but used in Ody. with active, as well as passive force (mar.). We have πνθ-, πύστις (Æsch. Sept. C. Th. 54), ἄπυστος, like πνθ-, πύστις, ἀπίστος.

246. For Dulichium see App. D. 7. Samê is in B. 634 Samos, and, with Zacynthus, part of the dominion of Odyss., not so Dulichium, which belongs to Phileus, B. 625. H. scans ζ and σκ, commencing proper names, as single letters, e. g. Ζέλειαν, B. 824, Ξαμάνδρον, E. 36.

252. ἐκαλαστήσασα. This word is only here read, although ἀλαστήσας also occurs (mar.), and ἀλαστόν is neut. adj., epithet of πένθος, ἄχος: also ἀλαστὲ, vocat., is applied by Achilles in vehement passion to Hector. Out of this the Tragedians, especially in the forms ἀλάστωρ, ἀλάστορος, developed a tragic depth of meaning, which far transcends the Homeric idea, although the ἀλαστὲ of Achilles, "accursed wretch", comes nearest to it. No satisfactory derivation has been suggested: that of ἀ-λανθάνω may be rejected without

scruple. See Æsch. Pers. 355, Eumen. 227, Soph. Aj. 374, Antig. 974.

254. δεύῃ, 2. sing. pres. mid.; the var. lect. of Aristophanes, δεύει, is a verb impersonal = λείπει, Schol. ἐφείῃ, Herm. reads ἐφείῃ subj., comparing Δ. 191, φάρμαχ' ἃ κεν πάντοχοι.

255. εἰ γὰρ (or as some read αἰ γὰρ), is said by Ni. ad loc. to differ in sense from εἴθε (or αἴθε), as expressing, not a simple wish, but one combined with a conditional proposition, or with a consequence following from the thing wished for, if obtained. The passages adduced, however, do not bear out this doctrine; e. g. αἰ γὰρ (or εἰ γὰρ) and αἴθε (or εἴθε) ρ. 251, 494, seem to express precisely the same notion. Also Δ. 189 εἰ γὰρ δὴ οὕτως εἴη is surely a simple wish; and again εἴθε ὥς ἡβώοιμι κ. τ. λ., H. 157, is followed by precisely such a statement of a consequence. Ni. admits also, what in effect nullifies the distinction, that the prop. aforesaid may at times not be expressed. Now surely in ξ. 468, Δ. 313—6, it is as easy to supply a suppressed prop. after

- a β. 329, δ. 219, 230, κ. 236, 287, 326—7, cf. A. 741.
 b β. 138, 239, θ. 407, B. 296—7.
 c α. 378 mar.
 d α. 208.
 e A. 417, χ. 75.
 f π. 129, P. 514, Y. 435; cf. X. 238, 345, γ. 92, κ. 481, ζ. 147, 310, λ. 66, δ. 433, A. 608.
 g δ. 632, λ. 493, B. 238, 300, 349, K. 445, cf. O. 137.
 h α. 295, δ. 545, P. 144.
 i α. 305, II. 50; cf. π. 422.
 k T. 34; cf. β. 7.
 l H. 78, ξ. 394; cf. β. 66, 143.
 m β. 252.
 n cf. B. 631.
 o β. 52—3, 198—7.
- φάρμακον^α ἀνδροφόνον διζήμενος, ὅφρα οἱ εἴη
 ἰοὺς χρίσθαι χαλκήρεας· ἀλλ' ὃ μὲν οὐ οἱ
 δῶκεν, ἐπεὶ ἔα θεοὺς νεμεσίζετο^β αἰὲν ἔοντας,
 ἀλλὰ πατήρ οἱ δῶκεν ἑμός, φιλέσκει γὰρ αἰνῶς.^δ
 τοῖος ἔων μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς,
 πάντες κ' ὠκύμοροί^ε τε γενοίετο πικρόγαμοί^ε τε.
 ἀλλ' ἦ τοι μὲν ταῦτα θεῶν ἐν γούνασι^ς κείται,
 ἦ κεν νοστήσας ἀποτίσεται, ἦδε καὶ οὐκί,
 οἷσιν ἐνὶ μεγάροισι· σὲ δὲ φράζεσθαι ἄνωγα,
 ὅπως^η κε μνηστῆρας ἀπώσσει ἐν μεγάροιο.
 εἰ δ' ἄγε νῦν ξυνίει καὶ ἐμῶν ἐμπάξει^θ μύθων·
 αὔριον εἰς ἀγορὴν^κ καλέσας ἦφρας Ἀχαιοὺς
 μῦθον πέφραδε πᾶσι, θεοὶ δ' ἐπὶ μάρτυροί^ι ἔστων.
 μνηστῆρας μὲν ἐπὶ σφέτερα σκίδνασθαι^μ ἄνωχθι,
 μητέρα^α δ', εἰ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι,
 ἄψ^ο ἴτω ἐς μέγαρον πατρὸς μέγα δυναμένοιο·

261, 262, 264. Foi.

262. οὐ.

269. Foiσιν.

275. Foi.

261. δασήη pro οἱ εἴη Zenod. alii ἦν που ἐφεύροι, Scholl. H. M. 270. καὶ Schol. E.
 272. ita Harl. ἐπιμάρτυροι Dind. ἐπιμάρτυρες al. 274. ἄνωγε.
 275. μήτηρ Schol. H. et Barnes.

αἶθε (or εἰθε) as in τ. 22, v. 169 after αἶ γὰρ (or εἰ γὰρ). See further on δ. 341.

259—62. Ἐφύρ., see App. D. 8. ὃ μὲν, i. e. Πυρ. The restraining motive in his case was the fear of the gods, but this, it seems, was overpowered in the other by love for Odys. — a token of the intense affection which Odys. inspired. φάρμ. includes wholesome as well as baneful drugs (mar.), here the latter are meant. The feeling against poisoned weapons is a remarkable anticipation of civilized warfare.

263. νεμεσίζ., here has acc., but in the same sense, "to feel an awe of", it has also a gen. (mar.). In the sense of "be angry with" it has dat., or acc. followed by infin.

265. τοῖος ἔων, the sentence interrupted starts anew in its leading word τοῖος. The same form of wish for the return of Odys. recurs elsewhere, similarly interrupted by an anecdote and resumed (mar.).

266—7. ὠκύμ. is also found active, "swiftly slaying". With πικρόγ., comp. Eurip. Med. 400, πικροὺς δ' ἐγώ... θῆσά γ' αὖ μιν. ἐν γούν., perhaps because suppliants grasped the knees; thus

not merely "at the god's disposal", but "to be suppliantly sought" is intended. The sanctity of the knees appears from adjurations, as λίσσομαι ὑπὲρ ψυχῆς καὶ γούνων, mar., and μὴ πρὸς σὲ γούνων Eurip. Med. 325.

268—9. join χέν with νοστήσας. Donalds. Gr. Gr. 505, p. 543 says, "the apodotic use of the participle with ἄν is generally found in objective, relative, and causal sentences". Here the protasis, "if he return at all", may be understood. ἄνωγα, Buttm. Lexil. s. v. ἀνήγοθεν (26) supposes a radical form ἀνήγω, or, η being non-essential, ἄγγω. The analogy of ἐλήλυθα, ἐνήνοχα, ἐδήδονα &c. requires a tetrasyllable with a short vowel in 3rd syllable. He seems to imply that ἀνήγογα would be the link form. With Buttmann's ἀνήγω we may comp. ἐπέλω.

273—5. πέφραδε, see on α. 444. ἐπὶ = adhibui, i. e. to witness his denunciation; so he invokes Zeus and Themis β. 68. In 275 the sentence ran on from the preceding clause, μνηστῆρας μὲν... σκίδνασθαι ἄνωχθι, μητέρα δ' (ἄψ ἵνα), but was suddenly changed in the latter, as if μήτηρ had preceded

ὃ δὲ γάμον τεύξουσιν καὶ ἀρτυνέουσιν ἔσθνα^a
 πολλὰ^b μάλ', ὅσσα φοικε φίλης ἐπὶ παιδὸς ἐπεσθαι.
 σοὶ δ' αὐτῷ πυκινῶς ὑποθήσομαι,^c εἴ^d κε πύθηναι.
 νῆ^e ἄρσας ἐρέτησιν ἐείκοσιν, ἣ τις^f ἀρίστη,
 ἐρχεο^g πεισόμενος πατρὸς δὴν οἰχομένοιο,
 ἦν^h τίς τοι εἴπησι βροτῶν, ἣ ὅσανⁱ ἀκούσῃς
 ἐκ Διός, ἣ τε μάλιστα φέροι κλέος^j ἀνδρῶποισιν.
 πρῶτα^k μὲν ἐς Πύλον ἐλθὲ καὶ εἰρεο Νέστορα διόν,
 κείθεν δὲ Σπάρτηνδε παρὰ ξανθὸν Μενέλαον.
 ὅς^l γὰρ δευτάτος^m ἦλθεν Ἀχαιῶν χαλκοχιτῶνων.
 εἴⁿ μὲν κεν πατρὸς βίοντον καὶ νόστον ἀκούσῃς,^o
 ἦ τ' ἂν τρυχόμενός περ εἴ τι τλαίης ἐνιαντόν.
 εἰ δὲ κε τεθνηῶτος ἀκούσῃς μηδ' εἴ^p ἔντοτος,
 νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαίαν
 σῆμα^q τὲ οἱ χεῦναι καὶ ἐπὶ κτέρεα^r κτερεῖξαι
 πολλὰ^s μάλ', ὅσσα φοικε, καὶ ἀνέρι μητέρα δοῦναι.
 αὐτὰρ ἐπὴν δὴ ταῦτα τελευτήσῃς^t τε καὶ ἐρῆξῃς,
 φράξεσθαι δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν,^u
 ὅπως^v κε μνηστῆρας ἐνὶ μεγάροισι τεοίσιν
 κτείνῃς ἢ δόλῳ ἢ ἀμφαδόν^w· οὐδέ τί σε χρὴ

a App. A. 14 mar.
 b α. 292, β. 197,
 223, λ. 280.
 c β. 194, ε. 143,
 φ. 283.
 d α. 207, ψ. 82.
 e App. F 1. (17)
 ad Ra. mar.
 f β. 294, γ. 424,
 λ. 80.
 g α. 270, α. 94, β.
 380, γ. 415.
 h β. 218—7.
 i B. 93, ω. 418,
 cf. ε. 89, γ. 215.
 j B. 498.
 k α. 93, β. 214, 369.
 l φ. 172.
 m T. 51, ψ. 342.
 n β. 218—23; cf. μ.
 137—9, π. 403—5,
 φ. 79—83.
 o φ. 520, 525.
 p λ. 75, H. 86, Ω.
 799, δ. 654 mar.
 q γ. 285, Ω. 88.
 r α. 278 mar
 s λ. 80.
 t δ. 120 mar., 117.
 u λ. 119—20.
 v ε. 330, ε. 299, H.
 243; cf. α. 120.

277. ἔσθνα. 278. φέφοικε. 280. ἐφέκοσιν. 282. φέπησι φόσαν.
 291. φοι. 292. φέφοικε.

278. ἔσθθαι Schol. H. ἔσθθαι al. Hunc v. omittit Rhian. 282. ἀκούσας
 Schol. A. 105. 286. δευτέρος var. lect. Harl., cf. ψ. 248. 287. ἀκούσεις
 Harl. ex emendatione. 289. ita Harl. ex emend. τεθνηῶτος, 291. χεῦσαι
 Clark. ἐπικτέρεα. κτερεῖξον Harl. 293. πάντα pro ταῦτα Schol. X. 468.

as subject; see Jelf, § 581. 1. The Scholl. H. M. think *μητέρα* was developed by some copyist adding α to *μηρ* the ancient abbreviation for *μητήρ*.
 277. οἷ, i. e. of ἀμφὶ τὸν πατέρα, Eustath. ἔσθνα, see App. A. 14.

281. *πεισόμε*. takes a gen., see Donalds. *Gr. Gr.* 451 gg. "To hear of" one absent is here the sense; but φ. 12 "to hear" (the speech of) one present. It has also acc., as νόστον β. 215, 360, properly of the actual statement heard; cf. ἀκούσης α. 287, 289, and see β. 315 note. The verb of sense may be classed with *λαμβάνω*, *αἰσέω* etc. in ambiguity of syntax. None of them wholly lose the right of a trans. verb, yet all partake of the possessive and partitive idea; cf. α. 121 *χεῖρ* ἔλε δεξιτερῇν, and H. 108 *δεξιτερῆς ἔλε χειρὸς*.

282. ὅσαν, "rumour", is distinct from *φήμη*, Soph. *Œd. R.* 43, β. 35, v. 100, and from *ὀμφή* γ. 215, Hy. *Merc.* 543—5, which mean "prophetic voice". Rumour widely prevalent and rapidly spreading, yet not traceable to a human source was ascribed to God, Buttm. *Lexil. s. v.*; so *vox populi vox Dei*, comp. Hes. *Opp.* 761 *φήμη δ' οὔτις κάμπαν ἀπόλλυται*, ἦντινα πολλοὶ λαοὶ φημίζουσι· *θεός γ' οὐ τίς ἐστι καὶ αὐτή*. Nägelsb. *Hom. Theol.* § II. 14 adopts this view, but § IV. 25 inclines to identify it here with *ὀμφή*.

284—6. Πύλον, see App. D. 4. ὅς in epic usage was demonstrative as well as relat.; cf. ὥς for "so" and "as".

289—99. ἀκούσῃς takes a construction similar to *πυνθάνομαι*; see on 281.

a cf. l. 619.
 b ε. 88, ρ. 20, α 178.
 c α. 11, Ο. 248.
 d η. 332—3, ε. 107—8, ψ. 128.
 e K. 213.
 f γ. 197—8, 397—8.
 g γ. 199—200.
 h γ. 375, Δ. 180, I. 601, Φ. 106.
 i Φ. 109, ε 513, cf. ε. 7, α. 418, π. 159.
 k Γ. 343, H. 87.
 l α. 269.
 m β. 193 mar.
 n η. 208.
 o α. 271 mar.
 p Δ. 219.
 q δ. 587, Z. 340, ρ. 277, T. 142; cf. λ. 350—1.
 r α. 49, v. 30.
 s α. 315, δ. 733; cf. X. 73, 26.
 t ρ. 427, ε. 98.
 u I. 705.
 v α. 75.
 w ρ. 398.
 x δ. 600, ψ. 618, ε. 91, 101, 159.
 y δ. 600.
 z α. 63, ρ. 319.
 aa ρ. 400, Δ. 366, I. 111.
 bb ρ. 406, ψ. 562, 883.
 cc E. 133.
 dd O. 63, 172, E. 99.
 ee E. 2, Φ. 145, ζ. 140.

νηπιᾶας ὀχέειν,^a ἐπεὶ οὐκέτι τηλέκως^b ἔσσι.
 ἢ οὐκ ἄτεις^c οἶον κλέος ἔλλαβε διὸς Ὅρεστης^d
 πάντας^e ἐπ' ἀνθρώπους, ἐπεὶ ἔκτανε πατροφονῆα,^f
 Αἰγισθον δολόμητιν, ὃς οἱ πατέρα κλυτὸν ἔκτα;
 καὶ σὺ, φίλος,^h (μάλα γάρ σ' ὀρόω καλὸνⁱ τε μέγαν τε)
 ἄλκιμος ἔσς,^j ἵνα τίς σε καὶ ὀψιγόνων^k εὖ εἴπῃ.
 αὐτὰρ ἐγὼν ἐπὶ νῆα θοὴν κατελεύσομαι ἤδη
 ἠδ' ἐτάρους,^l οἳ πού με μάλ' ἀσχαλώσι^m μένοντες·
 σοὶ δ' αὐτῷ μελέτω,ⁿ καὶ ἐμῶν ἐμπάζεο^o μύθων."
 τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδ' α·
 "ξέλν', ἣ τοι μὲν ταῦτα φίλα^p φρονέων ἀγορεύεις,
 ὥς τε πατήρ ῥ' παιδί, καὶ οὐ ποτε λήσομαι αὐτῶν.
 ἀλλ'^q ἄγε νῦν ἐπίμεινον, ἐπειγόμενός^r περ ὁδοιο,^s
 ὄφρα λοεσσάμενός^t τε τεταρπόμενός^u τε φίλον κῆρ
 δῶρον^v ἔχων ἐπὶ νῆα κῆρης, χαίρων^w ἐνὶ θυμῷ,
 τιμῆεν μάλα καλόν, ὃ τοι κειμήλιον^x ἔσται
 ἐξ ἐμεῦ, οἷα φίλοι ξέλνοι ξείνοισι διδοῦσιν."
 τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
 "μή μ' ἔτι νῦν κατέρυκε, λιλαιόμενόν περ ὁδοιο.
 δῶρον^y δ' ὅττι κέ μοι δοῦναι φίλον ἦτορ ἀνώγῃ,
 αὐτίς ἀνερχομένῳ δόμεναι οἰκόνδε φέρεσθαι,^z
 καὶ μάλα καλὸν ἐλῶν^{aa} σοὶ δ' ἄξιον^{bb} ἔσται ἀμοιβῆς."
 ἦ^{cc} μὲν ἄρ' ὥς εἰπούς^{dd} ἀπέβη γλαυκῶπις Ἀθήνη,
 ὄρνις δ' ὥς ἀνόπαια διέπτατο^{dd} τῷ δ' ἐνὶ θυμῷ
 θῆκε μένος^{ee} καὶ θάρσος, ὑπέμνησέν τέ εἰ πατρός
 μᾶλλον ἔτ' ἢ τὸ πάροιθεν. ὃ δὲ φρεσὶν ἦσι νοήσας

300. ὁ Φοι.

302. Φείπη.

308. Φῶ.

317. Φοικόνθε.

319. Φειπούς'.

321. Φε.

322. φρεσὶ Φῆσι.

297. νηπιᾶοις et νηπιᾶοντι'.

300. δ Arist., Schol. M.

305. αὐτῶν Rec.

314. αὐτε προσέειπε Rec.

ἀπαμειβομένη προσέφη Harl. ex emend. antiq.

316. sic Voss., lib. ἀνώγει.

320. sic Clark, secutus Arist., ἀνοπαῖα Herod.,

ἀν' ὁπαῖα Voss.

τηλέκως, here = *tantulus*. ἐπ' ἀνθρώ-
 πους, the accus. signifies extent or
 diffusion. Ὅρεστ. see on α. 29.

301. φίλος, for other examples of
 this voc. see mar.; φίλε is also found,
 as β. 363.

304—9. ἀσχαλό., a pres. ἀσάλλω
 is found, β. 193. For λήσομαι see
 on 65. ὁδοιο, gen. of thing desired,
 (cf. λιλαιόμ. δδ. 315) involving a me-
 taphor from motion, as shown in ἔσсу-
 μένος, τιτανόμενος, &c. ὁδοιο, as of
 urgent pursuit; see Jelf, *Gr. Gr.* § 510.

316—8. Ni. suggests *σε* for *κε* and
 objects to ὅττι κε... ἀνώγῃ, as leav-
 ing the giving in uncertain expectation,
 in fact = *ἐαν*... ἀνώγῃ; but ὅττι κε
 is used (mar.) of what a man is just
 going to say, &c., and which has no
 further uncertainty than that it is not
 yet said. ἐλῶν is construed with δό-
 μεναι as (mar.) with ἔχω, but transposed
 into the subjoined clause καὶ μέλα...

320—2. ἀνόπ., see App. A. 13 and
 note on γ. 372. πατρός, see App.
 E. 3.

- θάμβησεν^a κατὰ θυμόν· ὄισατο γὰρ θεὸν εἶναι.
 αὐτίκα δὲ μνηστῆρας ἐπῳέχετο ἰσόθεος^b φῶς.
 25 τοῖσι δ' αἰδοῖς^c ἔειδε περικλυτὸς, οἱ δὲ σιωπῇ^d
 εἶατ' ἀκούοντες· δ' δ' Ἀχαιῶν νόστον ἔειδεν
 λυγρὸν,^e ὃν ἐκ Τροίης ἐπετείλατο Παλλὰς Ἀθήνη.
 τοῦ δ' ὑπερνωϊόθεν φρεσὶ σύνθετο^f θέσπιν αἰοδὴν
 κούρη^g Ἰκαρίοιο περιφρων Πηνελόπεια,
 30 ἡκλίμακα^h δ' ὑψηλὴν κατεβήσθετο οἷο δόμοιο,
 οὐκⁱ οἴη· ἄμα τῇ γε καὶ ἀμφίπολοι^j δὴ ἔποντο.
 ἦ^k δ' ὅτε δὴ μνηστῆρας ἀφίκετο δια γυναικῶν,
 στή^l ῥα παρὰ σταθμὸν τέγες κύνα ποιητοῖο
 ἄντα^m καρειάων σχομένη λιπαρὰ κρήδεμνα·ⁿ
 35 ἀμφίπολος δ' ἄρα οἱ κεδνὴ ἐκάτερθε^o παρέστη.
 θακρῦσασα^p δ' ἔπειτα προσηύδα θεῖον^q αἰδοῖν
 “Φῆμι, πολλὰ γὰρ ἄλλα βροτῶν θελκτήρια ἤδης,
 ἔργ' ἀνδρῶν τε θεῶν τε, τὰ τε κλείουσιν^r αἰοιδό-
 τῶν ἐν^s γέ σφιν ἔειδε παρήμενος,^t οἱ δὲ σιωπῇ^u
 40 οἶνον πινόντων· ταύτης δ' ἀποπαύε^v αἰοιδῆς
 λυγρῆς, ἣ τέ μοι αἰεὶ ἐνὶ^w στήθεσσι φίλον κῆρ
 τείρει, ἐπεὶ με μάλιστα καθίκετο πένθος^x ἁλαστόν·
 τοίην^y γὰρ κεφαλὴν ποθέω^z μεμνημένη αἰεὶ
 ἀνδρὸς,^{aa} τοῦ κλῖος εὐρὺ καθ' Ἑλλάδα καὶ μέσον^{bb} Ἀργος.”

a cf. γ. 371—3.
 b v. 124, B. 585, Ψ. 677.
 c δ. 83, 367—9, 521.
 d α. 340 mar.
 e γ. 132.
 f v. 92, α. 27, H. 44.
 g π. 435, σ. 245, 285, τ. 375, v. 398, φ. 321; cf. δ. 797.
 h φ. 5.
 i π. 569, λ. 63.
 k σ. 207, I'. 143, ζ. 54, α. 601, β. 11; cf. B. 745.
 l ζ. 16, σ. 182—4, γ. 483; cf. X. 480.
 m π. 414—6, σ. 208—11, φ. 63—6; App. F. 2. (3) ad fin. mar.
 n φ. 458.
 o cf. ζ. 141.
 p π. 184, X. 470, α. 348; cf. v. 369.
 q γ. 181, ζ. 19.
 r φ. 33, ψ. 207.
 s δ. 43, 47.
 t φ. 418, α. 851.
 u α. 83.
 v cf. φ. 521.
 w α. 325—8, ξ. 167—9, α. 391, φ. 309—10.
 x η. 300, π. 274—5.
 y ω. 423, Ω. 105.
 z λ. 549, 556, Ψ. 16.
 aa E. 414.
 bb δ. 726, 816, α. 80.

324. *ἰσόθεος*. 329. *Ἰκαρίοιο*. 330. *Φοῖο*. 335. *Φοῖ* *ἐκάτερθε*.
 337. *ἦδης*. 338. *ἔργ*. 340. *Φοῖνον*.

337. *οἶδας* lib., *ῆδεις* sive, fide Porsoni, *εἶδεις* Zenod. 338. *αἰοδὸν* s. al.
 342. Clark. Dind. *ἁλαστόν*. 344. † Arist. Bek.

326—7. *Ἀχ. νόστον*, all the lays of bards in the *Od.*, except that of Ares and Aphrodite in book θ. (comp. 338 *θεῶν*), relate to the Trojan war. The idea of its renown is thus, to the reader, poetically enhanced; comp. the reason assigned by Telem. for the minstrel's choice of theme, 351—2. *ἐπετείλα*, “decreed”, cf. *Æsch. Prom.* 99—100 *μόχθων χρητέματα ... ἐπιτείλει*.

328—31. *ὑπερνω*. and *κλίμ*, see App. F. 2. (32). *ἀμφίπ*. (cf. *ἀμφιπέληται* 352) always female. The names of these appear σ. 182 as Autonoe and Hippodamia. Nausicaa (mar.) is attended by such; but also the aged Laertes has his *γοητὸς ἀμφίπ*. 191; and Telem. is waited on by Euryclea 438—41. Hence *ἀμφι-*

πολεύω “to wait on”; see further App. A. 7.

333—4. *σταθ. τέγ*, see App. F. 2. (16). *κρήδεμν*, a band or fillet of linen used to tie or entwine with the hair, but also held loose, kerchief-wise, as here. The Schol. H. thinks it was to stay her tears. Inō gives one to Odys. to bind under his breast. Figuratively, it means the battlement of a city-wall: see mar.

339. *σιωπῇ*, not a hint to be quiet, but a common-place phrase of a party drinking and listening at once, so 325.

342—4. *ἁλαστόν*, see on 252. v. 344 is rejected by Arist. and Bek., but needlessly. Penel. may naturally speak of Odysseus' fame as “extending to Hellas (in Thessaly) and all Argos in-

a. 9. 62, 471.
 b. 9. 45, τ. 580.
 c. T. 273, δ. 34.
 d. L. 558—9; cf. F. 164, T. 80—7.
 e. ζ. 8, ν. 281; cf. ο. 453.
 f. ζ. 189.
 g. υ. 330, Γ. 158, Ξ. 80.
 h. γ. 134, 9. 489, 578, Γ. 417, Θ. 354, I. 563, Ω. 388.
 i. α. 338; cf. 9. 74.
 k. T. 220, Ψ. 591.
 l. α. 168.
 m. Δ. 539, α. 394, ξ. 200.
 n. φ. 350—8, Z. 490—3.
 o. δ. 131, 135.
 p. ρ. 227, σ. 363.
 q. α. 62, x. 228, 254, Δ. 31.
 r. Δ. 362—3, γ. 137.
 s. T. 324; cf. δ. 23^a.

τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα
 345 “μῆτερ ἐμή, τί τ' ἄρα φθονέεις ἐρήρον· αἰδοῖον
 τέρπειν^b ὅππῃ οἱ νόος ὄρνυται; οὐ νύ τ' αἰδοῖοι
 αἵτιοι, ἀλλὰ ποθί^c Ζεὺς αἰτιος,^d ὅς τε δίδωσιν
 ἀνδράσιν ἀλφηστήσιν,^e ὅπως^f ἐθέλῃσιν, ἐκάστω.
 350 τοῦτω δ' οὐ νέμεσις^g Λαναῶν κακὸν οἶτον^h ἀείδειν.
 τὴν γὰρ αἰοιδὴν μᾶλλον ἐπικλείουσ'ⁱ ἄνθρωποι,
 ἢ τις ἀκουόντεσσι νεωτάτῃ ἀμφιπέληται.
 σοὶ δ' ἐπιτολμάτω^k κραδίη καὶ θυμὸς ἀκούειν·
 οὐ γὰρ Ὀδυσσεὺς ὅλος ἀπώλεσε νόστιμον^l ἡμᾶρ
 ἐν Τροίῃ, πολλοί^m δὲ καὶ ἄλλοι φῶτες ὄλοντο.
 355 ἀλλ'ⁿ εἰς οἶκον ἰούσα τὰ σ' αὐτῆς ἔργα κόμειε,
 ἱστόν τ' ἡλακάνην^o τε, καὶ ἀμφιπόλοισι κέλευε
 ἔργον^p ἐποίχεσθαι·^q μῦθος δ' ἄνδρεςσι μελήσει·
 πᾶσι, μάλιστα δ' ἐμοί· τοῦ^r γὰρ κράτος ἐστ' ἐνὶ οἴκῳ.”
 360 ἣ μὲν θαμβήσασα πάλιν οἰκόνδε βεβήκειν·

346. ἐρλίφρον.

347. Φοί.

349. ἐθέλῃσι Φεκάστῳ.

356. Φοῖκον, Φέργα.

358. Φέργον.

359. Φοίκῳ.

360. Φοικόνδε.

346. ἄρ' αὖ Rec.; φρεσὶς ex emend. Schol. M., Bek. annot. 356. ἀλλὰ
 σύ γ' εἰσελθοῦσα Scholl. E. H. M. Q. R. 356—9. delevit Arist. “ἐν δὲ ταῖς
 χαρυστέραις γραφαῖς οὐκ ἦσαν” Scholl. H. Q. R. 360. θαλαμόνδε Scholl.
 E. H. M. Q. R.

tervening”; see App. D. 9 (5); nor can the phrase in o. 80, where it recurs, be spared.

348—9. ποθί = πον, “I suppose”, giving a modest tone to the speaker’s words. ἀλφῆς, this epith., not found in Il., occurs only with ἄνδρες in the sense of enterprising”, Fa. ad loc. The phrase “knights errant”, or “merchant-adventurers”, may, allowing for a different state of society, nearly represent its force. Ni. explains δίδωσιν as of Zeus assigning their lots to venturesome men, and so giving rise to those adventures, which, as in the case of the Greeks at Troy, become the minstrel’s theme. It is man who seeks, god who sends the lot (comp. Nausicaa’s words, mar.)—one of blended good and evil; we cannot alter facts, and though the woe be that of the Greeks, blame not the bard, he only chose it as the newest tale. This seems to imply, for the epos, that it meant to be faithful to an accepted view of facts, and did not consciously romance; see espy. 9. 488—91. The

Chorus in Soph. Antig. 332—48 πολλά τὰ δεινὰ . . . περιφραδῆς ἀνῆρ· is a good commentary on ἀνδ. ἀλφ. here: cf. Soph. Philoct. 799. Aeschyl. Sept. c. Th. 767. 350. οἶτον, “lot”, always in evil sense, Nägelsbach Hom. Theol. III. § 3 b. It is connected with οἶσμαι as fors with ferro. In 9. 489—90 οἶτον is paraphrased as ὅς· ἔρξαν τ' ἐπαθόν τε καὶ ὅς· ἐμόγησαν Ἀχαιοί.

351—2, quoted Plato de Rep. IV. p. 424 B. Contrast with the sentiment here that of Hes. Theog. 99—101, where the αἰδοῖς μουσῶν θεράπων sings κλεῖα προτέρων ἀνθρώπων. The subjunct. ἀμφιπέληται is here used to give that indefiniteness which a general statement implies; see Jelf Gr. Gr. § 828, 2.

356—9. These lines have been suspected by various critics, but needlessly. They suit the occasion and the speaker. Telem., conscious of new strength (321), is somewhat full of self-assertion: see App. E. 3. τοῦ uttered with some gesture added to show that he speaks of himself. Ni.

παιδὸς γὰρ μῦθον πεπνυμένον· ἐνθ' ἐτο^α θυμῷ.
 ἐς^β δ' ὑπερῷ^α ἀναβάσας σὺν ἀμφιπόλοισι γυναιξίν
 κλαῖεν ἔπειτ' Ὀδυσῆα φίλον πόσιν, ὅφρα οἱ ὕπνον
 ἤδ' ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.
 365 μνηστῆρες^α δ' ὁμάδην ἀνὰ μέγαρον σκυδόντα,
 πάντες^α δ' ἠρήσαντο παραλ' λεχέεσσι κλιθῆναι.
 τοῖσι^ο δὲ Τηλέμαχος πεπνυμένος ἤρχετο μύθων·
 “μητρὸς^α ἐμῆς μνηστῆρες ὑπερβιον ὕβριν ἔχοντες,
 νῦν μὲν δαινύμενοι τερπόμεθα, μηδὲ βοητὺς
 370 ἔστω, ἐπεὶ τός γε καλὸν ἀκούμεν ἐστὶν ἀοιδῷ
 τοιοῦτ'^α, οἷος ὅδ' ἐστὶ, θεοῖσι^α ἐναλγῆκιος αὐτόν.
 ἦ ᾧθεν δ' ἀγορήνδε καθεζόμεσθα^α κίοντες
 πάντες, ἵν' ὕμιν μῦθον^α ἀπηλεγέως ἀποείπω,^α
 375 ἵμάρ^α κτήματ' ἔδοντες, ἀμειβόμενοι^α κατὰ οἴκους.
 εἰ δ' ὕμιν δοκέει τόδε λωίτερον καὶ ἄμεινον
 ἔμμεναι, ἀνδρὸς ἐνὸς βίοντος^α νήποινον ὀλέσθαι,
 κείρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν^α ἰόντας,
 αἰ^α κέ ποθι Ζεὺς δῶσι παλίντυτα^α ἔργα γενέσθαι.
 380 νήποινοί κεν ἔπειτα δόμων ἐντοσθεν ὀλοισθε·”
 ὣς^α ἔφαθ', οἱ δ' ἄρα πάντες ὁδᾶξ ἐν χεῖλεσι φύντες^α
 Τηλέμαχον θαύμαζον, ὃ^α θαρσαλέως^α ἀγόρευεν.
 τὸν δ' αὖτ' Ἀντίνοος προσέφη Εὐπείθεος υἱὸς
 “Τηλέμαχ', ἡ μάλα δὴ σε διδάσκουσιν^α θεοὶ αὐτοὶ

a λ. 102, v. 342;
 cf. o. 27.
 b δ. 751, 760, p. 49,
 σ. 602—4, p. 356
 —8, p. 384; cf.
 p. 353, π. 449—51,
 II. 184.
 c δ. 768, σ. 399,
 p. 360, γ. 21—2.
 d σ. 213.
 e o. 502.
 f σ. 410.
 g i. 3—4.
 h α. 257 mar.
 i T. 250, p. 4 mar.
 k Y. 136.
 l I. 309.
 m I. 431, α. 91
 mar.
 n β. 139—45.
 o J. 38.
 p E. 489, N. 815;
 cf. l. 461, Z. 414.
 q I. 471.
 r α. 160, ξ. 377, 417.
 s α. 263, φ. 365, A.
 290, 494, Φ. 518.
 t Z. 526, γ. 92.
 u p. 51.
 v σ. 410—2, v. 268
 —70.
 w cf. β. 302, ω. 410,
 A. 513.
 x γ. 166, μ. 375,
 γ. 340, δ. 206.
 y α. 385, σ. 329—
 30, 389—90.
 z cf. Ψ. 307, p.
 519—9.

363. Foi. 364. Φηδύν. 373. ἀποφείπω. 375. Φοίκους. 379. Φέγγα.
 379. ἀοιδῶν Rec. 373 et 376. ὕμιν et ἔμμιν. 377. ὀλέσθαι Harl., vulg.,
 ὀλέσσαι Clark. 379. pro αλ Bek. passim sl. ποτε et ποθι Harl., ποθι
 etiam Hesych.

362—71. For ὑπερῷα and σκυδόν.
 see App. F. 2. (32) (18). τοιοῦτ', see
 on 207.

373—80. μῦθον ἀπῆλ. ἀποεί.,
 “may utter fearlessly a prohibition”;
 see on 91. ἀλεγύν., the imper. shows
 that Telem., declaring what he will say
 in council, warms with the occasion
 into actually saying it. νήπ., “as my
 substance is wasted without compen-
 sation, so may your death be”; i. e.
 be unavenged. δόμων ἐντ. foresha-
 dows the actual catastrophe of the
 suitors in γ, and νήποινοί the futile
 attempt to avenge them in ω.

379—81. For αλ κε Bek. always gives
 εἰ κε. These particles with a subjunct.,

when some verb of urgency or entreaty
 precedes, mean “to try if”: with an
 optat. they express a wish, “if you
 only would . . .”, and in the apodosis
 καί α sometimes follows, “then would
 I”. The αἰ γὰρ of adjurations “would
 God” has an apodosis understood.
 ἐν . . . φύντες, a tmesis, “clinging
 with teeth as if growing into their lips”;
 comp. the common phrase ἐν τ' ἄρα
 οἱ φῶ χειρὶ (mar.).

382. ὅ = quod, (1) “that”, simply
 connecting a clause as object, (2) “for
 that” = as regards the fact that, as
 here, (3) = δι' ὃ “wherefore” (mar.).
 384—8. This short speech is in a
 strain of ironical banter; see App. E. 6.

a β. 85, 303, ε. 406; cf. υ. 274.	ὕψαγόρην ^a τ' ἔμναι καὶ θαρσαλέως ἀγορεύειν.	385
b δ. 609, ε. 890, υ. 344.	μή ^b σέ γ' ἐν ἀμφιάλῳ ^c Ἰθάκῃ βασιλῆα Κρονίων ποιήσκειν, ὅ τοι γενεῇ πατρῴϊόν ^d ἔστιν."	
c α. 396, β. 228, φ. 262.	τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤῥα "Ἀντίνο', ἦ καὶ μοι νεμεσήσεται ^e ὅτι κεν εἶπω;	
d cf. α. 533—4.	καὶ κεν τοῦτ' ἐθέλωμι, Διὸς γε διδόντος, ἀρέσθαι.	390
e α. 158, κ. 115.	ἦ φῆς τοῦτο κάκιστον ἐν ἀνθρώποισι τεύχθαι; ^f	
f cf. O. 207.	οὐς μὴν γάρ τι κακὸν βασιλευμέν ^g · αἰψά τέ οἱ δῶ ^h	
g α. 411, γ. 377.	ἀφνειὸν πέλεται καὶ τιμηστέρος αὐτός.	
h κ. 121—2.	ἀλλ' ἦ τοι βασιλῆες Ἀχαιῶν εἰσὶ καὶ ἄλλοι ⁱ	
i α. 3'5 mar.	πολλοὶ ^k ἐν ἀμφιάλῳ ^l Ἰθάκῃ, νέοι ^m ἦδ' παλαιοὶ,	395
k β. 293.	τῶν κέν τις τόδ' ἔχῃσιν, ἐπεὶ θάνε δῖος Ὀδυσσεύς·	
l α. 396 mar.	αὐτὰρ ἐγὼν οἴκιοι ἀναξ' ἔσομ' ἡμετέροιο	
m θ. 58.	καὶ δμῶων, οὓς μοι λήϊσαστο ⁿ δῖος Ὀδυσσεύς."	
n Σ. 28; cf. ψ. 357.	τὸν δ' αὖτ' Εὐρύμαχος Πολύβου παῖς ἀντίον ἦῤῥα	
o α. 267 mar.	"Τηλέμαχ', ἦ τοι ταῦτα θεῶν ἐν γούνασι ^o κεῖται,	400
p α. 386 mar.	ὅς τις ἐν ἀφιάλῳ ^p Ἰθάκῃ βασιλεύσει Ἀχαιῶν·	
q cf. T. 174, γ. 320.	κτῆματα δ' αὐτός ἔχοις καὶ δώμασι σοίσιν ^q ἀνάσσοις."	
r α. 117; cf. α. 110		

389. κα *εἶπω*. 392. *φοι*. 397. *φοίκοιο, φάναξ*. 402. *σοῖσι φανάσσοις*.

389. *εἰ* pro ἦ Schol. H. *εἶπερ* μοι καὶ ἀγάσσει Schol. M. 392. sic Bek., μὲν lib.
402. *οἰσιν*.

386. *μή σέ γ'*, so 403. *μή γὰρ ὄγ'* ἔλθοι; comp. the N. T. *μή γένοιτο*; here the phrase is ironical or insincere. "It is admitted by the suitors that the sovereignty descended to Telem. from his father. Yet there was evidently some special if not formal act to be done, without which he could not be king; for Antin. expresses his hope that Jupiter will never make Telem. king of Ithaca. Not because the throne was full, for on the contrary the death of Ulysses is assumed to have occurred; but apparently because this act, whatever it was, had not been performed in his case." Gladst. III. i. 51. The same writer notices the change in the sense of *βασιλεύς* in the Ody. from that of the Il., the Ody. representing the political condition of Greece after the great shock of the Trojan war. Thus the suitors are *βασιλῆες Ἀχαιῶν* (cf. θ. 390—1), though no one of them is actually *βασιλεύς*; and, as the pressure of the *βασ.* in chief was removed, the minor *βασιλῆες* would of course ex-

pand in importance. Nay, Telem. admits (396) the right of such a chief *βασ.* being chosen from among them in defeat of his hereditary right.

390—8. Telem. speaks in a matter-of-fact way, which blunts the effect of Antinous' irony by taking his words not ironically. With humility, in disclaiming royalty, he shows firmness in claiming domestic supremacy; see App. E. 3.

396. *θάνε = τίθνηκε*; comp. *ἄλπετο*, 168; so 413.

402. *σοῖσιν*, so Bek. and Buttm. for *οἰσιν* of the mss. On the argument whether *ὄς, ἐὼς* can be possess. of the 2nd (and 1st) pers. see Liddell & S. s. v. who affirm, and Buttm. *Lexil.* s. v. *ἐῆος*, note, who denies. Of the passages (mar.) adduced as supporting this use, *ῆσιν* in T. 174 is merely a *var. lect.*, *σῆσιν* also being read, as in κ. 221, II. 36, etc. and γ. 320 has been marked by various ancient critics as probably spurious. Thus our present passage alone remains; and, considering the great frequency of recurrence of *ἐμός*

- μὴ^α γὰρ ὃ γ'^β ἔλθαι ἀνὴρ ὅς τις σ' αἰκοντα^γ βίηφιν
 κτήματ' ἀπορραΐσει',^δ Ἰθάκης ἐτι ναιεταούσης.
 405 ἀλλ' ἐθέλω σε, φέριστε,^ε περὶ ξείνοιο ἐρέσθαι,
 ὀππόθεν' οὗτος ἀνὴρ, ποίης δ' ἐξ εὐχεται^ς εἶναι
 γαίης; ποῦ δέ νύ οἱ γενεὴ καὶ πατρὶς^η ἄρουρα;
 ἦε τιν' ἀγγελίην^ι πατρὸς φέρει ἐρχομένοιο,
 ἢ ἐὼν αὐτοῦ χρεῖος ἐελδόμενος^κ τόδ'^ι ἰκάνει;
 410 οἶον ἀναΐξας ἄφαρ οἴχεται, οὐδ'^μ ὑπέμεινεν
 γινώμεναι· οὐ μὴν γὰρ τι κακῷ εἰς ὧπα ἐφύκειν."
 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδθα
 "Εὐρύμαχ', ἢ τοι νόστος^ν ἀπώλετο πατρὸς ἐμοῖο·
 οὔτ' οὖν ἀγγελίῃ ἐτι κείθομαι, εἰ ποθεν ἔλθοι,
 415 οὔτε θεοπροπίης^ς ἐμπαύσομαι, ἦν τινα μῆτηρ"
 ἐς μέγαρον καλέσασα θεοπρόπον ἐξερέηται.
 ξείνος^α δ' οὗτος ἐμὸς πατρώιος ἐκ Τάφου^ς ἐστίν,
 Μέντης^ς δ' Ἀγχιάλιοι δαΐφρονος εὐχεται εἶναι
 υἱὸς, ἀτὰρ Ταφλοῖσι φιληρέτμοισιν ἀνάσσει."

a α. 396 mar.
 b T. 344.
 c δ. 646, Δ. 490.
 d π. 423.
 e ι. 269, Z. 123,
 O. 247, Ω. 387.
 f γ. 80, ξ. 47, ε.
 162; cf. α. 170.
 g υ. 192—3.
 h π. 29.
 i β. 30, 42.
 k α. 210, Δ. 276,
 Ψ. 122.
 l ε. 407, Δ. 308,
 Ω. 172, ρ. 444,
 524.
 m H. 814.
 n I. 413; cf. α. 354.
 o II. 50, β. 201.
 p cf. ξ. 126—8.
 q α. 157, ρ. 522, Z.
 215.
 r App. D. 5 mar.
 s α. 190—1.

403. ἀΐκοντα. 407. Φοι. 409. φέρον, ἐφελδόμενος. 411. φεφάκειν.
 419. φανάσσει.

403. ὅδ'. 404. sic Voss. Bek., ἀπορραΐσει lib. 408. οἴχομένοιο Schol. H.
 411. sic Bek. μὲν lib. 414. ἀγγελίης Eustath. -ης al. ἐπιπείθομαι Schol. M.
 à manu rec. 415. ἦν εἰ. 416. καλῶσα.

and σός, a ἀπαξ ley. or, what is practically such, has little or no probability when δάμασι σοῖσιν ley so obviously in the poet's way. Further, we might expect the usage, if it existed, to be frequent, as is the use of ὅς relative for all persons. On the other hand, the recurring σ may have offended the older critics, and so caused the alteration.

403—4. μὴ γὰρ, see on 386. ἀπορραΐσει', optat., not -ραΐσει fut. ind., for in H. where ὅστις occurs in a subjoined clause, it mostly takes optat., if optat. has preceded; exceptions are γ. 319—20, N. 233—4 where ὅστις takes subjunct.

406. ποίης, see on 171 sup.

408—9. ἦέ . . . ἦ, see App. A. 11. ἐελδόμε. is found with gen. as well as with acc. (mar.). τόδ' ἰκάνει, "comes hither", τόδε marking the present place, as ὅδε the present person. Fa. thinks it marks the act of coming.

410—11. οἶον, see on 209. εἰς ὧπα, comp. εἰς ἅντα (or εἰσάντα) ἰδεσθαι, ξ. 217, which verb may be here supplied.

414—5. For ἀγγελίῃ Eustath. reads ἀγγελίης, so in K. 57 the gen. occurs as a var. lect. The gen. also follows κείθομαι in Herod. I. 126; see Bähr and Schweighäuser *ad loc.* Jelf. *Gr. Gr.* 828, 3, resolves ἦν τινα as if = εἰάν τινα, expressing a "definite attribute of the principal clause, about the existence of which some doubt exists. This is rare in Attic Greek, as they usually prefer the optat. for that purpose": in H. a subjunct often follows; comp. ἦ τις . . . ἀμφιπέληται, α. 352. On the optat. ἔλθοι see App. A. 9 (19) end.

416. ἐξερέηται, here middle voice; the act. has also the meaning of "ask", but also, like ἐξερεῖνω, that of "utter, declare".

- a Ω. 484; cf. γ. 373—8.
 b σ. 304—8.
 c Ν. 781.
 d δ. 789, Ω. 351.
 e γ. 398, η. 229, ν. 17, Δ. 608, Ψ. 58.
 f Δ. 358; cf. β. 181, γ. 251.
 g Z. 247—8.
 h ε. 8.
 i α. 185, π. 283; cf. β. 337.
 k κ. 211.
 l α. 439, λ. 204, ν. 41, χ. 339, II. 617.
 m α. 434, β. 434, η. 101.
 n ε. 348, υ. 57, ψ. 182, 232.
 o υ. 148.
 p ο. 483, ε. 115, 452.
 q α. 218, ο. 89.
 r θ. 263, θ. 518.
 s Z. 239, Σ. 593.
 t χ. 223, Ω. 730.
 u α. 128, ο. 420—1, Z. 25.
 v η. 171, Γ. 889.
 w ψ. 325, θ. 283, λ. 67, υ. 210.
 x α. 383 mar., χ. 453, Σ. 608.
 y B. 42, K. 21.
 z ε. 256.
 aa γ. 198, Ψ. 179, Σ. 592, Ψ. 748.

ὥς φάτο Τηλέμαχος, φρεσὶ δ' ἀθανάτην θεὸν ἔγνω. 420
 οἷ' δ' εἰς ὀρχηστὴν^c τε καὶ ἑμερόεσσιν αἰοιδῆν
 τρεψάμενοι τέρποντο, μένον δ' ἐπὶ ἔσπερον ἔλθειν.^d
 τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἔσπερος ἦλθεν.
 δῆ^e τότε κακκείλοντες ἔβαν οἰκόνδε ἕκαστος.
 Τηλέμαχος δ', ὅθι^f οἱ θάλαμος περικαλλέος αὐλῆς^g 425
 ὑψηλὸς^h δέδμητο,ⁱ περισκέπτω^k ἐνὶ χώρῳ,
 ἐνθ' ἔβη εἰς εὐνὴν, πολλὰ φρεσὶ^l μερμηρίζων.
 τῷ δ' ἄρ' ἄμ' αἰθομένας^m δαίδας φέρε κέδν'ⁿ εἰδύια
 Εὐρύκλει^o· Ὀπός θυνγάτηρ Πεισηνοριδαιο,
 τήν^p ποτε Λαέρτης πρόλατο κτεάτεσσιν^q εἶοισιν, 430
 πρωθήβην^r· ἔτ' εἰούσαν, ἑικοσάβοια^s δ' ἔδωκεν,
 ἴσα δέ μιν κεδνῇ^t ἀλόχῳ τίεν ἐν μεγάροισιν,
 εὐνῇ δ' οὐ ποτ' ἔμικτο,^u χόλον δ' ἄλέεινε γυναικός.
 ἦ οἱ ἄμ' αἰθομένας δαίδας φέρε, καὶ ἑ μάλιστα^v
 δμῳάων φιλέεσκε, καὶ ἔτρεφε^w τυτθὸν ἔοντα. 435
 ᾤξεν δὲ θύρας θαλάμου πύκα^x ποιητοῖο,
 ἔξετο^y δ' ἐν λέκτρῳ, μαλακὸν δ' ἔκδυσε χιτῶνα.
 καὶ τὸν μὲν γραῖης πυκιμηδέος ἐμβαλε χερσίν.
 ἦ μὲν τὸν πτύξασα^z καὶ ἀσκήσασα^{aa} χιτῶνα,

422. *ἔσπερον*. 423. *ἔσπερος*. 424. *Φοικόνδε ἑκάστος*. 425. *Φοι*.
 428. *κεδνὰ Φιδυῖα*. 430. *ἑφοῖσιν* or *κτεάτεσσι ἑφοῖσιν*. 431. *ἑφικοσάβοια*.
 432. *ἑῖσα*. 434. *Φοι*, *ἑς*.

420. *θεάν*. 424. *ἔνιοι* "δὴ τότε κοιμήσαντο καὶ ὕπνον δῶρον ἔλοντο" Schol. H.
 429. *Ὀπός*. 435. *τυτθόν* Harl. 438. *γρηὸς* Schol.

420. *ἀθανάτην*. The *ā*, due to arsis, is frequent in hypertrissyllabic words, e. g. *ἐπάρματος*, *ἀπονέεσθαι*, Spitzner, *Gr. Pros.* § 10 b. Comp. *Ποταμίδης*, which Virgil follows, who also has *Italia*.

424. Some read here *δὴ τότε κοιμήσαντο καὶ ὕπνον δῶρον ἔλοντο*, ascribing the text as above to Arist.

425—6. *ὅθι* governs *αὐλῆς* as gen. of place; comp. *δυομένου Τηλεόνο*, α. 24, local gen. without any adverb; see mar. there. For the arrangement of the *αὐλῆς* and *θάλαμος* see App. F. 2. (5), (25) foll. The form *δέδμητο* from *δάμνημι*, γ. 304, should be distinguished from this.

429—33. On Eurycles's position, duties, &c., see App. A. 7 (2). *ἑικοσάβ*. oxen were the primitive standard of value, comp. *ἐκατόμβοι ἑνεαβόλων*, and *παρθέναι ἀλφεισβόλαι* (mar.). So in the funeral games the female slave is prized at four oxen and the tripod at twelve, Ψ. 705, 703. For *χόλον γυν*. comp. the story of Phoenix, I. 449 foll. The *δὲ* after *χόλον* is = *γάρ*. So in γ. 48.
 436. *θύρας θαλ.*, see App. F. 2. (28).

437. *ἔκδυσε*, active in mid. sense, "he (not she) took off his coat"; comp. mar. for *ἐνδύνω* so used.

439. *ἀσκήσ*, "smoothed"; often used of fine artistic finish given to a work of art in metal, wool, &c. (mar.).

440 πασσάλῳ^a ἀγκρεμάσσα παρὰ τρητοῖσι^b λέχεσσι,
 βῆ^c δ' ἔμην ἐκ θαλάμοιο, θύρην δ' ἐπέρυσσε κορῶνῃ^d
 ἀργυρέῃ, ἐπὶ δὲ κλητὶδ'·^e ἐτάνυσσεν ἱμάντι.
 ἔνθ' ὃ γε παννύχιος, κεκαλυμμένος οἶδ' ἄώτῳ,
 βούλευε φρεσὶν ᾗσιν ὁδὸν τὴν πέφραδ'·^f Ἀθήνῃ.

a cf. *ᾠ.* 67, 106,
φ. 53.
 b *γ.* 399, *η.* 315,
ι. 418, *ζ.* 720.
 c *π.* 188, cf. 168.
 d *η.* 90, *φ.* 46—7,
 138, *δ.* 111.
 e *δ.* 539, *π.* 168,
 52. 455.
 f *N.* 599, 716; cf.
ι. 434, *I.* 661.
 g *κ.* 111.

444. φρεσὶν ᾗσιν.

440. sic Clark. et ed. Oxon. ex dubiâ Harl. lect. τρητοῖσι λεχέσσι, "ubi aut τρητοῖς, aut λέχεσσι, prout mavis, legere potes" Pors.; al. τρητοῖς λεχέσσι.

441—4. κορῶνῃ, the handle, crooked, like a "beak", as being so more surely grasped in pulling the door to. From *φ.* 165, where the arrow is set down to rest against it, its height on the door could not have been above

the arrow's length (about 3 feet) from the ground. For κλητὶδ', here the "bolt", see App. A. 15. πέφραδ', a reduplicated aor. of which ἔλαθον, κέκλετο, πεπύθοιτο are also instances, so at v. 273.



Ο ΔΥΣΣΕΙΑΣ Β.

SUMMARY OF BOOK II.

On the morning of the Second Day Telemachus summons the Ithacans to the Assembly, which had not met since Odysseus' departure (1—34).

He exposes the importunity, rapacity, and insolence of the suitors, and his own helplessness, and implores the people not to abet them (35—79).

Antinous replies by impudently throwing the blame on Penelopè, detailing her artifices to elude their suit: — let her choose her husband and they would be gone, but not till then (80—128).

Telemachus states his scruples at forcing her will, or sending her away. The debate is here interrupted by an omen, which is interpreted by Halitherses to portend the suitors' doom. This draws on him the violent language of Eurymachus, who re-states the suitors' resolve (129—207).

Telemachus drops the question and proceeds to that of his projected voyage to Peloponnesus. Mentor urges the Ithacans to oppose the suitors; to whom Leocritus replies with sneering disparagement and the Assembly breaks up (208—259).

Pallas, in the guise of Mentor, appearing in answer to Telemachus' prayer, instructs him as regards his voyage. He, returning to the palace and resisting the overtures of Antinous, directs Euryclea to prepare the stores and not to tell his mother of his departure (260—381).

Pallas, in the guise of Telemachus, obtains a ship and crew, and sends on the suitors a strange sleep while they sit and drink. She then changes her form to that of Mentor and summons Telemachus to embark. Their voyage commences as the second day ends (382—434).

Ἰθακησίων ἀγορά. Τηλεμάχου ἀποδημία.

Ἦμος^a δ' ἠριγένεια^b φάνη ροδοδάκτυλος Ἥως,
 ὄρνυτ'^c ἄρ' εἰς εὐνήφιν^d Ὀδυσσεύος φίλος υἱός,
 εἵματα ἐσσάμενος, περὶ δὲ ξίφος^e ὄξυ θάτ' ὤμφ,
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐθήσατο καλὰ πίδαλα,

a γ. 404 *et al.*...
 ε. 428, Δ. 477,
 δ. 400 *mar.*
 b ε. 370, υ. 158.
 c γ. 406, δ. 306 *seqq.*
 υ. 124—6; cf.
 O. 580.
 d cf. α. 63, γ. 110
 I. 69.
 e B. 44—45.

3. *Ξίματα ἑσσάμενος.*

3. pro ξίφος ... ὤμφ nonnulli μέγα βάλλετο φῶρος ex B. 43, addito etiam versu ex B. 45.

The 2nd day of the poem's action here begins.

On the proceedings of the ἀγοή which form a large part of β. see App. A. 4. In order to understand the position assumed by the suitors in β., we must remember that the long absence and presumable death of the king, the long minority of the heir, and the defeat of near relatives (see π. 115—21), had weakened royalty in Ithaca, and that the members of the βουλή, being the advisers of the sovereign and natural leaders of the ἀγοή, had no proper function in his absence and while the ἀγοή (β. 26—7) had ceased to meet. Still they might find a pretext for assembling at the palace in their large stake in the country — to use a modern phrase — and in their prospective interest in a royalty not necessarily hereditary. They came thither in the king's interests, as they might say: still their living at free-quarters in the palace is always viewed as a lawless intrusion on private rights without even a colour of justice (β. 140—5, 235—7, cf. 198—207). As hopes of his return ebbed away — and they would soonest expire in those

who looked to succeed him — the questions of who should fill his throne, and who marry his widow (the latter being an easy step to the former, at least in the case of an Ithacan noble), would be more boldly stirred. Hence the suitors' clamour rises higher, as Penelopē's forlorn hope fades, and we the more admire the tenacity with which she clings to that hope and to her hold on the palace and estate, with all these forces arrayed against her. If she had accepted her widowhood and returned, as urged, to her father's house, the remaining property of Odys. would have been at once dissipated. Hence, as on his own force of character his return depends, so on hers it wholly depends that he has a home to return to. See further App. E. 2.

1. ἦμος δ', see on δ. 400. ἠριγέν. Some take ἠρι- as if ἦρι, with reference to the "mistiness" of morn, cf. ἦρι πολλῇ A. 752. Others better, however, from adv. ἠρι "early", as illustrated by ὀψίγονος α. 302, and (Hesych.) ὀψιγενής. A Schol. also notices that γένεια may have an act. or pass. force; the latter is best, thus "early born" is the sense. Curtius gives ἠρι

- a. ω. 370, α. 371,
i. 4. T. 250; cf.
9. 174, Z. 401.
b. B. 50—2, 442—4,
I. 10, Ψ. 39.
c. 3. 24, ω. 421,
A. 57.
d. α. 104, ρ. 62—4.
e. α. 100, B. 822;
cf. α. 831 mar.
f. A. 50, Z. 578,
Σ. 293, Ω. 211;
cf. α. 161, Ψ. 30.
g. ζ. 229, 235, 3.
19, π. 172 seqq.,
σ. 190 &c.
h. Ψ. 728, 881.
i. cf. α. 887.
k. β. 28, α. 3, α. 469.
l. φ. 21, η. 189,
B. 53; cf. T. 140.

βῆ δ' ἔμεν ἐκ θαλάμοιο θεῶ ἑναλλήκιος* ἄντην.
αἰψα^b δὲ κηρύκεσσι λιγυφθόγγοισι κέλευσεν
κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιοὺς.
οἳ μὲν ἐκήρυσσον, τοὶ δ' ἡγείροντο μάλ' ὦκα.
αὐτὰρ^c ἐπεὶ δ' ἡγερθεν ὁμηγερέες τ' ἐγένοντο,
βῆ δ' ἔμεν εἰς ἀγορὴν, παλάμῃ δ' ἔχε χάλκεον ἔγχος,^d 10
οὐκ^e οἶος· ἄμα τῷ γε δῶα κύνες ἀργοὶ^f ἔποντο.
θεσπεσίην δ' ἄρα τῷ γε χάριν^g κατέχευεν Ἀθήνη·
τὸν δ' ἄρα πάντες λαοὶ ἐπερχόμενον θηεῦντο.^h
ἔξετο δ' ἐν πατρὸςⁱ θώκῃ,^k εἴξαν δὲ γέροντες.^l

14. *Feixan.*

6. κέλευε. 11. ita Bek. Pors. secuti E. Venet. Ambros., pro δῶα κύνες Dind.
κύνες πόδας secutus Harl. ex Σ. 578.

as distinct from ἦρ *Fῆρ*, *ver*, -*ει* being
affirmative, and *η-* same root as in
ἦως. In Ψ. 226—7

ἑσπφόρος εἰς φῶς ἐρέων ἐπὶ
γαίαν,

ὃν τε μέτα κροκόπεπλος ὑπεῖρ ἄλλα
κίδναται ἦως,

the first line seems to speak of the
dawn, the next of daylight; but in B.
48—9 it is ἦως who comes φῶς ἐρέ-
ουσα like the ἑσπφόρος of Ψ. 226;
thus the distinction vanishes, unless
seated in κροκόπεπλος. The “rosy”
hue here may attend or follow dawn,
according to state of atmosphere &c.
Why applied to the δάκτυλοι is not
clear: perhaps rays breaking diver-
gently through clouds may be taken
to represent a hand with fingers spread.
Virgil *Æn.* VII. 26 has combined — or
confound — *δοδοῖ*. and *κροκόπεπλος*. in
Aurora in roseis fulgebat lutea bigis.
Arist. *Rhet.* III. 2. 13 remarks on the
poetic superiority of *δοδοῖ*. to *φοινι-
κοδάκτ.* or *ἐρυθροδάκτ.*

3. *ἔλφος*, this was probably the
φάσγανον which the suitors wield in
ζ. 74, 90; persons of free birth com-
monly wore it, cf. Thucyd. I. 6 on the
habit of *σιδηροφόρεῖν* long retained
in Greece, which Aristotle (*Pol.* II. v.)
associates with the traffic in women as a
mark of barbarous manners. The spear
is borne, as by Mentès α. 104, and
Theoclymenus ο. 282, who were trav-
ellers, so here by Telem., who had
been all night thinking of his journey
(α. 444) and prepared for it at once.

The “sceptre” is afterwards presented
by a herald, 37—8.

5—6. *ἐναλλήκ.* the simple *ἀλλήκιος*
occurs twice (mar.). *κηρύκεσ.* see
on α. 109. *λιγυφθ.*, a rarer epith.
for the heralds is *ἡερόφωνοι* “raising
the voice”, Σ. 505.

11. *οὐκ οἶος*, these words, used also
where human attendants (mar.) are
added, show a sense of comradeship
between dog and man which culminates
in the episode of Argus in ρ. 291 foll.,
where dogs for the chase (τ. 436) are
distinguished from mere household pets,
or watch-dogs (*τραπεζῆες θυραγοροὶ*
X. 69), like Eumæus’ in ξ. 29 foll., ρ.
200. These last recognize the deity,
of Pallas (π. 162—3) when Telem. does
not. From A. 50 we may suppose the
Greeks took dogs over sea to Troy.
ἀργοὶ, this word has no connexion
with *ἐργον*, which retains its *f* in H.;
the *ἀργός* = *ἀ-εργός* is post-Homeric.
Here it seems to mean (1) “stalwart,
powerful”, cf. its use for *βόες* (Ψ. 30),
and (2) “swift”, as depending on
strength of foot: cf. *ποδάρετης* epith.
of Achilles, *ἀργίποδες* also of dogs
(Ω. 211), and *ἄρκνια Ποδάργη*, sug-
gestive of *αρ(γ)-* or *αρ(κ)-* as root, as
in *ἀρκεῖν ἀργεῖν* (Donalds. *New Crat.*
§ 285). A totally distinct radical sense
is “white” or rather “glistening”, as
in *ἀργής*, *ἀργινούεις*, *ἀργύρεος* or *-φος*,
ἀργυρός, *ἀργίλλος*, *argentum*, *argilla*.

12. See mar. for similar *χαρίς* given
to Odys. and Penel.

14. *θώκος*, or open form *θώκος* 26,

- 15 τοῖσι δ' ἐπειθ' ἤρως Αἰγύπτιος ἦρχ'·^a ἀγορεύειν,
 ὃς δὴ γῆραι κυφὸς ἔην καὶ μυρία^b ἦδη.
 καὶ γὰρ τοῦ φίλος υἱὸς ἔμ' ἀντιθέω Ὀδυσῆι
 Ἴλιον· εἰς εὐπωλον ἔβη κόλῃς^d ἐνὶ νηυσὶν,
 Ἄντιφος αἰχμητής· τὸν δ' ἄγχιος ἔκτανε Κύνελωψ
 20 ἐν σπῆι γλαφυρῷ, πύματον δ' ὥπλισσατο δόρπον.^e
 τρεῖς δέ οἱ ἄλλοι ἔσαν· καὶ ὃ μὲν μνηστῆρσιν^f ὀμίλειν,
 Εὐρύνομος,^g δύο δ' αἶεν ἔχον^h πατρώια ἔργα.ⁱ
 ἀλλ'^k οὐδ'^l ὥς τοῦ λήθεται^m ὀδυρόμενοςⁿ καὶ ἀχεύων.
 τοῦ^o ὃ γε δάκρυ χέων ἀγορήσατο καὶ μετέειπεν
 25 “κέκλυτε^p δὴ νῦν μεν, Ἰθακήσιοι, ὅτι κεν εἰπώ·
 οὔτε ποθ' ἡμετέρῃ ἀγορῇ γένεται^q οὔτε θόωκος^r
 ἔξ οὗ Ὀδυσσεὺς διὸς ἔβη κόλῃς ἐνὶ νηυσὶν.
 νῦν δὲ τίς ᾧδ'^s ἡγριρε; τίνα χρεῖω^t τόσον ἵκει
 ἡ δὲ νέων ἀνδρῶν ἢ οἱ προγενέστεροί εἰσιν;
 30 ἢ τέ τιν' ἀγγελίην στρατοῦ ἔκλυεν ἐρχομένοιο,^u
 ἦν χ' ἡμῖν σάφα εἰποι, ὅτε^v πρότερός γε πύθοιτο,

- a π. 345, σ. 349,
 υ 359, χ. 481,
 Σ. 249.
 b β. 188, μ. 188,
 B. 213, N. 355,
 T. 219, Φ. 440,
 cf. Ψ. 212.
 c λ. 160, ξ. 71, E.
 551, II. 576.
 d β. 27, α. 211, σ.
 181, H. 399, X.
 115.
 e α. 344, A. 86; cf.
 ι. 369, Ψ. 158—9.
 f α. 265, β. 289, 381.
 g χ. 242.
 h β. 137.
 i β. 127, δ. 318,
 π. 96, ξ. 222, 344;
 cf. β. 117, γ. 97.
 k cf. α. 353, π.
 144—5.
 l α. 6 mar.
 m δ. 100, ξ. 40, I.
 612, Ω. 128.
 n α. 425, ξ. 142;
 cf. X. 425.
 o cf. ξ. 239.
 p β. 14 mar.
 q α. 182, App. A.
 10 mar.
 r α. 225 mar.
 s β. 42—4, α. 408,
 E. 150.
 t α. 187; cf. α. 47, 229.

16. *ἦδη*. 18. *Ἰλίον*. 21. *φοί*. 22. *ἔργα*. 24. *μετέειπεν*. 25. *εἰπώ*.
 31. *εἰποι*.

18. *ἐπ*. 22. *δύο δ' ἄλλοι alii, utrumque Arist., Schol. H.* 24. *τοῖς Harl.*
Clark., τοὺς Harl. mar.; ὅδε; δακρυχέων. 26. *οὐδὲ . . . οὐδὲ alii; οὔτε πω*
Arist. 28. *ἡκει*. 31. *ὅτι Schol. H.*

means (mar.) both *καθίστα* as here, and *συνέδριον*: it was like the stately seat of “smoothed stones”, whereon sat the *γέροντες* “in a sacred circle” in the Assembly (Σ. 504). All the people, however, usually sat (Σ. 246—8). On *θῶκος*, *θάκος* and *θοάξω* see on 336 *inf.* *γέροντες*, not necessarily in age, but in rank the first. Thus in the Il. Diomedes is of the number, although quite young. In the Greek camp, and at the court of Alcinoos we find *γέροντες* (mar.).

16. *γῆραι*, this dative depends on *μυρία ἦδη* as well as on *κυφὸς ἔην*, cf. *καλαῖα τε πολλὰ τε εἰδῶς, inf.* 188. The statement that the *ἀγορῇ* had not met so long gives us a measure of the importance of the step of convening it, and of the public prominence into which Telem. thereby starts.

22. *Εὐρύν.*, the party of the suitors would naturally lie among the younger Ithacans v. 51, but there was a lack of elder men to control them, these having gone to Troy and left a wide

social chasm behind them. We may suppose that the father *Ἀγύπτιος*, now *γῆραι κυφός*, was just too old, and the three sons mentioned, too young for service then; hence the suitors' party now might be both numerous and headstrong. Thus *νέοι* and *προγενέστεροι* of v. 29 indicate parties; cf. α. 395. *ἔργα*, used of men, when not qualified, as by *πολεμῖα*, *θαλάσσια*, means agriculture, of women, weaving etc.

25. *κέκλυτε*, with gen. here, as below v. 30 with accus.; see on α. 281. *θόωκος*, “assembly”, see above on 14, and cf. 69 *Θέμιστος ἦ τ' ἀνδρῶν ἀγοράς . . . καθίζξει*.

28—31. For *ᾧδ'* see App. A. 10; for *χρεῖω* see on α. 225. *τόσον* “to such an extent”, cannot agree with *χρεῖω* which is fem., cf. *χρεῖοι ἀναγκαίη Θ.* 57; so the adjectives *δημιον, ἴδιον, δ.* 314, do not agree with *χρεῖω* in 312. For *ἡ δὲ . . . ἦ* and *ἡς . . . ἡέ* see App. A. 11. *στρατοῦ . . . ἐρχομ.*, i. e. the Greek army returning, see on α.

a γ. 52, δ. 314, υ.
264, ζ. 259, ρ.
250.
b ρ. 44.
c H. 172-3, ε.
416, ψ. 24.
d ζ. 180, ο. 111,
ε. 221, 264.
e υ. 100, 103, 120.
f ρ. 397, ζ. 33, ρ.
285, γ. 473.
g cf. γ. 79.
h ψ. 568, A. 234
-8, B. 101, K.
321-8, Σ. 605.
i H. 278.
k ζ. 12, λ. 445, υ.
48, P. 325, Σ.
363, Ω. 88.
l A. 5-2, β. 210,
γ. 346, δ. 127,
H. 421.
m cf. Σ. 110.
n K. 98, Σ. 463,
A. 264, B. 171,
ψ. 93.
o ρ. 32 mar.
p α. 409.
q x. 204, v. 259;
cf. α. 78.
r β. 234, ε. 62, 138
-9; cf. π. 443,
δ. 600-3

ἥ τι δῆμιον^a ἄλλο πιφανύσκειται^b ἢ δ' ἀγορεύει;
ἔσθλός μοι δοκεῖ εἶναι,^c ὀνήμενος. εἶθε οἱ αὐτῷ
Ζεὺς ἀγαθὸν τελέσειεν, ὅτι φρεσὶν^d ἦσι μενοινᾷ."^e
ὥς φάτο, χεῖρε δὲ φήμη^f Ὀδυσσεύος φίλος υἱός,
οὐδ' ἄρ' ἐτι^g δὴν ἦστο, μενοίνησεν δ' ἀγορεύειν,
στῆς δὲ μέσῃ ἀγορῇ^h σκηπτρονⁱ δέ οἱ ἐμβαλε χεῖρ
κῆρυξⁱ Πεισὶνων^j πεπνυμένα μῆδεα^k εἰδώς.
πρῶτον ἔπειτα γέροντα καθαπτόμενος^l προσέειπεν
"ὦ γέρον, οὐχ ἑκάς^m οὗτος ἀνὴρ (τάχα δ' εἰσεῖαι αὐτός)⁴⁰
ὅς λαὸν ἡγεῖρα· μάλιστα δέ μ' ἄλγος ἰκάνει."
οὔτε τιν' ἀγγελίην στρατοῦ ἔκλυον ἐρχομένοιο,
ἦν χ' ὑμῖν σάφα εἶπω ὅτε πρότερός γε πυθοίμην,
οὔτε τι δῆμιονⁿ ἄλλο πιφανύσκομαι οὐδ' ἀγορεύω,
ἀλλ' ἐμόν^o αὐτοῦ χρεῖος, ὃ μοι κακὸν ἔμπεσεν οἴκῳ,⁴⁵
δοῖα· τὸ μὲν, πατέρ' ἐσθλὸν ἀπώλεσα, ὅς ποτ' ἐν ὑμῖν
τοῖςδεσσιν^q βασιλεὺς, πατήρ δ' ὥς ἡπιος^r ἦεν·

33. Foi. 34. φρεσὶ ἦσι. 37. Foi. 38. εἰδώς. 39. προσέειπεν.
40. ἑκάς φαίσεαι. 43. φαίω. 45. φαίω.

41. ἡγεῖρα Zenod., Schol. H. 42. αὐτ' ἡῖονα pro ἀγγελίην, αὐτ' ἦιον pro
ἐκλυον legisse Zenod. testatur Schol. H. 44. pro οὐδ' ἢ δ'. 45. ita Arist.,
κακὰ Aristoph., Scholl. B. H. M. E.; κακὸν ἔμπεσε κῆδος Ven.

408. εἴποι, on this optat., which infuses a tone of doubt into the suggestion of news of the army, and on the moods of the passage here and as repeated 42-3, see App. I. 9. (18).

33. ὀνήμενος, i. e. εἰῆ, "may he be gratified" = I wish him well! cf. μὴ γῶν ὀναίμην Soph. *Œd. Tyr.* 644, and ὄναο *Œd. Col.* 1042. The closely similar forms of some parts of the different verbs ὀνήμεμι and ὀνομαι should be noticed (Donalds. *Gr. Gr.* p. 301). The revival of the ἀγορῇ naturally gratifies the old man who had doubtless spoken in it in his youth. Observe also the thought of news from the army uppermost in his mind, as having a son there.

35-7. φήμη, word or phrase of omen, such was the last part of the previous speech in 33-4. For ἐτι before δὴν see on α. 186. σκηπτρον, this was the badge of public office. Telem. having summoned the assembly, it was his ex officio to address it, as well as from his occupying the παρτός θῶκος v. 14. Thus judges and heralds

bear the σκηπ., Menelaus, making a judicial appeal, receives it, and so Hector when swearing to Dolon (mar.); cf. Arist. *Pol.* III. 9. οὐδὲ θεός ἦν τοῦ σκηπτρον ἐκπανάσις. The previous speaker here accordingly has it not, being a mere private person.

39-41. καθαπτ., this participle bespeaks impressiveness, used kindly or harshly according to context (mar.). οὗτος specially notes the person spoken of as related to the person addressed; "you will find your man not far off". Scan v. 41 δὲ λαῖδον ἡγεῖρα etc. — ἰκάνει is used especially of physical states or mental emotions arising; so with ὑπνος, μόρος, πένθος, τάφος (mar.).

43-5. εἶπω, subjunct., App. A. 9. (18). ὦ, see on α. 382. κακόν, κακά, read by Aristoph., is justified by the admissibility of hiatus after 4th foot in heroic hexam., La Roche p. 17; but in ο. 375 κακὸν ἔμκ. οἴκῳ recurs, also the Ven., reading κακόν ἔμκ. κῆδος, favours κακόν. δοῖα agrees with both the evils following (46-8).

47. ὑμῖν τοῖσδ., "you here", see

νῦν δ' αὖ καὶ πολὺ μείζον, ὃ δὴ τάχα οἶκον ἅπαντα πάγχυ διαφραΐσει,^a βίωτον δ' ἀπὸ πάμπαν ὀλέσσει.	a α. 404; cf. π. 428, α. 221, ζ 326, ι. 459.
50 μῆτέρι μοι^b μνηστήρες ἐπέχραον· οὐκ ἐθέλουση, τῶν ἀνδρῶν φίλοι νῆες οἱ ἐνθάδε γ' εἰσὶν ἄριστοι,^d οἱ πατρὸς μὲν ἐς οἶκον ἀπεργίλασι νέεσθαι, 'Ικαρίον,^e ὧς κ' αὐτὸς ἐσθνώσασαι τοῖ θυγάτρα, δοίῃ δ' ὧ κ' ἐθέλοι καὶ οἱ κευχαρismένους^f ἔλθοι·	b δ. 771, ψ. 156—7. c II. 352—3, ε. 396, π. 61, φ. 69, Φ 369. d α. 245, π. 251. e cf. α. 10. f App. A. 14 mar. g cf. β. 225—8.

48. Φοῖνον.

52. μὲν Φοῖνον.

53. Φικαρίον ἐσθνώσασαι το.

54. Φοι.

50. μητέρι τ' ἱμῇ.

53. pro ὧς ὧς Schol. P.

54. δαή ... ἐθέλη. ἔλθῃ Rec.

Donalds. *Gr. Gr.* §. 239. πατήρ. Aristotle (*Pol.* I. 5, III. 4) bases royalty on the paternal relation, quoting the Homeric title πατήρ ἀνδρῶν τε θεῶν τε as suitable to the sovereign of all things, and says that despotism transgresses by ruling for one's own interest, disregarding that of the ruled, whereas the rule over one's children includes their benefit as a motive; cf. *ib.* IV. 8. The heroic monarchy is the fourth kind enumerated and examined by him (*ib.* III. 9). Contrast with this Achilles' reproach to Agam. in *A.* 231 as a δημοβόρος βασιλεὺς, which again might largely be illustrated from *Pol.* V. 9. So Penel. speaks (*δ.* 691 foll.) of the practice of kings in general and of the character of Odys. in particular, which Eumæus (*ξ.* 62, 138 foll.) illustrates. Some points of a popular king's character are fair division of spoil etc. (*ι.* 42, *A.* 704), protecting refugees (*π.* 424), uprightness in administering justice (*τ.* 111, *Π.* 387 foll.), princely recognition of services (*θ.* 38 foll.), and general hospitality (*Νι.*); in this last duty, however, his "gifts" supported him, so that what was partaken of was reckoned δῆμια, *P.* 248 foll.; cf. *v.* 264.

48—9. πολὺ μείζον, in reference to his house (καὶ οὐκ οὐκ 45) the suitors' licence and pillage were worse than his father's death. This gives great rhetorical force to his complaint. διαφραΐσει, ἀπεφραΐω occurs (*mar.*) with double accus.: *δαίω* simple, akin to ἀράω, is used of ship-wreck and other violent sundering. This hint of its meaning may be gathered from its derivatives, *φαιστήρ* the smith's "hammer", *θυμοφαιστής* "life-crushing",

and *κυνοφακίτης* the "dog-tick" (*N.* 544, *q.* 300).

50—1. μοι refers the action distinctly to the person speaking. Donalds. *Gr. Gr.* § 459 a^a, calls this a "dat. of special limitation". It implies a closer personal interest in the fact stated than ἱμῇ would convey. ἐπέχραον, this and its simple verb occur in *H.* only in the imperf., which loses its proper force, meaning, "have been and are worrying": see the simile in which it describes wolves worrying kids (*mar.*). This passage seems to have suggested to Dissen the restoration, doubtful however, of a fragment of Pindar (44), ἀλόχῃ ποτὶ θυγατρὶς ἐπέχραεν ἀλλοτρίῃ. νῆες, so in the last ἀγορή (*α.* 456—7) the Ithacans are reminded of their sons' recklessness having brought ruin. ἀριστοί, from *Ithaca* there were 12, all ἀριστοί (*mar.*).

52—4. ἀπεργ. "abhor", i. e. "shrink from the trouble", — a well-chosen word, especially if Icarus abode, as a Schol. supposes, in Ithaca; as meaning, "they give her the greatest annoyance instead of taking the least trouble themselves". Another supposition, that Icarus abode in Sparta, does not well suit Pallas' words to Telem. in *ο.* 16. It seems assumed that, when a widow remarried, she did so from her father's house and with consent of her relatives; i. e., her husband's right failing, that of her family revived. ἐσθνώσ., see App. A. 14: the optat. here and in *v.* 54 is forcible as if "to give him the chance of so doing, if he pleased", see Jelf *Gr. Gr.* § 807 β. The subject of ἔλθοι is borrowed from the object of δοίῃ, δοῦναι being understood after ἐθέλοι.

a p. 534—8.
b γ. 301, γ. 39, o.
518, ω. 267.
c γ. 384, 511, λ.
240, γ. 352.
d β. 205 *et scripsi.*,
ω. 25.
e p. 180—1, γ. 24,
α. 278—80; cf.
ξ 90—5.
f α. 226 mar.
g κ. 251; cf. Σ. 473.
h δ. 689, φ. 94, cf.
δ. 187.
i γ. 208, M. 334,
Σ. 485, II. 512,
Ω. 489; cf. δ. 767,
O. 378, 508, Ψ.
199.
k δ. 134.
l Δ. 402.
m Σ. 212, T. 104,
109; cf. Ω. 488.
n O. 52, 203.
o H. 41, Ψ. 639.
p cf. λ. 66, γ. 324,
o. 261, X. 538.
q γ. 4; cf. π. 403,
A. 238.
r Γ. 68, cf. β. 419,
Σ. 422.
s X. 416, cf. Φ. 379.

οὐ^a δ' εἰς ἡμέτερον^b πωλόμενοι^c ἡματα^d πάντα,
55
βοῦς ἱερεῦντες^e καὶ δις καὶ πλόνας αἰγας,
εἰλαπινάξουσιν^f πίνουσί τε αἰθοπα οἶνον
μαψιδῶς· τὰ δὲ πολλὰ κατάνεται^g· οὐ γὰρ ἐπ' ἀνήρ
οἶος^h Ὀδυσσεὺς ἔσκεν, ἀρῆνⁱ ἀπὸ οἴκου ἀμύναι.
ἡμεῖς δ' οὐ νῦν τι τοιοῦτον ἀμυνόμεν^j· ἢ καὶ ἐπειτα
60
λευγαλέοι τ' ἐσόμεσθα, καὶ οὐ δεδαηκότες^k ἀλκήν.
ἢ τ' ἂν ἀμυναίμην, εἰ μοι δυνάμεις γε παρήη.
οὐ γὰρ ἔτ' ἀνσχετὰ ἔργα τετεύχεται, οὐδ' ἐτι καλῶς
οἶκος ἐμὸς διόλωλε. νημεσσήθητε καὶ αὐτοὶ,
ἄλλους τ' αἰδέσθητε^l περικτιόνας^m ἀνθρώπους,
65
οἳ περιναίεταόνσι· θεῶν δ' ὑποδείσατε μῆνιν,
μή τι μεταστρέψωσινⁿ ἀγασσάμενοι^o κακὰ ἔργα.
λίσσομαι ἡμὲν^p Ζητὸς Ὀλυμπίου ἠδὲ Θέμιστος,^q
ἦ τ' ἀνδρῶν ἀγορὰς ἡμὲν λύει ἠδὲ καθίζει.^r
σχέσθε,^s φίλοι, καὶ μ' οἶον ἐάσατε πένθει λυγρῷ

57. Φοῖνον.

59. Φοῖνον.

63. Φέργα.

64. Φοῖνος.

67. Φέργα.

55. ἡμετέρου Ven.; cf. Hy. Merc. 370, Herodot. I. 35. 60. ἡμεῖς οὐ τι νῦν et οὐ νῦν τοι ἡμεῖς; pro καὶ Schol. κεν. 63. pro καλῶς Heyn. καλὰ, coll. Z. 326, N. 116. 70. ita Arist., μὴ μ' οἶον Aristoph.

58. μαψιδῶς, this word, save in the phrase μ. ἀλάλησθε or -θαι γ. 72, leads the line in which it stands, as does also μάψ nearly always. κατάνεται, the simple ἄνω, primary of ἄνωμα, is found always save once (mar.) with ἄ. — ἐπ' is here ἔπειτα.

59. ἀρῆν, ἀρῆ "woe" has ἄ, ἀρῆ "prayer" or "curse" has ἄ in H., but the latter is always in arsis; hence most Lexicons (see Liddell & S. and Crusius s. v.) give them as the same word; but in 135 inf. ἀρῆσεν^r is in thesis, showing that ἄ is natural in ἀράομαι, and therefore in ἀρῆ. Thus ἀρῆ is a distinct word.

60—2. "And we are no ways able to repel (the wrong); — sure enough in that case (i. e. in case we were) we should be (lit. shall be) poor creatures, and incapable of a bold deed; of course I would resist, if I had only the power". Ni. compares Ov. *Heroid.* I. 97—8, *Tres sumus imbelles numero, sine viribus uxor, Laertesque senex, Telemachusque puer, τοιοῖσι* = the Attic οἷοί τε, and οὐ δεδαηκ. = Latin *nescii*. ἦ τ' ἂν shows that it is τε elided not τοι in crasis (Ni.).

64—6. The argument, appealing to their sense of wrong, of shame, and of awe for the gods, rises in an ascending scale. περικτι. (which is explained by the rel. clause following, see on πολύτροπον ὅς μάλα κ. τ. λ. α. 1—2.) occurs nowhere else in the *Ody.*, while περιναίετ. is not found in the *Il.* (Ni.).

67—9. μεταστρ. "repent", i. e. no more allow you; sometimes νόον follows, completing the sense (mar.), here μῆνιν preceding suggests some such word. Crusius takes ἔργα following as its object, "rebuke your misdeeds". Ζητὸς . . . Θέμιστ., gen. of adjuration, referred by Donalds. *Gr. Gr.* § 453 cc (α) to "relation": πρὸς or ὑπὲρ more commonly assists this construction: with λίσσομαι und. ὑμᾶς. The deities etc. in such adjurations are chosen *pro re nata*; here, in presence of the ἀγορῇ, Zeus and Themis are preferred (cf. mar.). Themis is "ordinance" personified: it is hers to convene the Olympian Assembly (mar.), as here that of men. Θέμις has accus. Θέμισσα. καθίζει, transit., elsewhere neut. (mar.).

70. σχέσθε, φ. "hold, friends" — to the Ithacans, viewed as abetting

τείρεσθ', εἰ μὴ πού τι πατήρ ἐμὸς ἐσθλὸς Ὀδυσσεύς
 δυσμενέων ἀν' ἔρεξεν ἐυκνήμιδας Ἀχαιοῦς,
 τῶν μ' ἀποτινύμενοι κατὰ ῥέξετε δυσμενέοντες,^a
 τοιούτους διγύνοντες. ἐμὶ δέ κε κέρδιον^b εἴη
 ὑμέας ἐσθέμεναι κειμήλιά τε πρόβασίν τε.
 εἴ χ' ὑμεῖς γε φάγοιτε, τάχ' ἂν ποτε καὶ τίσις^c εἴη.
 τόφρα γὰρ ἂν κατὰ ἄστυ ποτιπνυσοίμεθα^d μύθῳ
 χορήματ' ἀπαιτίζοντες^e, ἕως κ' ἀπὸ πάντα δοδείη.
 νῦν δέ μοι ἀπρήκτους^f ὀδύνας ἐμβάλλετε θυμῷ"

75
 80 ὧς φάτο χωόμενος, ποτὶ δὲ σκῆπτρον βάλε γαίην,
 δάκρυ' ἀναπρήσας.^h οἶκτος δ' ἔλε λαὸν ἅπαντα.
 ἔνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν, οὐδὲ τις ἔτλη
 Τηλέμαχον μύθοισιν^k ἀμείψασθαι χαλεποῖσιν.
 Ἀντίνοος δέ μιν οἷος ἀμειβόμενος προσέειπεν
 85 "Τηλέμαχ'^l ὑπαγόρη, μένος ἄσχετε,^m πόλον εἵπεις

a v. 314.
 b β. 320 et *scripsit*.
 c 239.
 c cf. γ. 55—7, ψ. 357—8.
 d δ. 647, γ. 22, ρ. 509. α. 451.
 e δ. 651, ρ. 222, 228, 346, 502, 558, v. 179.
 f μ. 223, cf. α. 202, 568.
 g A. 245
 h I. 433, II. 349—50; cf. β. 427.
 i A. 22 cf. I. 430.
 k ρ. 396.
 l α. 385 mar.
 m γ. 104.

77. *φάστυ*. 84. *προσέειπεν*. 85. *εἵπεις*.

72. *ἔρεξεν* Ven. (ξ à manu sec. adscripta). 77. *ποτιπνυσοίμεθα* Harl. Ven. Ambros. cum Scholl. 81. *δάκρυα θερμά χέων* Zenod., Scholl. H. M. Q. R. 82. ita Herman. Bek. Dind. secuti Schol. S., *οὔτε libri*.

(*διγύνοντες* 74) the suitors — "and leave me to pine merely with sorrow! Unless it be that my father (said ironically) ever wrought the Achæans ill, then in requital go on wronging me". Take *οἶον* with *τείρεσθ*. used as a noun: it might also, however, as in X. 416, agree with *με*.

73—7. *ἀποτινύμ.*, some edd. double the *ν*, needlessly, as *τίνω* has *ν* in H. Spitzner *Gr. Pros.* § 53, 3 c. *υμέας*, he is addressing the *ἀγορή*, i. e. native Ithacans, many of the suitors being aliens. *ποτιπνύσ.*, "we (I and Penel.) would address you with our plea", probably a legal phrase, with a formal plea at law intended, which the *ἀγορή* would decide; see App. A. 4 (3) (4). The verb, not found in the Il., means sometimes merely to address, also to embrace (*mar.*)

78—9. *ἀπαιτίζ.*, the simple *αἰτίζω* (which is not found in the Il.) always includes some notion of importunity, and is used for a beggar, thus joined with *κατὰ δῆμον* etc., as an act which is (*mar.*) inconsistent with *αἰδώς*: so *χορήματα* in sense of property is not

found in the Il. *ἀπρήκ.* "without redress".

80—2. This same line describes the action of Achilles under strong emotion in public (*mar.*). No doubt this was meant to add dignity to our impressions of the young Telem., warming out of indecision and reserve to a burst of generous indignation, like the hero of wrath. The words *δάκρυ' ἀναπρήσας*, however, sufficiently distinguish the two. Achilles has tears ready in torrents for his friend's loss, but not when provoked by injury. *λαόν*, see App. A. 4 (3): the word has more personal force than *δῆμον*. *ἀκὴν*, see App. A. 16.

85—7. The words *ὑπαγ., μένος ἄσχ.* are used in derision cloaked under ironical deprecation; see App. E. 3, and 6 (1). The speech assumes that the suitors are rather the injured party than the injurers — a shrewd piece of impudence, meant to evade the appeal of Telem. and make him ridiculous. This banter recurs in 302. *μῶμον ἀνάψ.* "to fix derision on us" — a phrase occurring only here. *Ἀχαι.* with *μνηστήρες* as with *κούροι, υἱες* etc.

- a A. 153, Γ. 164.
 b Ψ. 322, 709.
 c cf. β. 106—7, v. 377.
 d v. 234, φ. 312;
 cf. ι. 42, Ψ. 334.
 e Δ. 40.
 f α. 136—36, ω. 138—46.
 g cf. β. 424—5, 431.
 h π. 223.
 i ρ. 174, κ. 248;
 cf. α. 148 mar.
 k I. 318.
 l α. 332, Δ. 363.
 m γ. 238, λ. 171, 308, θ. 70, X. 210.
 n δ. 245 mar.
 o T. 32, Ω. 551.
 p II. 57, ω. 207.
 q λ. 585—7, 590—7, κ. 630—90.
- ἡμέας αἰσχύνων, ἐθέλοις δέ κε μῶμον ἀνάψαι.
 σοὶ δ' οὐ τι μνηστῆρες Ἀχαιῶν αἰτιολ^a εἰσιν,
 ἀλλὰ φίλη μήτηρ, ἣ τοι πέρι κέρδεα^b οἶδεν.
 ἦδη γάρ^c τρίτον ἐστὶν ἔτος, τάχα δ' εἰσι τέταρτον,
 ἐξ οὗ^d ἀτέμβει θυμὸν^e ἐνὶ στήθεσσι^fν Ἀχαιῶν.
 πάντας μὲν ρ^g ἔλπει καὶ ὑπὸσχεται ἀνδρὶ ἐκάστω
 ἀγγελίας προτρίψα, νόος δέ οἱ ἄλλα μενοινᾷ.
 ἦ^h δὲ δόλον τόνδ' ἄλλον ἐνὶ φρεσὶ μερμήριξεν·
 στηθαμένης μέγαν ἱστὸν ἐνὶ μεγάροισιν ὕφαινευ,
 λεπτόνⁱ καὶ περιμέτρον· ἄφαρ δ' ἡμῖν μετέειπεν
 'κοῦροί, ἐμοὶ μνηστῆρες, ἐπεὶ θάναε διος Ὀδυσσεύς,
 μῖμνετ'^k ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰς δ' κε φᾶρος
 ἐκτελέσω, μή μοι μεταμῶνι^lα νῆματ' ὀληται,
 Δασφρη ἦρωι ταφήμιον, εἰς δτε κέν μιν
 μοῖρ' ὀλοή καθέλῃσι ταινιλεγέος^m θανάτοιο,
 μή τίς μοι κατὰ δῆμον Ἀχαιῶδων ναυεσθήσῃ,
 αἶ κεν ἄτερ σπείρουⁿα κείται^o πολλὰ κτεατίσσας.^p
 ὣς ἔφαθ', ἡμῖν δ' αὖτ' ἐπεκελθετο θυμὸς ἀγήνωρ.
 ἐνθα καὶ ἡματιή μὲν ὑφαίνεσκεν^q μέγαν ἱστὸν,

88. *Foriden.*89. *Γέτος.*91. *μὲν ἔλπει φανάστω.*92. *Fori.*95. *μετέειπεν.*

86. *ita Harl., vulg. ἐθέλεις; δὲ καὶ Harl.* 93. *μερμήριξεν Harl. cum var. lect. -ξεν.* "88—9 qui scripsit, versus omisit 93—110", Herman. ap. Bek.

98. *μεταμῶνια Schol. P., μεταμῶνια Harl.* 102. *κῆται Ven., ita Wolf. Bek.*

88—9. *πέρι*, as at α. 66, so *inf.* 116. The words *τρίτον ἐστὶν ἔτ.* and *τέταρτον* may be reconciled with 106—7 by supposing *τρ. ἔτος* to mean "third completed year", and thus with *ἐστὶν* = "the third year is ended", and *τάχα δ' εἰ. τέταρ.* = "the fourth year will soon come to an end"; on the other hand *τέτρ. ἦλθεν ἔτ.* 107, means "the fourth year", not complete, but commencing. This reckoning is confirmed by v. 377, "the suitors are now three years (*τρίτετος*) lordling it in thy palace. A Schol. explains *τάχα εἰσι* as = *ταχέως διόχευται* "is swiftly passing", which at once strains the language and yields a poor sense.

91—6. *ἔλπει*, active only here in H. ἄλλον, "besides" what was mentioned in 91. *μῖμνετ'*, the force of this word here is hardly more than a negative, *noñte properare*: for a similar sense of the partic. *μῖνοντι* see mar.

97—100. *εἰς δ' κε*, here with subjunct. (so *mox inf.* with *καθέλῃσι*) takes also opt., with the usual distinction of a principal or a historic tense having preceded. Of the fut. ind. Dind. retains one instance in θ. 318 *ἀποδώσει*, where Bek. and others read subjunct. All other apparent cases of the fut. in H. with *εἰς δ' κε* may be epic subjunct. Laertes having no female relative, this provision for his death devolved on Penel. before quitting her home.

102. *κεῖτ.*, Buttm., *Gr. Verbs s. v. κείμαι*, says, "Wolf has altered, according to the Venet. MS., the old reading of the text *κείται* (which as indicat. would be certainly incorrect), to a conjunct. *κῆται*. But this was unnecessary, as by an old usage *κείμαι*, *κείται* served for both conjunct. and indicat."

104—7. For the combination of the form in *-σκον*, marking continued or

- 105 νύκτας δ' ἀλλύσκεν,^a ἐπειδ' δαίδας παραθεῖτο.^c
 ὥς τρίτες^d μὲν ἔλθῃς δόλω καὶ ἐπειθεν Ἀχαιοῦς·
 ἀλλ' ὅτε τέτρατον ἦλθεν ἔτος καὶ ἐπήλυθον ὦραι,^e
 καὶ τότε δὴ τις εἶπε γυναικῶν, ἣ σάφα' ἦδη,
 καὶ τὴν γ' ἀλλύουσαν ἐφεύρομεν ἀγλαὸν ἱστόν.
 110 ὥς τὸ μὲν ἐξετέλεσσε καὶ οὐκ ἐθέλουσ', ὑπ' ἀνάγκης·
 σοὶ δ' ὥδε μνηστῆρες ὑποκρίνονται,^f ἵν' εἰδῆς
 αὐτὸς σφ' ὄρωσ', αἰδῶσι δὲ πάντες Ἀχαιοί.
 μητέρα^h σὴν ἀκόσμητον, ἄνωχθι δέ μιν γαμέσθαιⁱ
 τῷ ὅτε^j τε πατήρ κέλεται καὶ ἀνδάνει αὐτῇ.
 115 εἰ δ' ἔτ' ἀνίσσει γε πολὺν χρόνον νύας Ἀχαιῶν,
 τὰ φρονέουσ' ἀνὰ θυμόν ἃ οἱ περὶ δῶκεν Ἀθήνη,
 ἔργα^k τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλάς
 κέρδεα^l θ', οἳ οὐ πῶ τινα^m ἀκούομεν οὐδὲ παλαιῶν,
 (τάων αἱ πάρος ἦσαν εὐκλοκαμίδεςⁿ Ἀχαιοί,
 120 Τυρώ^o τ' Ἀλκμήνῃ τε εὐστέρφανός τε Μυκίῃ·
 τάων οὐ τις ὅμοια νοήματα Πηνελόπειᾳ^p
 ἦδη· ἀτὰρ μὲν τοῦτό γ' ἔναϊσιμον οὐκ ἐνόησεν·)
 τόφρα^q γὰρ οὖν βιότον τε τεδὸν καὶ κτήματ' ἔδονται,
 ὄφρα^r κε κείνη τοῦτον ἔχῃ νόον, ὃν τινα οἱ νῦν
 125 ἐν στηθεσσι τιθεῖσι θεοί. μέγα μὲν κλέος αὐτῇ
 ποιεῖτ', αὐτὰρ σοί γε ποθὴν πολέος βιότοιο.

106. τριῖτες. 107. Τρίτος. 108. ἔφειπε. 117. ὑποκρίνοσθ' ἵνα φειδῆς.
 112. φειδῶσι. 114. πανδάνει. 116. φοι. 117. Τέργα. 122. 117. 122. φειδῆς.
 124. φοι.

106. erant qui legerent ὥς διειδὲς ἀλλ' ὅτε δὴ τρίτον, coll. 89. post 107
 nonnulli τ. 153 inserebant. 114. alii αὐτῷ Bek. 115. δὲ τ' ἀνίσσει
 Schol. H., ἀνίσσει Schol. E., ἀνίσσει Herman. 120. ἐκλόκαμος Harl. Ven.
 ed. Clark. 123. "videtur fuisse qui βίοντον τὸν σὸν (vel βιότοιο τού) μνη-
 στῆρες ἔδονται legerent", Bek. 124. ἐχει Harl. 125. αὐτῆς Schol.
 126. ποθὴ Arist.

repeated action, with the optat. παρα-
 θεῖτο, see App. A. 9 (20). ἔλθῃς, the
 pres. λήθῃ occurs τ. 88, 91. For
 ὥς τρίτες κ. τ. λ. some have wished,
 says a Schol., to read ὥς διειδὲς ...
 ἀλλ' ὅτε δὴ τρίτον; but in note on 89
 the text is shown to be admissible.

109. ἱστόν "web", but 94 "loom".
 So Dryden, of the spider, she "runs
 along her loom". N. B., in 110 τὸ μὲν
 means ἔργον, for ἱστόν is acc. of masc.
 nom. ἱστός, see 94.

114. There is a similar change of
 subject for object here to that in 54
 sup., where see note.

115—26. The parenthesis suspends
 the sense so far that in 123 τόφρα...
 the whole is virtually resumed, and
 the εἰ δ' ἔτ' ἀνίσσει κ. τ. λ. of 115 is
 left without a formal apodosis. "If
 she will go on baffling the Achæans
 ... they so long will go on consuming
 thy substance as she retains this pur-
 pose." Further, the τάων οὐ τις κ. τ. λ.
 of 121 repeats independently the state-
 ment made depending on ἀκούομεν of
 118, and καὶ in 117 couples φρένας ἐσθ.
 κέρδεα τ' to the substantival clause
 ἔργα τ' ἐπίστασθαι περικ. Thus φρε-
 νας is not obj. of ἐπίστ. ἀτὰρ κ. τ. λ.,

a σ. 288—9.
 b ρ. 252, ψ. 198—9.
 c E. 218—9.
 d σ. 280, υ. 343—4,
 X. 76.
 e A. 223—4.
 f δ. 110, 837, λ.
 464, cf. I. 701—2.
 g β. 194, δ. 649,
 ω. 321, A. 137.
 h β. 179, π. 205,
 52. 851.
 i α. 396, ζ. 172, λ.
 61, π. 64; cf. γ. 27,
 φ. 201, A. 792,
 O. 403, F. 182.

ἡμεῖς^a δ' οὐτ' ἐπὶ ἔργα^b πάρος^c γ' ἔμεν οὔτε πη ἄλλη,
 πρὶν γ' αὐτὴν γήμασθαι Ἀχαιῶν φ' κ' ἐθέλησιν."
 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδα
 "Ἀντίνο', οὗ πως ἔστι δόμων ἀέκονσαν^d ἀπώσαι
 ἦ μ' ἔτεχ', ἦ μ' ἔθρεψε^e· πατὴρ δ' ἐμὸς ἄλλοθι γαίης,
 ζῶει^f δ' γ' ἦ τέθνηκε· κακὸν δέ με πόλλ' ἀποτίνειν
 Ἰκαρίῳ, εἰ κ' αὐτὸς^g ἐγὼν ἀπὸ μητέρα πέμψω.
 ἐκ γὰρ τοῦ πατρὸς κακὰ^h πείσομαι, ἄλλα δὲ δαίμωνⁱ

127. *ἔργα.* 130. *ἀέκονσαν.* 133. *Ἰκαρίῳ.*

133. Harl. *ἐκὼν*, Schol. H. *ἐγὼν*. 137 † Arist.

the blame here conveyed gains force from the encomium which leads up to it. *ἔργα* . . . *κέρδεα*, for by a mixture of these she had baffled them.

ἐναίσι. οὐκ ἐνό., a phrase of polite but cold irony — "this device of hers was not judicious", or "for your interests". Antin. speaks not of the moral quality of the act, but only of its effect on their course of action, as shown by γὰρ following. The word has another sense *inf.* 159, 182, "related to *αἶσα*", as "fate", i. e. "portentous": see also *mar.*

Τυρώ, mother of Neleus and others by Poseidon and Cretheus (*mar.*); *Μυρμή.* daughter of Inachus. *ὅμοια Πην.*, "like (those of) Penel.", a contracted constr. *Ni.* compares *φανήν Ἰσχυοῦ* *ἀλόχοισιν* δ. 279.

127—9. *ποιεῖτ'*, Donalds. *Gr. Gr.* 139 says the apparent elisions of *αι* belong to synizesis, — a rash doctrine, especially where, as here, a comma intervenes, see Jelf *Gr. Gr.* § 18. 5 and 6. *πεπνυμ.* see on α. 213.

132. *ζῶει* . . . *τέθνη*, this phrase, elsewhere introduced by οὐδέ τι *οἶδα*, *ἴδμεν*, or the like, stands here absolutely; *εἰ τε* might be understood to complete the sense; see App. A. 9 (1) and cf. *ἔασομεν, ἦ κεν ἔησιν ἦ κα μὲνη* (*mar.*) where the latter clause contains a contingency yet to be decided, whereas *ζῶει* . . . *τέθνηκε* stands as a fact accomplished one way or the other, but unknown which. *ἐκὼν*, read for *ἐγὼν*, being really *φεκὼν*, impedes the prosody.

134. Some refer τοῦ πατρ. to Ἰκαρ., "her father", and explain κακὰ πείσομαι by πόλλ' ἀποτίνειν, a weak

meaning for words so strong. The whole speech (see App. E. 3) is fragmentary and lacks sequence. Render, "ill were it for me to make large compensation to Ic. (as I must), if of myself I dismiss my mother. — Why, from that father (mentioned in 131) I shall have woe to suffer; further woe the powers above will add, since my mother on going forth from home will invoke the abhorred Erinnyes (see on γ. 310); indignation, too, from men will attend me." His father, if alive, would return to punish him; if dead, would retain a power to curse. *ἀποτίν.* probably means that, as the injured husband re-demanded what he had given the father, when a wife was dismissed for adultery (δ. 318), and the husband repaid what he had received in presents etc., if she were sent away causelessly, so the same rule would apply to Telem. dismissing his mother as proposed; see App. A. 14.

δαίμων, Nägelsb., I. § 47, says, that although clear cases occur where *δαίμ.* stands indifferently for *θεός*, or for *numen divinum*, yet only twice in H. has it a clear sense of god as helping, benefiting etc., and that in the *Od.* the sense inclines mostly *in malam partem*, cf. the adj. *δαιμόνιος*, a term of reproach; but cf. also *ὀλβιοδαίμων*. Yet he rejects any notion of an independent coordinate power of evil, and connects with *δαίμων* the notion of divine agency as strange and mysterious, and especially as exerted for harm. *Hes. Opp.* 121—3 has a quite different view of *δαίμονες*, as the spirits of the men of the golden age, who, departed this world, exercise in-

- 35 δώσει, ἐπεὶ μήτηρ στυγερὰς ἀρήσεται Ἐρινῦς,^a
οἴκου ἀπερχομένη· νέμεσις^b δέ μοι ἐξ ἀνδρῶπων
ἔσσεται· ὥς οὐ τοῦτον ἐγὼ ποτε μῦθον ἐνίψω·^c
ὑμέτερος δ' εἰ μὲν θυμὸς νεμεσίζεται^d αὐτῶν,
ἔτιτέ^e μοι μεγάρων, ἄλλας δ' ἀλεγύνετε δαίτας
40 ὑμὰ κτήματ' ἔδοντες, ἀμειβόμενοι κατὰ οἴκους.
εἰ δ' ὑμῖν δοκέει τόδε λωίτερον καὶ ἄμεινον
ἔμμεναι, ἀνδρὸς ἐνὸς βίοντον νήποινον ὀλέσθαι,
κείρετ'·^f ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἐόντας,
εἷς κέ ποθι Ζεὺς δῶσι παλίνιτα ἔργα γενέσθαι·
45 νήποινοί κεν ἔπειτα δόμων ἐντοσθεν ὀλοισθε."
ὥς φάτο Τηλέμαχος, τῷ^h δ' αἰετῶⁱ εὐρύππα Ζεὺς
ὑπόθεν ἐκ κορυφῆς ὄρεος προέηκε πέτεσθαι.
τῷ δ' ἔως μὲν^k ῥ' ἐπέτοντο μετὰ^l πνοιῆς ἀνέμοιο,
πλησίω ἀλλήλοισι τιταينوμένω^m πτερύγεσσιν·
50 ἀλλ' ὅτε δὴ μέσσην ἀγορὴν πολύφημονⁿ ἰκέσθην,
ἐνθ' ἐπιδινηθέντε^o τιναξάσθην περὰ πολλὰ,
ἔς δ' ἰδέτην πάντων κεφαλὰς ὄσσοντο^p δ' ὄλεθρον,
δρυπαμένω^q δ' ὀνύχεσσι παρειᾶς ἀμφί τε διειράς

- a λ. 250, I. 454,
v. 79, O. 404, T.
418, Φ. 412.
b α. 350 mar.
c λ. 148, ρ 529,
H. 447; cf. α. 1,
ω. 414.
d cf. β. 239—40,
Z. 335.
e α. 374—80.
f β. 312, ω. 459.
g ρ 51, A. 128—9.
h ο. 168, N. 821.
i Θ. 245—7, Ω.
292, ο. 160—4;
cf. K. 274—5.
k γ. 126; cf. P.
179, Σ. 599.
l α. 98 mar.
m λ. 599, X. 23,
Ψ. 618.
n χ. 376.
o ε. 538, v. 218,
H. 269.
p α. 115, ε. 389,
η. 31, σ. 154, v.
81, A. 105, Z.
224, Ω. 172.
q cf. ε. 426, 435,
H. 324.

136. Φοῖκον.

140. Φοίκους.

144. Φέργα.

144. καὶ Ζεὺς δώσει F. ed. Oxon. 146. τῷ Codd. quatuor, τὰ tres, sed
horum Scholl. τῷ agnoscunt. 147. φέρεσθαι. 148. εἰως Schol. A. 193.
149. πλησίον. 151. τιναξάσθην Rec.; pro πολλὰ Harl. et plerique ποννά, ita
Bek., cf. A. 454. 152. ὄσαντο Rhian. interp. Pors.

fluence in it. ὥς not oxytone, which would mean "so that", but = διὸ "wherefore". ἐνίψω see App. A. 1.

138. νεμ. αὐτῶν, "has any awe for all these", i. e. the wrath of gods, Erinyes, parents and men. The gen. is that of cause or motive (Donalds. Gr. Gr. § 453 ee (α)); see also the examples of gen. with verbs of wondering etc. in Jelf Gr. Gr. § 495, 499, 500, and οὔτοι Τρώων γόῳ οὐδὲ νέμεσσι ἡμῶν (mar.); but νεμεσίζομαι is not elsewhere found with gen.; see on 239—40.

139—45. see on α. 374—80.

148. ἔως (scanned in synizesis) "awhile", i. e. really, while on their way in 146—7. This indefinite use is in correlative clauses common with ὅτε, more rare with ἔως (mar.).

150—6. πολύφ., this well expresses the hum of voices rising into the air; which makes the birds' descent more

ominous, they not being scared by it. τιναξάσ., "shook out"; cf. ε. 368, N. 243. ὄσσον. κ. τ. λ. "looked with omen of destruction", see on α. 115, and cf. Æschyl. Sept. c. Th. 53 λεόντων ὥς ἄρη δεδορκιστων.

153. δρυπαμ., the mid. voice shows that the birds pecked themselves, not those in the ἀγορῇ, δρύπτω being (mar.) transitive. Eustathius mentions a notion of birds destroying themselves being an omen of ill. But by "themselves" he might mean "one another" ἑαυτοὺς for ἀλλήλους, cf. Soph. Ant. 145, Jelf Gr. Gr. § 654. 3; Teiresias Soph. Ant. 1003 so regards birds σκῶντας ἐν ψηλαίσι ἀλλήλους φοναῖς. — δεξιῶ, either on the observers' right, or on the absolute right, i. e. the Eastern side (mar.). The gazers gave the omen its real interpretation, i. e. woe to the suitors. The reading φελλεν 156 is needless,

- a o. 164, Ω. 320, K. 274, M. 230.
 b O. 488.
 c Φ. 137.
 d cf. o. 172—8.
 e B. 36; cf. 9. 160, 233, A. 310, Θ. 137.
 f ω. 451—4.
 g N. 431, II. 808, B. 530, E. 124, Ω. 535.
 h A. 74, Z. 376, 382.
 i λ. 137, γ. 7.
 k Φ. 81, A. 347, F. 688.
 l cf. β. 237, 283, ε. 158—64, ζ. 300—7, 556—8, 685—7.
 m ε. 32, O. 134.
 n cf. ω. 526—8.
 o ι. 21, γ. 212, 234, ε. 182.
 p β. 241, 244, ω. 467.
 q ε. 417, ψ. 100.
 r M. 304, P. 41.
 s α. 210, σ. 252, Z. 74.
 t α. 6, 7.
 u γ. 191, 397.
 v ε. 327, ψ. 102, 170.
 w λ. 432, γ. 132, ψ. 72.
 x ε. 307, γ. 178, σ. 271, B. 329—30, E. 45.
- δεξιῶ^a ἤμξαν διὰ τ' οἰκία καὶ πόλιν αὐτῶν.
 θάμβησαν δ' ὄρνιθας ἐπεὶ ἴδον^b ὀφθαλμοῖσιν,
 ὄρμηναν^c δ' ἀνὰ θυμὸν ἅ περ^d τελέεσθαι ἐμελλον.^e
 τοῖσι^f δὲ καὶ μετέειπε γέρων ἥρως Ἀλιδέροης
 Μαστοροῖδης· ὃ γὰρ οἷος ὀμηλικὴν ἐκέκαστο^g
 ὄρνιθας γινῶναι καὶ ἐναίσιμα μυθήσασθαι.^h
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν |
 “κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅτι κεν εἰπω·
 μνηστῆρσιν δὲ μάλιστα πιφανσκόμενος τάδε εἰρω.ⁱ
 τοῖσιν γὰρ μέγα πῆμα^k κυλίνδεται· οὐ γὰρ Ὀδυσσεὺς
 δὴν ἀπάνευθε φίλων ᾧν ἔσσειται^l, ἀλλὰ που ἤδη
 ἐγγὺς ἐὼν τοῖςδεσσι φόνον καὶ κῆρα φυτεύει^m
 πάντεσσιν· πολέσιν δὲ καὶ ἄλλοισινⁿ κακὸν ἔσται,
 οἷ νεμόμεσθ' Ἰθακην^o εὐδείλειον. ἀλλὰ πολὺ πρὶν
 φραζώμεσθ' ὥς κεν καταπαύσομεν·^p οἳ δὲ καὶ αὐτοὶ
 παύεσθων· καὶ γὰρ σφιν ἄφαρ τόδε λῶιον^q ἐστίν.
 οὐ γὰρ ἀπείρητος^r μαντεύομαι, ἀλλ' εὐ εἰδώς.
 καὶ γὰρ ἐκείνῳ φημι τελευτηθῆναι ἅπαντα
 ὥς οἱ ἐμυθεόμην, ὅτε Ἴλιον εἰσανέβαινον^s
 Ἀργεῖοι, μετὰ δὲ σφιν ἔβη πολύμητις Ὀδυσσεύς.
 φῆν κακὰ πολλὰ παθόντ', ὀλέσαντ' ἅπο πάντας ἐταίρους,
 ἄγνωστον^t πάντεσσιν εἰκοστώ^u ἐνιαυτῷ
 οἰκαδ' ἐλεύσεσθαι·^w τὰ δὲ δὴ νῦν πάντα τελεῖται.”^x

154. Φοῖκα. 155. Ἰδόν. 157. μετέφειπε. 160. μετέφειπεν. 161. Φέλω.
 162. Φείρω. 164. Φῶν. 170. Φειδώς. 172. Φοι Φίλιον. 175. ἐφεικοστώ.
 176. 179. Φοῖκαδ'.

154. pro αὐτῶν Aristoph. οὕτως, Scholl. H. M. 156. ita Scholl. E. H. S. Q. V. Codd. aliquot ἐμῆλθεν, ita Harl. à prima manu. 168. pro οἳ δὲ, Schol. K. 167 ἦδὲ.
 170. ἀπείρητος Rec.; μαντεύσομαι Harl., sine σ Schol. H.

as in H. and the non-Attic poets the pl. occurs with pl. neut. nouns (mar.); see Jelf *Gr. Gr.* § 385, Obs. 2.

158—9. ἐκέκασ., see on γ. 282. ἐναίσι., see on 122; so also inf. 182.

162—6. εἰρω rare epic pres., only found in Ody. It was doubtless *ἔρω*, or lengthened *ἔερω*, Lat. *sero*, as in Virg. *Æn.* VI. 160 *sermone serēbant*; the fut. *ἐρέω* is used in phrases of solemn enunciation, ἄλλο δὲ τοι ἐρέω, σὺ δ' κ. τ. λ. (mar.). τοῖσδ. see on 47.

167—9. εὐδείξει., see App. A. 17 (3). πρὶν is adv. in 167, but in 128 con-

junction; in I. 403 both uses occur, τὸ πρὶν ἐπ' εἰρήνης πρὶν ἔλθειν κ. τ. λ. καταπ., i. e. μνηστῆρας, it may be fut. as in φραζώμεθ' ὅπως ἔσται τάδε ἔργα Δ. 14, or subjunct. shortened *epicē*, as in I. 112. αὐτοὶ = *sponte*.

170—2. εἰδώς, often, as here, “experienced”; the experience meant is shown by the sequel καὶ γὰρ κ. τ. λ.; he had foretold what was in part fulfilled, and he infers that “all is being fulfilled” in 176. εἰσανέβ. see on α. 210. With the vaticination in 174—6 Ni. compares that of Calchas to the Greeks, given B. 265 foll.

τὸν δ' αὖτ' Εὐρύμαχος Πολύβου παῖς ἀντίον ἤϊδα
 “ὦ γέρον, εἰ δ' ἄγε νῦν μαντεύσοιοίσι· τέκεσσιν,
 οἰκαδ' ἰών, μὴ πού τι κακὸν^b πάσχωσιν ὀπίσσω·
 80 ταῦτα δ' ἐγὼ σέο πολλὸν ἀμείνων μαντεύεσθαι.
 ὄρνιθες δέ τε πολλοὶ ὑπ' αὐγὰς ἡελίοιο
 φοιτῶσ',^d οὐδέ τε πάντες ἐναΐσιμοι·^e αὐτὰρ Ὀδυσσεὺς
 ὦλετο τῇλ', ὥς^f καὶ σὺ καταφθίσθαι σὺν ἐκείνῳ
 ὦφελες. οὐκ ἂν τόσσα θεοπροπέωνε ἀγόρευες,
 85 οὐδέ κε Τηλέμαχον κεχολωμένον ᾧδ' ἀνιέλῃς,^h
 σῶ οἴκῳ δῶρον ποτιδέγμενος,ⁱ εἰ κε πόρῃσιν.
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 αἰ κε νεώτερον ἄνδρα παλαιά τε πολλὰ^j τε εἰδὼς
 παρφάμενος^m ἐπέεσσιν ἐποτρύνῃς χαλεπαίνειν,
 90 αὐτῷ μὲν οἱ πρῶτον ἀνιηρέστερονⁿ ἔσται,
 [πρῆξαι^o δ' ἔμπης οὐ τι δυνήσεται εἵνεκα τῶνδε·]
 σοὶ δέ, γέρον, θωήν^p ἐπιθήσομεν, ἣν κ' ἐνὶ θυμῷ
 τίνων ἀσχάλλῃς·^q χαλεπὸν δέ τοι ἔσσεται ἄλγος.
 Τηλεμάχῳ δ' ἐν πᾶσιν^r ἐγὼν ὑποθήσομαι αὐτός·
 95 μητέρ' ἦν ἐς πατρός ἀνωγέτω^s ἀπονέεσθαι·
 οἷ^t δὲ γάμον τεύξουσιν καὶ ἀρτυνέουσιν ἔεδνα
 πολλὰ^u μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἔπεσθαι.
 οὐ γὰρ πρὶν παύσεσθαι ὀλομαι νῆας Ἀχαιῶν
 μνηστῆρος ἀργαλέης, ἐπεὶ οὐ τινα δεῖδιμεν ἔμπης,^v
 100 οὔτ' ἂν οὖν Τηλέμαχον, μάλα περ πολὺμυθον ἔοντα·

a O. 197.
 b β. 124 mar.
 c L. 498, 619, N. 837.
 d κ. 119, μ. 420, B. 779, M. 206, Y. 6.
 e β. 150, B. 353; cf. β. 122, Z. 519.
 f α. 217, θ. 312, λ. 548, Γ. 428, I. 698.
 g A. 109, B. 321, h θ. 73, E. 761, δ. 568, θ. 359, X. 80, β. 300.
 i β. 205, 403.
 k B. 257.
 l β. 16 mar.
 m κ. 287, ε. 6; cf. Ξ. 217, O. 404.
 n φ. 220.
 o A. 562.
 p N. 669.
 q α. 304, ε. 159, 534, B. 283, 297, X. 412, Ω. 403.
 r I. 121, 528.
 s α. 289, ψ. 132.
 t α. 217—8 mar.
 u α. 278 mar.
 v H. 196, s 205, ζ. 491, M. 326, P. 632.

186. Φοίκα. 187. Φερέω. 188. Φειδῶς. 189. Φεπέεσσιν. 190. Φοί.
 195. ἐφην. 196. ἔφεδνα. 197. Φέφοικε.

180. ἀμείνω Schol. H. 182. πατῶντ' Scholl. M. Q. S. 190. ἀνιηρώτερον Bek.
 191. omittunt nonnulli. pro εἵνεκα τῶνδε (vel τῶν γε) οἶος ἀπ' ἄλλων. 192. ἐπι-
 θήσομαι Schol. H. 198. pro παύσεσθαι παύσασθαι Harl., παύεσθαι alii.

181—9. *ὅς τε*, see on α. 53. *ὑπ' αὐγὰς ἡελ.*, *ὑπό* here with acc. does not mean “to or towards”, but fixed position (mar.), cf. *ad* or *apud superiores* Virg. *Æn.* VI. 481, 568. *ἀνιέλῃς*, this verb means “to set free, loose or open”, here “to set on or rouse”, in mid. “to rip up” (mar.) It is here optat., as depending mediately on ἀγόρευες, “you would not be talking and thereby rousing Telem. to wrath” (κεχολ. a further predicate). *παρφάμ.*, as we say “talking over”, cf. *παρρηγοῦ* *ἐπέεσσιν*, I. 526.

191—5. The line 191, not found in

many of the best copies, is probably from Π. (mar.). *Θωήν* “mulct”, which the *ἀγορή* could probably impose; see App. A. 4 (3). The sense of “blame” suggested by Ni. is doubtful, and would here certainly be poor. *ἀσχάλλ.*, elsewhere *ἀσχαλαω* or *epicē -ōw*; H. has the form *ἀσχάλλω* only here; see mar. *ἐν πᾶσι. coram omnibus*. For α in *ἀπο- νέεσθαι* see on α. 420.

196—203. For *οἷ δὲ . . . ἔεδνα* see App. A. 14. *ἔμπης*, “in every supposable case”; hence, “anyhow”; see mar. *οὔτ' οὖν* κ. τ. λ., “no, nor do we fear Telem.”; this seems to answer

a α. 416, II. 50; cf. α. 271, π. 422.	οὔτε θεοπροπλήσῃ ^a ἐμπαζόμεθ', ἦν σὺ, γεραίε, μυθταί ἀκράαντον, ἀπεχθάνεαι δ' ἐτι μᾶλλον.
b cf. β. 126.	χορήματα ^b δ' αὐτε κακῶς βεβρώσεται, οὐδέ π' ἴσα ^c ἔσσεται, ὄφρα κεν ἦ γε διατρίβῃσιν ^d Ἀχαιοὺς ^e ὄν γάμον· ἡμεῖς δ' αὖ ποτιδέγμενοι ἡματα πάντα
c Δ. 336 M. 436, ι. 42.	εἵνεκα τῆς ἀρετῆς ^f ἐριδαίνομεν, οὐδὲ μετ' ἄλλας ἐρχόμεθ', ἃς ἐπεικὲς ὀπνιέμεν ^g ἐστὶν ἐκάστω.
d β. 265, υ. 341, β. 404, Δ. 42, T. 150.	τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤῥα “Εὐρύμαχ' ἡδὲ καὶ ἄλλοι, ὅσοι μνηστῆρες ^h ἀγανοὶ, ταῦτα μὲν οὐχ ὑμέας ἐτι λίσσομαι ⁱ οὐδ' ^k ἀγορεύω.
e cf. ρ. 401, ψ. 24.	ἦδη γάρ τὰ ἴσασι θεοὶ καὶ πάντες Ἀχαιοί. ἀλλ' ἄγε μοι δότε νῆα θοὴν καὶ εἰκὸς ^l ἐταίρους, οἳ κέ μοι ἔνθα ^m καὶ ἔνθα διαπρήσσωσι κέλευθον.
f Δ. 763, σ. 251.	εἰμι ⁿ γάρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα, νόστον πευσόμενος πατρὸς δὴν οἰχομένοιο, ⁿ
g β. 336, N. 379, 429, ζ. 63, Θ. 304.	ἦν τίς μοι εἴπῃσι βροτῶν, ἥ ὅσων ἀκούσω ἐκ Διός, ἥ τε μάλιστα φέρει κλέος ἀνθρώποισιν.
h δ. 691, ξ. 180, σ. 99, φ. 174, 232.	εἰ μὲν κεν πατρὸς βίοντα καὶ νόστον ἀκούσω, ἦ τ' ἂν τρυχόμενός περ ἐτι τλαίην ἐνιαντόν·
i cf. ξ. 406, II. 47. k β. 44.	εἰ δέ κε τεθνηῶτος ἀκούσω μηδ' ἐτ' ἐόντος, νοστήσας δὴ ἔπειτα φίλῃν ἐς πατρίδα γαίαν
l α. 327, 331, π. 574; cf. η. 86, B. 462, 476, H. 156.	σῆμά τέ οἱ γένω καὶ ἐπὶ κτέρεα ^o κτερεῖξω πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δώσω.”
m α. 93—4 mar. n α. 281—92 mar. o Ω. 38.	ἦ ^p τοι ὅ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη
p Δ. 69, 101, B. 76, H. 354, 365, π 213.	

205. *φόν*. 207. *ἐν* *φεικὲς* *φειάστω*. 211. *φίσασι*. 212. *φείκος*.
216. *φείπῃσι* *φόσαν*. 222. *φοί*. 223. *φέφοικε*. 224. *φειπών*.

205. *ποτιδέγμενοι*. 206. *de hoc v. dubitavit Aristoph., Scholl. H. M. Q. R.*
211. *τό*. 213. *διαπρήσσει* Harl., *διαπρήσσει* Schol. B.; *κέλευθα* Rec.
214. *ἡμαθόεσαν* Rec. 222. *ita Herod., γείω* Arist., *alii γένω*, Schol. H.
ἐπικτέρεα Hesych.

a supposed query, as in α. 414. οὔτ' οὖν . . . answers a real one. ἴσα “equivalent”, i. e. “compensation”, so κατ' ἴσα, ἐπ' ἴσα (mar.).

204—6. *διατρ. Ἀχ. ὄν γ.*, a rare double accus., with which we may compare *Æschyl. Eumen.* 221—2 *δικὰς μέτειμι τόνδε φῶτα* and mar. e. “Puts off her wedding” or “puts off the Achæans”, would be simple; this sentence complicates the two transitive constructions, having one object in the persons deprived, and another in the

thing debarred; cf. the similar use of ἀπορραΐσει α. 404. ἀρετῆς, “superiority”, see mar.

207. ὀπνι., the act. with accus. is used of men, the pass. or mid. of women (mar.).

212—3. ἄγε often becomes purely adverbial, as shown here by the plur. δότε following. ἔνθα κ. ξ. here of motion, “to and fro”, but also of position “here and there” (mar.).

214—23 are nearly *verbatim* recurring lines (mar.).

- 25 Μέντωρ, ὃς δ' Ὀδυσῆος ἀμύμονος ἦεν ἑταῖρος,^a
καὶ οἱ ἰὼν ἐν νηυσὶν ἐπέτρεπεν^b οἶκον ἅπαντα,
πέιθεσθαί τε γέροντι καὶ ἔμπεδα πάντα φυλάσσειν·^c
ὃ^d σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν
“κέκλυτε δὴ νῦν μεϋ, Ἰθακήσιοι, ὅτι κεν εἰπω·
30 μῆ^e τις ἐτι πρόφρων^f ἀγανὸς καὶ ἦπιος ἔστω
σκηπτούχος^g βασιλεὺς, μηδὲ φρεσὶν αἰσιμα^h εἰδῶς,
ἀλλ' αἰεὶ χαλεπόςⁱ τ' εἴη καὶ αἰσυλα^j ῥέζοι·
ὥς οὗ τις μέμνηται Ὀδυσσῆος θείοιο
λαῶν οἰσιν ἄνασσε, πατήρ δ' ὧς ἦπιος^k ἦεν.
35 ἀλλ' ἣ τοι μνηστῆρας ἀγήνορας οὗ τι^l μεγαίρω.
ἔρδειν ἔργα βίαια κακοφραγέησι^m νόοιο·
σφὰς γὰρ παρθήμενοιⁿ κεφαλὰς κατέδουσι βιαίως
οἶκον Ὀδυσσῆος, τὸν δ' οὐκέτι φασὶ νέεσθαι.^o
νῦν δ' ἄλλφ δῆμφ νεμεσίζομαι,^p οἶον^q ἅπαντες
40 ἦσθ' ἄνεω,^r ἀτὰρ οὗ τι καταπτόμενοι^s ἐπέεσσιν
παύρους^t μνηστῆρας καταπαύετε πολλοὶ ἐόντες.”

- a β. 253—4, 286,
φ. 68—9.
b cf. γ. 268, σ. 266.
c λ. 178, ε. 525.
d φ. 180—1.
e α. 8—12.
f cf. A. 77, Θ. 40,
175.
g A. 279; cf. B.
101—7.
h O. 207.
i φ. 385.
j E. 403, Φ. 214.
k β. 47 mar.
l φ. 206, H. 406,
cf. A. 64.
m μ. 28, O. 16.
n γ. 74, ε. 255.
o γ. 61, ε. 152, Γ.
257, Σ. 101, 136.
p α. 263, β. 139,
E. 757, Θ. 407.
q B. 320, P. 173.
r η. 144, ψ. 93,
B. 323, Γ. 84,
I. 30, 695.
s β. 39 mar.
t cf. σ. 383.

226. φοι. φοῖκον. 228. μετέειπεν. 229. φαίπω. 231. φαίδως.
234. φάνασσε. 236. φέρδειν φέργα. 238. φοῖκον. 240. φεπέεσσιν.

232. ῥέζων Harl. mar. 236. κακοφραδίησι Scholl. H. M. S. 240. ἄνεω
libri et Scholl. Bek. Dind. Fa. Löw. 241. ita Rhian., Schol. H., ita Bek. Fa.,
libri κατερύκτε, ita Dind. edd. Clark. et Oxon.

225—6. Mentor here only appears in *prop. personā*, being elsewhere an *ειδωλον* assumed by Pallas, who repeats his words here (παρ.). In ὅς ... καὶ ... ἰὼν, the subject of the second clause is borrowed, as in 249—50, from the object of the first. So γέροντι, 227, is Mentor, the subj. of φυλάσσειν. It is probable that Mentor was older than Odys. See on γ. 268.

230—8. πρόφρων κ. τ. λ., “forward (in being) gentle”, or “taking pains to be so”. τις ... σκηπτούχος β., the τις separated gives notice of the noun following, as does the demonstr. ὃ, c. g. A. 488, αὐτὰρ ὁ μήνιε ... πόδας ὠκύς Ἀχιλλεύς. — νέεσθαι, this verb appears only in pres. and imperf., but the pres. has also a fut. force, as here (mar., Buttm. *Gr. Verbs* s. v.); it appears in epic pres. νῆμαι, νεῖται, νεῖται.

239—40. νεμεσίζ. (mar.), in sense of “be angry” this verb takes dat. of person or accus. of thing, or both; in

sense of “feel awe at”, accus. of pers. and once gen., viz. 138 *sup.*, where see note. οἶον κ. τ. λ., this sudden turn from speaking of them to directly addressing them gives much vigour to the address. ἄνεω, so Bek. in Ody. (but ἄνεω in Il., see mar.); and so “the earlier edd. till Wolf” says Crusius s. v., who, however, gives ἄνεω, regarding it as an adverb. It certainly occurs ψ. 93 with sing. subject, ἦ δ' ἄνεω δὴν ἦστο, where ἄνεω is found in all edd. Buttm. *Lexil.* 20 writes it always ἄνεω as an adv., i. e. he disregards the seven times of ἄνεω for the once of ἄνεω. Those who regard the MSS. will probably still keep ἄνεω as an adj. plur., when joined with a plur. verb., as do the Scholl. H. M. here; even although it may be doubtful whether ἄνεω of ψ. 93 be a fem. form or an adverb. Mentor appeals here, as Hali-therses did in 68, to the people as a last resort amid the disaffection of the βουλῇ; see App. A. 4 (3).

a χ. 294.
b A. 223.
c O. 128, ε. 404.
d ψ. 791, γ. 356,
δ. 698, γ. 15;
f. 462—3, π. 504,
e γ. 42, ς. 365,
A. 580.
f γ. 46.
g A. 386, cf. π. 482.
h β. 209 mar.
i ε. 462—3, π. 504,
μ. 42—8.
k γ. 280.
l γ. 317, 416, δ.
319, 340 γ. 120,
131, ε. 560, A.
396.
m α. 63, N. 739;
cf. π. 88.
n γ. 385, σ. 170,
v. 37, γ. 480.
o α. 274, T. 277,
A. 487.
p E. 878, B. 775.
q π. 355, α. 85.
r β. 250, ς. 68—9.
s γ. 180.
t α. 408, 414.
u π. 347.

τὸν δ' Εὐηνορίδης Λειώκριτος^a ἀντίον ἤδα
“Μέντορ ἀταρηνῆ,^b φρένας ἤλαε,^c ποῖον εἵπας
ἡμέας ὀτρύνων καταπαυέμεν. ἀργαλέον^d δὲ
ἀνδράσι καὶ πλεόνεσσι μαχήσασθαι περὶ δαιτί.
24
εἰ περ^e γάρ κ' Ὀδυσσεὺς Ἰθακήσιος^f αὐτὸς ἐπαλθὼν
δαινυμένοις^g κατὰ δῶμα ἐὼν μνηστῆρας^h ἀγανοὺς
ἐξελάσαι μεγέροιο μενοιήσειⁱ ἐνὶ θυμῷ,
οὐ κέν οἱ^j κεχάροιο γυνή, μάλα^k περ χατέουσα,
ἐλθόντ', ἀλλὰ κεν αὐτοῦ ἀεικέα^l πότμον ἐπίσποι,
25
[εἰ πλεόνεσσι^m μάχοιτο: σὺ δ' οὐ κατὰⁿ μοῖραν εἵπας.]
ἀλλ' ἄγε, λαοὶ μὲν σκιδνασθ' οὐ ἐπὶ ἔργα ἑκαστος,^p
τούτῳ δ' ὀτρυνέει^q Μέντι ὁδὸν ἣδ' Ἀλιδέφσης,
οἷ τε οἱ^r ἐξ ἀρχῆς πατρώιοι εἰσὶν ἑταῖροι.^s
ἀλλ' ὅτω καὶ θηδὰ καθήμενος ἀγγελιάων^t
255
πεύσεται εἰν Ἰθάκῃ, τελέσει δ' ὁδὸν^u οὐ ποτε ταύτην.”

243. ἔπειπες.

247. Φέον.

249. Φοί.

250. ἀφεικέα.

251. ἔπειπες.

252. ἔργα ἑκαστος.

254. Φοί.

245. καὶ παύροισι Scholl. H. M. Q.

247. ἔω Scholl. M. S.

250. ἐπίσκη ex

emend. Harl. 251. εἰ πλεόνες οἱ ἔποιοντο Harl. Ven. Ambros., quorum Scholl. quoque nostram leet. improbant.

243—5. ἀταρηνῆ, probly, a reduplicated form of ἀτρηῆ, from ἀτρη but with ᾱ, as in ἀτάσθαλος. ἀνδράσι κ. πλεόν., “’tis a hard thing for men though outnumbering (us) to do battle (with us) about a meal. For if Odys. himself were to return and try to drive us out, the attempt would be fatal to him”. v. 251 (see note there) was doubtless added by some diasceusast, who mistook the connexion of ἀνδράσι καὶ πλ. in 245, governing it by μαχήσασθαι. That connexion is plain from 239—41. Leiocritus takes up indignantly the closing sentence of Mentor’s speech; hence the word ἡμέας answers to παύρους μνηστῆρας, and the ἀνδράσι καὶ πλ. must mean not the same suitors, but the more numerous party to whom Mentor had appealed. The reading καὶ παύροισι seems an attempt to reconcile 245 with 239—41, while governing ἀνδράσι by μαχήσασθαι.

251. εἰ κ. τ. λ. This 2nd protas., after the 1st with its apod. has been completed, is a clog to the sentence. With either reading this objection holds, unless εἰ be strained to mean καὶ εἰ; see E. 350—1. Then, if the text be

taken, this upsets the condition (245 and 241) of superior numbers being against the suitors. If we read εἰ πλεόνες οἱ ἔποιοντο, this re-states that condition, most unsuitably to the stress laid by αὐτὸς (246) on Odys. appearing personally: — which same applies to the sense suggested for the text by a Schol.; of his “fighting with more on his side”. The other words, σὺ δ’ οὐ κ. μοῖραν εἰ, after ποῖον εἵπας of 243, seem very feeble: the phrase, too, does not elsewhere H. occur with σὺ.

253. τούτῳ, said, as in 336, contemptuously. Telem. had asked the ἀγορῇ to further his voyage in quest of Odys. as a public errand. The suitors pass this by in derision; “Mentor and Hal. have taken his part, they are his father’s cronies, let them speed his errand”; cf. inf. 265, 306, 319. ὀτρύνω, as it is found with other objects, as μάχην, ἀγέλην, so with ὁδὸν here (mar.), meaning “prompt his journey”, i. e. prompt him to go.

255—7. ὅτω κ. τ. λ., “I rather think, etc.”, said ironically in derision of the want of decision attributable to Telem.

ὡς ἄρ' ἐφώνησεν, λύσεν δ' ἀγορὴν αἴψηρην.*
οἱ μὲν ἄρα σπιδναντο^b ἐὰ πρὸς^c δῶμαδ' ἕκαστος,
μνηστῆρες δ' ἐς δῶματ' ἴσαν θείου Ὀδυσῆος.
60 Τηλέμαχος δ' ἀπάνευθε κίων ἐπὶ θίνα θαλάσσης,
χεῖρας^d νυφάμενος πολιῆς^e ἄλδος, εὐχετ' Ἀθήνη
“κλυθεῖ μεν, ὃ χθιζὸς θεὸς ἤλυθες ἡμέτερον δῶ,
καὶ μ' ἐν νηὶ κέλευσας ἐπ' ἡεροιδέα^f πόντον,
νόστον^g πευσόμενον πατρὸς δὴν οἰχομένοιο,
65 ἐρχεσθαι· τὰ δὲ πάντα διατρέβουσιν^h Ἀχαιοί,
μνηστῆρεςⁱ δὲ μάλιστα κακῶς ὑπερνηορόντες.”
ὡς ἔφατ' εὐχόμενος, σχεδόνθεν^k δέ οἱ ἦλθεν Ἀθήνη,

a T. 276, δ. 103.
b β. 252 mar.
c ζ. 236.
d μ. 336, κ. 182,
Ω. 305; cf. Z.
266—7.
e δ. 405, γ. 236,
Δ. 350, φ. 374;
cf. α. 410 mar.,
cf. O. 286, Φ.
560.
f γ. 106, δ. 482,
ε. 184, φ. 744,
μ. 80, 233, ν. 103;
cf. E. 770.
g α. 94, 281.
h β. 204 mar.
i δ. 766.
k α. 223, π. 187.

258. *Ἰδὼν. δῶμα ἑκάστος.* 263. *ἡεροφειδέα.* 267 *Φοί.*

257. *λύσαν* Apollon. Soph.; *λαίψηρην* Harl. ex emend. et Scholl. H. P. 259. *ἀνὰ*
Ern. Cl. ed. Oxon., *ἐς* Wolf. 260. *κίων* Harl. à prima manu ita Wolf., *ἴων* ex
emend Schol. H. ita Barnes. Ern. Cl. ed. Oxon.; *θίνα* Arist., *θινὴ* alii, Scholl.
H. M. Q. R. S. 262. *μοι* plerique.

αἴψηρην, a further predicate, see Donalds. *Gr. Gr.* § 489; in familiar English “he broke up the assembly quick”.

260—2. Purification was customary before prayer or sacrifice (mar.); cf. Hes. *Opp.* 739—40. *ἄλδος*, gen. of source whence the material of the act proceeded, cf. its use with *ἐκ* to aid the sense ζ. 224. *ἀλ. πολιῆς* by Seber's index occurs 16 times in Il., 3 times in Ody.; *ἀλ. πολιοῖο* once in Il., twice in Ody. (mar.). δ = ὄς.

265. *τὰ δὲ πάντα δ.*, “are baffling all this plan”, i. e. his voyage, see on 204—6. The Ithacans had shown apathy, the suitors contempt; cf. his words to Antinous 319—20 *οὐ γὰρ νηὶς ἐπήβολος* κ. τ. λ. and note. In the speech 262—6 there is no prayer beyond the *κλυθεῖ μεν* in 262, but “prosper me in the way wherein thou hast sent me”, is clearly implied. Human aid failing, he bespeaks divine. Hence in 271—87 Pallas, not without rebuking his faint spirit, promises help for the voyage.

267. Pallas, who appeared α. 105 as *Mentes*, here at γ. 205—49. ω. 445 foll. as *Mentor*, and π. 383 as *Telem.*, assumes in η. 20, κ. 155—7, the form of a woman, θ. 194 that of a man in the crowd, and ν. 222 that of a young shepherd. Thrice, viz. α. 330, γ. 372, ζ. 240, she disappears under the form of

a bird. She is recognized by Ody. as his “staunch comrade” in θ. 200, γ. 210, and by the dogs in π. 162, but by others only in the moment of such disappearance e.g. α. 420, γ. 378. Observe here, that *Mentor* is not evacuated of his personality, any more than *Telem.*, by the goddess assuming his form. The real *Mentor* loses that share in the poem's action which we might have expected from β. 253—4, but we have a glimpse of him in *propria persona* in θ. 654 foll., where *Noëmon*, from the presence of the real *Mentor* in Ithaca, suggests the inference that the *Pseudo-Mentor*, who had embarked, was a deity. *Medon* is aware of the disguised deity at last (ω. 445—9), but had perhaps heard *Noëmon*'s statement, and had, further, witnessed the marvellous triumph of Ody. against enormous odds. Hence, perhaps, his conviction. The statement in π. 161 *οὐ γὰρ πῶ πάντεσσι θεοὶ φαίνονται ἐναργεῖς*, shows that such recognition was to the poet's mind the privilege of the favoured few; cf. A. 197—8. The *Phæacians*, whose position is wholly exceptional, *ἐκὰς ἀνδρῶν ἀλφειστῶν*, boast (η. 201—6) of their privileged intimacy with the gods. H. seems to have thought that such intimacy was familiar in the earlier age, limited in the heroic, unknown — we may infer from B. 485 — in his own. Nägelsbach § 111 4—6.

- a β. 401, γ. 206,
ω. 503, 548.
b α. 222, β. 278,
γ. 375.
c P. 450, γ. 80.
d β. 304.
e β. 60.
f cf. β. 318, Δ. 28.
g cf. γ. 122—3.
h γ. 375, ε. 379, θ.
318, γ. 168.
i Δ. 398—400; cf.
406.
k cf. E. 900, Z.
479.
l ζ. 314.
m β. 373, γ. 121,
320, δ. 504, ζ.
314.
n δ. 267, λ. 177,
μ. 211, ν. 305,
π. 374; cf. γ. 128.
o γ. 133, ν. 200.
p β. 163, 237.
q β. 352, γ. 242,
δ. 275, ω. 127.
P. 714, Φ. 68.
r P. 202.
s T. 110, 229, μ.
106, ξ. 105.

Μέντορι^a εἰδομένη ἡμὲν δέμας ἥδ' αὐτὸν,
καὶ μιν φωνήσας^b ἔπεα πτερόεντα προσηύδα·

“Τηλέμαχ', οὐδ' ὀπιθεν^c κακὸς ἔσσειαι οὐδ' ἀνοήμων, 270

εἰ δὴ τοι σοῦ πατρὸς ἐνέστακται μένος^c ἧδ',
οἶος ἐκεῖνος ἔην τελέσαι ἔργον^d τε ἔπος τε·
οὐ τοι ἐπειθ'· ἄλλῃ^e ὁδὸς ἔσσεται οὐδ' ἀτέλειστος.

εἰς δ' οὐ κείνου γ' ἔσσι γόνους καὶ Πηνελόπειης,
οὐ σέ γ' ἔπειτα ἔολπα^h τελευτήσῃν αἰ μενοιῶς.

παῦροιⁱ γάρ τοι παῖδες ὁμοιοὶ πατρὶ πέλονται,
οἱ κλέονες κακίους, παῦροι δέ τε πατρὸς ἀρείους.^k

ἀλλ' ἐπεὶ οὐδ' ὀπιθεν κακὸς ἔσσειαι οὐδ' ἀνοήμων,

οὐδέ σε πάγχυ γε μῆτις Ὀδυσσῆος προλέλοιπεν,

ἔλπωρῃ^l τοι ἔπειτα τελευτήσαι^m τάδε ἔργα.

τῷ νῦν μνηστῆρων μὲν ἔα βουλήνⁿ τε νόον τε
ἀφραδέων, ἐπεὶ οὐ τι νοήμονες^o οὐδὲ δίκαιοι·

οὐδέ τι Ἰσασιν θάνατον καὶ κῆρα μέλαιναν,^a

ὅς^r δὴ σφι σχεδὸν ἔστιν, ἐπ'· ἡματι πάντας ὀλέσθαι.

268. *Φειδομένη.* 269. *φωνήσασα ἔπεα.* 272. *ἔργον ἔπος.* 275. *ἔφολπα.*
280. *ἔλπωρῃ ἔργα.* 283. *Ἰσασιν.*

276—γ. [] Bek. 281. τῷ Schol. H.

270—2. The drift of this speech is to throw Telem. on his own resources. *ὀπιθεν* “hereafter”; Homeric usage, contrary to ours, regards the future as behind, and the past as before, thus *ἅμα πρόσσω καὶ ὀπίσσω* A. 343, means, “as well for the past as for the future”. This is indeed the order of time itself. Render, “you will not turn out a coward or a fool, if indeed you have a drop of your father's spirit in you”. A youth is often said to be “his father's son”, when showing his father's spirit; hence she continues, “but if you are *not* his son etc.” *ἐνέσται*, not elsewhere found in Homer, but see Herod. IX. 3 *ἀλλὰ οἱ θεῖός τις ἐνέστακτο ἡμερός* (Ni.). The name of his father acts like a spell on Telem., and this is the chief key to his character, see App. E. 3. He is recognized by Nestor from the judicious character of his address as Odysseus' son (γ. 123—5); so is Pisistratus by Menelaus as Nestor's (δ. 206). — *τελέσαι ἔργα*, κ. τ. λ. refers to his brave words in the Assembly, which now required energy (*μένος ἧδ'*) to accomplish them (Ni.).

276—7 are by Bek. set in the mar-

gin as suspicious; but they have the air of traditional saws current in the poet's time, familiar to every one, and needing no apology, in his hearers' view, for their introduction where the sense of the passage has only a general connexion with them. Cf. the similar maxim of Menel., *θεῖα δ' ἀρίγνωτος γόνος ἀνέρος* κ. τ. λ., δ. 207—8. Observe, however, that to Mentor, as an elderly man addressing a young one, the *γνωστοποιεῖν* or stating maxims is adapted (Aristot. *Rhet.* II. 21). Ni. here cites Aristotle's remarks on the tendency of degeneracy to follow a certain analogy of type (*Rhet.* II. 15. 3). Telem. bears some such marks of a feebler copy of Odys.

280. *τελευτήσαι*, the aor. often follows phrases of hoping, promising, and others where a fut. might be expected (mar.), cf. *Æschyl. Prom.* 685—6, *ἐκ Διὸς μολεῖν κεραιῶν*, following *μυθουμένην* “warning”.

281—2. *ἔα* “never mind”. *νόον*, see on α. 3. — *νοήμονες*, this word is limited in H. to the Ody. and to this context. *Νοήμων* becomes a proper name in 386, like the Latin *Calo*.

284. *ἐπ' ἡματι*, with *ὀλέσθαι*, “upon

285 σοί δ' ὁδὸς οὐκέτι θηρὸν ἀπέσσεται, ἣν σὺ μενοινᾷς·
 τοιοῦς^b γάρ τοι ἐταῖρος ἐγὼ πατρώϊός εἰμι,^c
 ὅς τοι νῆα θοὴν^d στελέω καὶ ἄμ' ὁ ἔψομαι αὐτός.
 ἀλλὰ σὺ μὲν πρὸς δῶματ' ἰὼν μνηστῆρσιν· ὀμίλει,
 ὅπλισόν τ' ἦ^e καὶ ἄγγεσιν^h ἄρσον ἅπαντα,
 290 οἶνονⁱ ἐν^k ἀμφοφορεῦσι καὶ ἄλφιστα,^l μυελὸν ἀνδρῶν,
 δέρμασιν ἐν πυκνολοσιν· ἐγὼ δ' ἀνὰ θῆμον ἐταῖρους^m
 αἰψ' ἐθέλοντ' ἦρας συλλέξομαι· εἰσὶ δὲ νῆες
 πολλαίⁿ ἐν ἀμφιάλφῃ Ἰθάκῃ, νῆαι ἡδὲ παλαιαί·
 τᾶων μὲν τοι ἐγὼν ἐπιόσσομαι^o ἢ τις ἀρίστη,
 295 ὦκα δ' ἐφοπλίσσαντες^p ἐνήσομεν^q εὐρέε' ἰόντων.^r
 ὧς φάτ' Ἀθηναίη^s κούρη Διὸς· οὐδ' ἄρ' ἐτι^t δὴν
 Τηλέμαχος παρήμεμινεν, ἐπεὶ θεοῦ ἔκλυεν^u αὐτὴν,
 βῆ δ' ἰέναι πρὸς δῶμα, φίλον τετιμημένος^v ἦτορ.
 εὐρε δ' ἄρα μνηστῆρας ἀγήνορας ἐν μεγάροισιν,
 300 αἰγας ἀνιεμένους^w σιάλους θ' εὕοντας ἐν αὐλῇ.

a 9. 150; cf. ζ. 220.
 b E. 828, 12. 182.
 c 208, O. 254,
 a. 343.
 d 225 mar
 e 248.
 f 359, ζ. 32, ψ.
 127, φ. 104, 12.
 182.
 g α. 265, β. 381.
 h β. 410, δ. 363,
 329, ε. 212,
 N. 103, a. 296, 368.
 i B. 471.
 j β. 349—55.
 k ε. 204; cf. a. 265,
 ζ. 78, ε. 196, I.
 247.
 l α. 108, κ. 127;
 cf. β. 354—5, 389,
 κ. 234, Δ. 631,
 520, λ. 26, ε. 77.
 m 9. 35—8.
 n α. 395 398.
 o I 167.
 p 9. 36, υ. 235.
 q ζ. 37, 57.
 r μ. 203, 401.
 s α. 382, ω. 529, 547,
 E. 733, Θ. 384.
 t α. 203, β. 36.
 u δ. 831, κ. 311,
 461.
 v α. 114 mar.
 w X. 80, β. 186
 mar.

290. *Ἰσῖνον*.

289. *ὅπλισαι* Bek. annot. 292. *ἄψ* Harl. a pr. manu. 297. *παρήμεμινεν*.
 298. *ἔμιναι* Barnes. Cl. ed. Oxon. 299. *delet ἀγήνορας* Harl. *addito ἐν*
μεγάροισιν τοῖσιν.

a day (not fixed)'' i. e. some day: elsewhere defined by τῶδε, "on this day", but also meaning "for a day's space". So, τοὺς ἐπ' ἡμ., "thrice a-day" (mar.). Ni. joins it with σχεδόν = "daily near", but this lacks Homeric authority and is weak in sense.

289. *ἦτα*, also *ἦτα ἦτα* (mar.), "victual"; Eustath. says "properly the stalks of beans", which sense Curtius ascribes, s. v. *ῥεῖα*, to *εἰαί*, *εἰοί*. For these forms, which resemble fem. and masc. plur. of which *ἦτα* might be epic neut., there seems no authority but Suidas, who renders it "chaff", which *ἦτος* certainly means in s. 368. Several Scholl. explain it erroneously by *ἐφόδια ἀπὸ τοῦ ἰέναι*. — *ἄγγεσιν ἄρ.*, "secure in vessels", for carriage and stowage on board: *ἀμφοφορῆς* and *δέρματα* are two varieties of *ἄγγεα* for liquids and solids respectively; the *ἄσχος* is also a common receptacle for wine (mar.). Hesiod. *Opp.* 600 directs the storing of corn ἐν ἄγγεσιν.

290. *ἄλφιστα*, coupled sometimes

with *ἀλείατα* (mar.), so *ἀλευρά τε καὶ ἄλφιστα* Herod. VII. 119. *ἄλφ* - *ός* *albus* seems to exhibit the root (Curtius 399), to which the epithet *λευκά* also points, suggesting "white" meal (of barley, usage so limiting it) as meant. Observe that the *ἀλφίτων ἀκτῇ* inf. 355 means just the same as *ἄλφιστα* here and 354. *ἄλφ* apocopated occurs for the same, Hy. *Ceres* 208. *ἀλείατα* and *ἀλευρά* are connected with *ἄλέω*, merely meaning "things ground", but by usage restricted to meal of wheat.

291. *πυκν.*, here = "waterproof", from the general idea of density which resists external action, hence used of houses, chests, armour, brushwood, and by metaph. of plan, counsel, etc.

300. *ἀνιέμ.*, "ripping open", cf. *κόλπον ἀνιέμενη* (mar.) of a garment. The traditional sense of "flaying" seems a needless extension of the simple meaning of *ἀνιέμ.*, nor does the *κάνειτο λαγόνας* of Eurip. *Elec.* 826, "was ripping the flanks", confirm

a. 9. 291, κ. 280,
d. 247, ο. 530.
b. 9. 311, γ. 181,
ζ. 254, η. 380,
θ. 194.
c. 9. 85, υ. 274.
d. 9. 272.
e. 9. 128, ρ. 304.
f. 9. 69.
g. 9. 285.
h. 9. 212.
i. 9. 102, τ. 306;
cf. θ. 643.
k. 9. 702, ε. 19, ξ.
179, ρ. 43.
l. cf. App. A. 16 *
m. 9. 301, ξ. 91,
167, ρ. 308.
n. 9. 319, P. 450,
Ψ. 670, α. 298.
o. 9. 143 mar.
p. 9. 452, Ω. 520.
q. 9. 216—20, 228
—3, τ. 160—1,
530—2.
r. 9. 94.
s. 9. 110.
t. 9. 68.
u. 9. 49.
v. 9. 175 mar.
w. 9. 103 mar.
x. 9. 273.

Ἀντίνοος δ' ἰδυὺς γαλάσας κίε Τηλεμάχοιο,
 ἔν' τ' ἄρα οἱ φῶ χειρὶ, ἔπος^b τ' ἔφατ' ἐκ τ' ὀνόμαζεν·
 “Τηλέμαχ'^c ὕπαγόρη, μένος ἄσχετε, μή τί τοι ἄλλο
 ἐν στήθεσσι κακὸν μελέτω ἔργον^d τε ἔπος τε,
 ἀλλὰ μοι·^e ἐσθιέμεν^f καὶ πινέμεν ὥς τὸ πάρος περ. 305
 ταῦτα δέ τοι μάλα πάντα τελευτήσουσιν Ἀχαιοί,^g
 νῆα^h καὶ ἐξαίτουςⁱ ἐρέτας, ἵνα θάσσον ἱκῆαι
 ἐς^k Πύλον ἡραθῆν μετ' ἀγαυοῦ πατρὸς ἀκούην.”
 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδδα
 “Ἀντίνο', οὗ πως ἐστὶν ὑπερφιάλοισι μεθ' ὑμῖν 310
 δαίνυσθαι τ' ἀκέοντα^l καὶ εὐφραίνεσθαι ἔκηλον.^m
 ἦ οὐκⁿ ἄλλος ὥς τὸ παροῖσθαι ἐκείρετε· πολλὰ^o καὶ ἐσθλὰ
 κτήματ' ἐμά, μνηστῆρες, ἐγὼ δ' ἔτι νῆπιος ἦα; ^{η. 311}
 νῦν δ' ὅτε δὴ μέγας εἰμι, καὶ ἄλλων μῦθον ἀκούων
 πυνθάνομαι,^r καὶ δὴ μοι ἀέξεται^s ἐνδοθι θυμὸς, 315
 πειρησώ^t ὧς κ' ὕμμι κακὰς ἐπὶ κῆρας ἰήλω,^u
 ἥ^v Πύλονδ' ἐλθὼν, ἥ^w αὐτοῦ τῶδ' ἐνὶ δήμῳ.”
 εἰμι μὲν (οὐδ' ἄλλῃ^x ὁδὸς ἐσσεταὶ ἦν ἀγορεύω)

302. *Φοι ἔλεος.* 304. *ἔργον ἔλεος.* 312. *οὐ φάλις.*

305. *μοι* Wolf., *μάλ'* Harl. Amb. E. Barnes. Ern. Cl. ed. Oxon. 311. *ita* Rhian., Schol. M. *ita* Harl. Ven. Wolf. ed. Oxon., *ἀκέοντα* Schol. M. Barnes. Ern. Cl.

it. Yet all the Scholiasts, and lexicographers from Hesychius, will have it “faying”.

303—8. On the tone of this speech of Antin. see App. E. 6. The mock-assurance given in 306, “the Achæans will do all you wish”, may be compared with the contemptuous words of Leocritus in 253, and with what Telem. says in 265. — *ἔπος* κ. τ. λ., see on δ. 610.

311. A line of balanced harmony expressive of the cheerful content and calm enjoyment of which it speaks. For *ἀκέοντα* see App. A 16; for *ἔκηλος* cf. *Æsch. Sept. o. Th.* 238, *ἔκηλος* *ἔσθι*, *μῆδ' ἄγαν ὑπερφοβοῦ*.

313. *ἦα* “is aor. according to Hermann” (Ni.), whether so, or as Donalds. *Gr. Gr.* §. 321 gives it, imperf., its analogy with *ἦμα* from *εἰμι*, *eo*, in all persons, is observable.

315—7. *ἀκούων πυνθάν.* This sentence well brings out the difference in sense between these two words; cf. *Πρθω* the oracle, as that which informs, in which however H. has *ὑ*.

Curtius (328) traces this force in the Sanskrit words related to *πυθ*. — *θυμὸς*, “mental power”. Eustath. compares Herod. III. 134 *ἀντανομήνω γὰρ τῷ σώματι συναντανοῦνται καὶ αἱ φρένες*; or specially “anger”, cf. *χόλος*, *ὅστε ... ἀνδρῶν ἐν στήθεσσι ἀέξεται* (mar.). For *ἦ* ... *ἦ* here, and *ἦ* ... *ἦ* ... *ἦ* inf. 326—8, see App. A 11.

Πύλονδ', this purpose is perhaps based on Mentas' words α. 284—5, 293—6 (which are perhaps alluded to in *ἄλλων μῦθον* 314), by inferentially connecting the two heads of his advice; which, however, as given, seem not meant to be so connected; for there the errand to Sparta is suggested to obtain news merely. It is natural, however, that Telem., after proving the weakness of his party in the Assembly, should recur to Sparta as a probable source not only of tidings but of help. This is brought out plainly in the surmises of the hearers which follow *inf.* 325—6.

318. *οὐδ' ἄλλῃ* κ. τ. λ., these words only re-affirm negatively the resolution

ἔμπορος·^a οὐ γὰρ νηὶς ἐπήβολος οὐδ' ἐρετῶν
320 γήνομαι, ὥς νύ^b που ὕμνιν εἰσάτο κέρδιον·^c εἶναι."

ἦ ῥα, καὶ ἐκ χειρὸς χεῖρα σπάσας^d Ἀντινόοιο
φεῖα·^d μνηστῆρες δὲ δόμον κάτα δαῖτα πένοντο·^e

οἱ δ' ἐπελῶβενον καὶ ἐκερτόμεον^f ἐπέεσσιν.

ᾤδεε δὲ τις εἰπέσκε νέων ὑπερφηροέων·

325 "ἦ μάλα Τηλέμαχος φόνον ἡμῖν μερμηρίζει·

ἦ^h τινὰς ἐκ Πύλουⁱ ἄξει ἀμύντορας ἡμαθόεντος,

ἦ^h ὃ γε καὶ Σπάρτηθεν, ἐπεὶ νύ περ ἵεται^k αἰνῶς·

ἦ^h καὶ εἰς Ἐφύρην ἐθέλει, πλείραν^m ἄρουραν,

ἔλθειν, ὄφρ' ἐνθεν θυμοφθόραⁿ φάρμακ' ἐνεῖκη,

330 ἐν δὲ βάλλῃ κρητῆρι καὶ ἡμέας πάντας ὀλέσσει."

ἄλλος^o δ' αὐτ' εἰπέσκε νέων ὑπερφηροέων

"τίς^p δ' οἶδ' εἰ κε καὶ αὐτὸς ἰὼν κολίης^q ἐπὶ νηὶς

τῆλε^r φίλων^s ἀπόληται ἀλώμενος ὥς περ Ὀδυσσεύς;

a α. 300.

b α. 59 mar.

c β. 74, ξ. 355.

d α. 180 mar.

e δ. 624, ζ. 558.

f γ. 17, ς. 153, α.

239, Δ. 6, E. 419.

g δ. 709, ρ. 482,

υ. 375, φ. 361,

401; cf. δ. 772,

γ. 170, ψ. 152.

h α. 175 mar.

i α. 93.

k II. 806.

l α. 259—62 mar.

m ζ. 541.

n ζ. 109.

o β. 324 mar.

p γ. 216, O. 403,

II. 860.

q δ. 817, λ. 508.

γ. 216, ε. 259.

r cf. β. 182, 365—6

s α. 49.

320. εἰσάτο.

322. Φεπέεσσιν.

324. Φεῖπεσκε.

331. αὐτ' Φεῖπεσκε.

332. Φοῖδ.

321. σπάσας^a Arist., Scholl. H. Q. R., Wolf., σπάσεν Harl. Amb. Fl. Barnes. Ern. Cl. ed. Oxon. 322 † Aristoph. et nonnulli, Scholl. M. Q. R., [] Bek. Dind.

327. ἦ νυ καὶ ἐκ Σπάρτης Dionys. Halic.

333. ἀπόλοιτο Schol. K. 204.

εἶμι μὲν, "I mean to go", as shown by οὐδ' ἀτέλεστος added *sup.* 273; they affirm nothing as to the result of his mission.

319. ἔμπορος, one who voyaged *νηὸς ἐπ' ἄλλοιῶς*, "in a ship not his own", paying an *ἐπίβαθρον*, "fare" (mar.). Not that Telem. actually so paid, Pallas otherwise arranging, *inf.* 383 foll. — *ἐπήβ.*, "successful in obtaining"; cf. Soph. *Fragm.* 95, *φορῶν ἐπήβολον*. He had not obtained any public notice of his request for a ship, but was left to the resources of friends and volunteers. Hence he describes his errand to Nestor as *ἰδίῃ οὐ δημίῳς*, γ. 82. He says nothing to Antin. of Pallas' promise *sup.* 287, but leaves him to infer that he had now the means of going; which Antin. evidently disbelieves; cf. the eager surprise of his questions in δ. 642 foll., on learning that Telem. had really gone, and the suitors' bantering surmises which here follow, *inf.* 323 foll. This reticence is a trace of the prudence in which Telem. imitates his father, see App. E. 3.

322. This line, suspected by Aristoph.

of Byzant., probably because οὐ δ', 323, follows as if no noun had preceded, is set in the mar. by Bek; but we left the suitors in 300 preparing the banquet, and the subject is here naturally resumed.

324. *τις*, the different suppositions which follow evidently belong to different persons, and represent so many conjectures hazarded and remarks exchanged among the company. The line is formulaic, but specially adapted, and dramatizes the current opinion and feeling in the subordinate agents, after some impressive exhortation or example given by some principal person.

328. *Ἐφύρ.*, see App. D. 8. — *πίετρον* with this fem. of *πίαρος* (*πίων*) cf. *νείαιρα* from *νεαρός* (*νέος*), and prop. name *Νείαιρα*. Ni. adds also *αγρότειραν* Eurip. *Electr.* 168.

329. *φάρμ.*, the knowledge of these is expressly ascribed (mar.) to the Epean princess Agamedê, A. 740—1, see App. D. 8; so Egypt bears *φάρμακα*, *πολλὰ μὲν ἑσθλὰ μμιμμένα*, *πολλὰ δὲ λυγρὰ*, δ. 230, see also on α. 261, and so Eschyl. (*Fragm.* 428 Dind.) speaks of the Tyrrhenians, *Τυρρῆνόν*

a B. 420, Π. 651.
 b β. 369, v. 216.
 c β. 253.
 d β. 121, Γ. 423,
 52. 191, 317, Γ.
 582; cf. φ. 8, 42.
 e cf. Γ. 157, v. 136,
 φ. 10, 62.
 f φ. 51—2; cf. σ.
 424, 438.
 g cf. φ. 196.
 h ψ. 305.
 i γ. 391, α. 507.
 k cf. Γ. 357, ζ. 63,
 B. 800, Z. 421.
 l α. 297, ω. 73.
 m β. 351, B. 97-
 n α. 449, ζ. 175.
 o. 459, τ. 483,
 φ. 207, ψ. 101,
 169, 338.
 o γ. 128; cf. App.
 F. 2 (4) mar.
 p φ. 268, M. 455.
 q α. 136, γ. 479,
 α. 152, φ. 495,
 α. 169, τ. 96, ψ.
 154, Z. 381, Ω.
 302.
 r α. 63, E. 490,
 Ω. 73.
 s ψ. 77.
 t α. 429—52.

οὕτω κεν καὶ μᾶλλον ὀφείλλειεν^a πόνον ἄμμιν·
 κτήματα γάρ κεν πάντα δασαίμεθα,^b οἰκία δ' αὐτὰ 335
 τούτου^c μητέρι δοῖμεν ἔχειν ἦδ' ὅς τις ὀπυίοι."|
 ὣς φὰν, ὃ δ' ὑπόροφον θάλαμον^d κατεβήσεται πατρός,
 εὐρύν, ὅθι νητὸς χρυσὸς^e καὶ χαλκὸς ἔκειτο,
 ἐσθῆς^f τ' ἐν χηλοῖσιν, ἄλλης τ' εὐώδους ἔλαιον. ε
 ἐν δὲ πύθωι^h ὀλνοιο παλαιοῦ ἡδυνότοιο^k 340
 ἕστασαν, ἄκρητον^l θεῖον ποτὸν ἐντὸς ἔχοντες,
 ἐξείης ποτὶ τοῖχον ἀρηρότες, εἰ ποτ'^m Ὀδυσσεὺς
 οἰκαδὲ νοστήσειε, καὶ ἄλγεαⁿ πολλὰ μογήσας.
 κληισταὶ δ' ἔπεσαν σανίδες^o πυκινῶς ἀραρυταί,
 δικλίδες^p· ἐν δὲ γυνὴ ταμὴ^q νύκτας^r τε καὶ ἡμᾶρ 345
 ἔσχ', ἥ πάντ' ἐφύλασσε νόου πολυδρεΐησιν,^s
 Εὐρύκλει^t· Ὀππος θυγάτηρ Πεισηνοριδαο.

335. Φοικία.

339. Γεσθῆς Φάλις.

340. Φοῖνοιο Ἡδυνότοιο.

343. Φοικαδὲ.

346. πολυδρεΐησι.

γενεῶν φαρμακοποιὸν ἔθνος. Of this treacherous use of poison the heroic legends contain no instance, and only this allusion to it from the suitors who stand the lowest in the scale of heroic morality.

334—6, said in derisive irony, "he will give us all the more trouble, for then we should have to divide the property &c.," which was exactly the consummation designed in their plans. τούτου, contemptuously, as mar.

337. ὑπόροφ. Φάλ. see App. F. 2 (29) end. κατεβῆς. This verb is used with accus. of object somewhat loosely by H. Thus we find κατεβῆν ὑπερφῶνα "went down from the upper-story", and κλίματα κατεβῆς. "went down by the ladder", here "to the chamber".

340—3. ὀλνοιο . . . ἡδυνότοιο, cf. mar. for instances of other rhyming lines, or members of lines: they are probably all accidental. ἀρηρ. "secured" probably to the wall is meant, but how is not clear; mere contact would be insufficient. εἰ ποτ' i. e. kept for the special contingency, referred to also in 351. — καὶ "although".

345. ταμὴ, chief of the female domestics; the title is applied to (1) Euryclea, (2) Eurynomé (mar.), who was probably a younger woman and may

be the ἀμφίπολος ταμὴ of π. 152, cf. ψ. 292—3. Thus in τ. 356 Euryc. is described as δόλιχη καλίσουσα "deceitful". It seems to be asserted that she was always in the θάλαμος — a poetic amplification of her vigilance, or else a tacit recognition of her deputy. The designation ταμὴ did not exclude the person from other special offices. Thus Euryc. acts as θαλαμηπόλος to Telem. α. 428—9 and even here, when acting as ταμὴ, is called φίλη τρόφος in the same passage, *inf.* 361. We also find her setting out seats, φ. 32, ordering household work to the other servants, v. 147 foll., and bathing Odys., τ. 356 foll. Cf. the office of Nausicaa's nurse, η. 7—13. Euryc., as housekeeper, had charge of stores and oversight of domestics γ. 396, 421—3, but has the air of a *factotum*, turning her hand to whatever most needed her personal care. Similarly Euryn. bathed Odys. φ. 154, brought a seat for Penel. after conversing with her (probably not in the store-room τ. 96—7, so again φ. 495), and in σ. 169 is aloft in the υπερφῶνα. Euryn. further acts as θαλαμηπόλος to Odys. and Penel. after aiding Euryc. in preparing the bed, φ. 289—95.

346—53. ἔσχ', imperf. of εἰμί, so β. 59. — πολυδρεΐα, cf. the παλαιὰ τε

τὴν τότε Τηλέμαχος προσέφη θάλαμόνδε καλέσσας·
 “ματ', ἄγε δὴ μοι οἶνον ἐν ἀμφιφορεῦσιν^a ἄφυσσον
 350 ἡδὺν, ὅτις μετὰ τὸν λαρώτατος, ὃν σὺ φυλάσσεις
 κείνον ὀτομένην τὸν κάμμορον,^b εἰ ποθεν^c ἔλθοι
 διογενὴς^d Ὀδυσσεὺς θάνατον^e καὶ Κῆρας ἀλύξας.
 δώδεκα δ' ἐμπλησον, καὶ πώμασιν^f ἄρσον ἅπαντας.
 ἐν^g δέ μοι ἄλφριτα^h χεῦν ἐϋρραφέεσσι δοροῖσιν.
 355 ἔλκοσι δ' ἔστω μέτρα μυληφάτου ἀλφίτου ἀκτῆς.ⁱ
 αὐτὴ δ' οἷη ἴσθι· τὰ δ' ἄθροα^k πάντα τετύχθω·
 ἑσπέριος γὰρ ἐγὼν αἰρήσομαι, ὅππότε κεν δὴ
 μήτηρ εἰς ὑπερῷ^l ἀναβῇ κοίτου τε μέδεται.
 εἰμι γὰρ ἐς Σκάρτην τε καὶ ἐς Πύλον ἡμαθόεντα,
 360 νόστον^m πευσόμενος πατρὸς φίλον, ἣν πον ἀκούσω.”
 ὧςⁿ φάτο, κῶκυσεν δὲ φίλῃ τροφὸς Εὐρύκλεια,^o
 καί^o δ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα

a β. 290, γ. 306.
 b α. 100, 359, λ.
 216, υ. 33.
 c β. 342—3 mar.
 d α. 387.
 e Φ. 565, β. 283
 mar.
 f β. 443, 347, α.
 314, Δ. 116.
 g β. 290—1 mar.
 h υ. 108.
 i ε. 429, Δ. 631,
 639—40.
 k α. 43, X. 371,
 β. 410—1.
 l α. 284—5, β.
 214—5, γ. 15.
 m Δ. 200.
 n δ. 742, ε. 21, γ.
 419, 485, 492, ψ.
 26, 39, 69.
 o Σ. 72.

349. *Φύων*. 350. *Γηδύν*. 355. *Γείκοσι*. 356. *Γίσθι*. 357. *Γεσπέριος*. 362. *Γίπεα*.

350. ita Eustath. Vulg. Harl. Ven. Amb. Wolf. ed. Oxon. *λαρώτατος* Barnes. Ern. Cl.; *mox ὦν* Ven. Harl. var. lect., *ὦν* Schol. M. et edd. rec. 354. *χεῦσον* Harl. Barnes. Ern. Cl. ed. Oxon., *χεῦον* Wolf.

πολλά τε *σιδῶς*, and *μυρία ἤδη*, applied to Ægyptius and Halitherses *sup.* 16, 188. On account of her “experience”, trustiness, and attachment, Eurycl. is called *διὰ γυναικῶν* v. 147 — a high-ranking epithet, testifying to the moral and social aspect of heroic servitude. *θάλαμόνδε* κ., how could he summon her to the chamber, if according to 345—6 *sup.* she was always there, and therefore there then? NI. suggests *ἔσθ’* for *ἔσθ’* from *ἔχω* in the sense of “kept (the doors) fast”; but the difficulty rather arises from the *ἐν*, which implies that she was as much inside as were the stores, cf. *ἐν* at 340. The *θάλαμος* or *θάλαμοι* probably contained a range or row of chambers (App. F. 2 (29) and note), and to all there might be general access by the doors described 344—5. It is likely that the wine and oil would be stored in a different compartment from the treasures of 338; cf. φ. 51—4. Hence, if she were in one, and he first reached the other, he might be said to call her *θάλαμόνδε* even though she came from a *θάλαμος* to him. Thus the *ἐν δὲ γυνή* ... *ἔσθ’* means, “was within the whole range of such chambers”; they were never left on

account of the value of their stores. Those whom this explanation dissatisfies will probably have to alter the text, as by reading *θαλάμου δὲ καλέσσειν*, — “called forth from”, he being at the door — or the like. *μετὰ τὸν*, the expectation of his father, now keenly roused, peeps out in this detail of his voyage: he will not take the best — *that* is reserved for Odys. — but the next best. *λαρών*, obs. *λάρος* a gull, ε. 51. Obs. *var. lect. λαρώτατος*. The spirit of the passage certainly requires the superlative, *κεῖνον* see on α. 163. — *πώμ. ἄρσον*, “secure with stoppers or capsules”; cf. *πώμα φαρέτρης* (mar.) “lid of quiver”. 354—5. *ἄλφριτα ἀλφίτου*, see on 299 *sup.*

356. *ἄθροα π. τετύχ.*, “be set forth together ready”. Bek. after Aristarch. aspirates *ἄθροος*.

357—9. *αἰρήσ.*, as we say, “shall take myself off”. For Sparta and Ephyræ see App. D. 3, 8. For *Πύλον ἡμαθ.* see App. A. 12.

361—2. *κῶκυσ.*, onomatopœic from *κῶ*—, a cry of sorrow; to cry for joy is *ὀλολύζειν*, γ. 450.— *ὀλοφυρ.*, for its connexion with *ὄλος*, *ὀλοφώιος* see App. A. 3.

a γ. 184, ο. 125, 509.
 b ε. 380, τ. 284.
 c. 80-1.
 d π. 117-20.
 e δ. 727, 817.
 f β. 333 mar.
 g cf. 9. 211, T. 324.
 h cf. v. 241, ε. 180-1.
 i β. 335, υ. 216.
 j γ. 156, η. 314.
 k β. 256, ρ. 456.
 l α. 296.
 m γ. 418-9, α. 84, 140, 158, η. 79, ρ. 289; cf. α. 4.
 n β. 364 mar.
 o α. 213 mar.
 p cf. I. 48, α. 444.
 q δ. 588; cf. ε. 192, φ. 156, η. 253, ι. 82, κ. 28, μ. 447, ξ. 314, Α. 53, Ζ. 174, 52, 610-2, 664-7, 784-5, τ. 199 seq
 r Α. 425.
 s α. 343, τ. 136.
 t δ. 728, ι. 497.
 u δ. 749.
 v κ. 345-6, Ξ. 278-80.
 w β. 349-55.
 x α. 265, β. 258.
 y β. 393, δ. 795, ε. 382, ζ. 112, σ. 187, ψ. 242, 344, φ. 193.
 z E. 495.
 aa 9. 10; cf. x. 377, α. 516.
 bb α. 171, φ. 67, ψ. 491, Ω. 598.
 cc Σ 245.

“τίπτε δέ τοι, φίλε* τέκνον, ἐνὶ φρεσὶ τοῦτο νόημα ἐπλετο; πῇ δ’ ἐθέλεις ἰέναι πολλὴν ἐπὶ γαίαν,^b μούνοσ^c ἐὼν ἀραπητός;^d ὃ δ’ ᾧλετο τηλόθι πάτρης^e 364
 διογενὴς Ὀδυσσεὺς ἀλλογνώτω^f ἐνὶ δῆμῳ.
 οἷς δέ τοι αὐτίκ’ ἴοντι κακὰ φράσσονται ὀπίσσω,
 ὧς κε δόλῳ φθίγῃς, τάδε δ’ αὐτοὶ πάντα δάσσονται.^h
 ἀλλὰ μὲν’ αὐθ’ⁱ ἐπὶ σοῖσι καθήμενος^k οὐδέ^l τί σε χρὴ
 πόντον^m ἐπ’ⁿ ἀτρύγετον κακὰ πάσχειν οὐδ’ ἀλάλησθαι.” 370
 τὴν δ’ αὖ Τηλέμαχος πεπνυμένος^o ἀντίον ἦδθα
 “θάρσει, ματ’, ἐπεὶ οὐ τοι ἄνευ θεοῦ^p ἦδε γε βουλή.
 ἀλλ’ ὁμοσον μὴ μητρὶ φίλῃ τάδε μυθήσασθαι,
 πρίν γ’ ὅτ’ ἂν ἐνδεκάτῃ^q τε δυωδεκάτῃ^r τε γένηται,
 ἢ αὐτὴν ποθέσαι^s καὶ ἀφορηθέντος ἀκούσαι;^t 375
 ὧς ἂν μὴ κλαίονσα κατὰ χροά καλὸν ἰάπτῃ.”^u
 ὧς ἄρ’ ἔφη, γρη῏ς δὲ θεῶν μέγαν ὄρκον ἀπαμνυ.^v
 τῦτάρ^w ἐπεὶ ῥ’ ὁμοσέν τε τελεῦτήσεν τε τὸν ὄρκον,
 αὐτίκ’^x ἔπειτά οἱ οἶνον ἐν ἀμφιφορεῦσιν ἄφυσσεν,
 ἐν δέ οἱ ἄλφιτα χεῦν ἐϋρραφέεσσι δοροῖσιν.^y 380
 Τηλέμαχος δ’ ἐς δώματ’ ἰὼν μνηστῆρσιν^z ὀμίλειν.
 ἐνθ’^{aa} αὐτ’ ἄλλ’ ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,
 Τηλεμάχῳ δ’ εἰκνῖα κατὰ^{ab} πτόλιν ᾤχετο πάντῃ,
 καὶ ῥα^{ac} ἐκάστω φῶτι παρισταμένη φάτο^{bb} μῦθον,
 ἔσπερ^{cc} οὖρος δ’ ἐπὶ νῆα θοὴν^{cc} ἀγέρεσθαι ἀνώγειν. 385

379. legend. *Φοῖνον ἐπειτά Φοι αὐτίκ’*. 380. *Φοι*. 383. *Φεικνῖα* omisso δ’
 et ad fin. 382 plene distincto. 384. *Φεκάστω*. 385. *Φεσπερίους*.

366. *ἀλλογνώτων* Apollon., et hoc et *ἀλλογνώστω* Scholl. 368. *φθείγῃς* Amb. B.;
δάσσονται Ern. Cl. ed. Oxon. 373. *μυθήσεσθαι* Harl. marg. et Schol. 376. *ἰάψῃ*
 Apollon. 385. ita Wolf. Thiersch. Buttm. Bek. Fa., *ἀγέρεσθαι* Vulg. Dind. Ldw.

367. *ὀπίσσω* as *ὀπίθεν* 270, where see note.

368. *φθείγῃς* ... *δάσσονται*, see App. A. 9 (5) on this change of moods.

373-4. *μυθήσ.*, see on 280 *sup.* *πρίν γ’*, the full form is *πρίν ἢ ὅτ’* *αν* Donalds. *Gr. Gr.* § 583 (e); *πρίν* may be followed by a subjunct. (or, tense so requiring, by an optat.) when a negat., as *μὴ* 373, has preceded, by an infin. whether affirm. or neg. has preceded. *ἐνδεκάτῃ* κ. τ. λ.; cf. *Hor. Sat. II. vi. 40 septimus octavo propior annus*, and our similarly formulaic way of speaking “the eleventh or twelfth”. So the tenth day, i. e. the ninth with one complementary, is the

most frequent Homeric reckoning (mar.); cf. *Hes. Theog.* 802-3. Telem. here takes fuller measure, perhaps to allow for unforeseen impediments; so does Menel., in the spirit of hospitality, δ. 588, when pressing his stay.

377. *ἀπώμνυ* = *ᾠμν* *μὴ*, 373; cf. *ἀπειπειν*, which sometimes = *εἰπειν* strengthened, so *ἀπόμνυμι* in Thucyd. V. 50 is *ὀμνυμι* strengthened, but never so in H.

380. *ἀλφιτα* see on 290 *sup.*

384-5. Comp. with this the proceedings of Odys. in the Grecian camp, B. 189 foll.

385-92. *ἀγέρεσθαι* is 2. aor., as *ἀγέροντο*, Σ. 245, *ἀγέρεσθαι* var. lect.

ἦ· δ' αὖτε Φρονόιοι Νοήμονα παίδιμον υἱὸν
 ἤτετε νῆα θοήν· ὃ δέ οἱ πρόφρων ὑπέδεκτο.
 ὁύσετό· τ' ἥλιος σκιδωνύτο τε πᾶσαι ἀγνυαί,
 καὶ τότε νῆα θοήν ἄλαδ' ἔρυσσε, πάντες δ' ἐν αὐτῇ
 ὅπλ' ἐτίθει, τὰ τε νῆες εὐσσελμοι φορέουσιν.
 στῆσε δ' ἐπ' ἑσχατιῇ λιμένος, περὶ δ' ἐσθλοῖς ἑταῖροι
 ἀθρόοι ἡγερέθοντο· θεὰ δ' ὤτρυνεν ἑκάστον.
 ἔνθ' αὖτ' ἄλλ' ἐνοήσε θεὰ γλαυκῶπις Ἀθήνη·
 βῆ δ' ἰέναι πρὸς δώματ' Ὀδυσσεύος θεόιο·
 ἔνθα μνηστήρεσσιν ἐπὶ γλυκύν ὕπνον ἔχευεν,
 πλάζε δὲ πίνοντας, χειρῶν δ' ἐκβαλλε κύπελλα.
 οἱ δ' εὐδὲιν ὤρυντο κατὰ πτόλιν, οὐδ' ἄρ' ἔτι δὴν
 εἶατ', ἐπεὶ σφισιν ὕπνος ἐπὶ βλεφάροισιν ἐπιπτεν.
 αὐτὰρ Τηλέμαχον προσέφη γλαυκῶπις Ἀθήνη,
 ἐκπροκαλεσσαμένη· μεγάρων ἐν ναιετάοντων,
 Μέντορι· εἰδομένη ἤμην δέμας ἠδὲ καὶ αὐδὴν·
 “Τηλέμαχ', ἦδη μὲν τοι εὐκνήμιδες ἑταῖροι
 εἶατ' ἐπήρεται, τὴν σὴν ποτιδέγμενοι· ὁρμήν
 ἄλλ' ἵομεν, μὴ δηθὰ διατρίβωμεν· ὁδοῖο.”
 ὣς ἄρα φωνήσας ἡγήσατο Παλλὰς Ἀθήνη·
 καρκαλίμως· ὃ δ' ἔπειτα μετ' ἰχθυα βαίνε θεοῖο.
 αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,

a d. 638—56.
 b ε. 54, v. 372. ψ.
 314, ι. 480.
 c γ. 487, 487, α.
 185, 298, 471.
 d α. 280—1.
 ο d. 781—3, ε. 51
 —4; cf. ε. 348,
 φ. 390.
 f ι. 182, κ. 96; cf.
 δ. 517, α. 258,
 489, ι. 280, σ.
 357, ω. 150.
 g α. 110, 133, η. 251,
 ι. 113, ιι. 327.
 h β. 385, B. 304,
 Γ. 231.
 i β. 382 mar.
 k β. 298, δ. 799,
 ρ. 230, 402.
 l μ. 339, v. 54, Ξ.
 184—5.
 m cf. ε. 479, Σ. 311.
 n β. 36 mar.
 o α. 271, v. 79; cf.
 K. 26.
 p cf. ε. 515.
 q β. 648, A. 45;
 cf. ι. 21.
 r β. 298 mar.
 s δ. 559; cf. α. 18,
 141, ε. 224, ρ. 145.
 t K. 123, cf. B.
 137.
 u β. 204 mar.
 v γ. 29—30, η. 37
 —8, β. 413, α.
 192—3, ε. 46,
 194.
 w δ. 428, 573, ε.
 50, μ. 391, v. 70.

387. *Foi.* 392. *ὤτρυνε* *ἑκάστον.* 401. *ἑιδομένη.*

391. ita Harl. S. Wolf., *ἑσχατιῇς* Barnes. Ern. Cl. ed. Oxon. 392. pro ἀθρόοι, αὐτῇν Harl. var. lect. Schol. H. 404 † Zenod., Schol. M.

is pres. For ἡγερέθοντο a pres. ἡγερέθονται occurs. For the form in -θω see the list of such verbs in Jelf *Gr. Gr.* § 263, obs. I., cf. § 248 c. — ἀναιγεῖν, for a defence of the final ν in the pluperf. 3rd sing. see Bek. *Homer. Blait.* II. p. 29. On the names Νοήμον and Phronius see on α. 154. — οἱ ... ὑπέδ., “undertook it at her request”. In the recurring v. 388 the effect of sunset as casting into gloom the roads before a traveller seems intended. ὅπλ’, “tackle”, in sing. “a rope” (mar.) see App. F. i (7).

395—7. ὕπνον, “drowsiness”, the imperf. πλάζε, ἐκβαλλε, &c., denote its effect as sustained. *ἔτι δὴν* see on α. 186. 400—3. ἐκπροκαλ., cf. ἐκπολιπών unice lect. *ἐν ναιετ.*, sometimes written as one word *εὐναιετ.* *ναιετώ*, here neut., is also transit. with name

of place; *ἐν ναιόμενος* is a more common formula. *εὐκνήμη*, this and *κάρη κομόωντες* 408, being in II. epithets of *Ἀχαιοί*, are used of Ithacans, as being of that race. *ἐπήρετ.*, if literally meant, they would be sitting (cf. 408), on the shore or in hand, “man and oar being inseparable” (Arnold’s *Thucyd.* vol. I. App. III.). With this accords δ. 782 showing that the oars were put on board. So Elpenor begs that his oar, with which he rowed in life, may be set up as his personal badge over his tomb. λ. 77—8; see App. F. i (13) (14). *ἐπήρετ.* elsewhere is epith. of the ship.

405—6. This dependence of Telem. for his smallest actions on the guidance of Pallas, supposed by him Mentor (so 416—7 *inf.*), illustrates his character as yet unformed, see App. E. 3.

- a cf. γ. 167, α. 34, λ. 601, B. 861.
 b β. 289 mar.
 c β. 356 mar.
 d ι. 207, ψ. 227.
 e ξ. 315.
 f α. 284—95.
 g ι. 177.
 h α. 206, K. 579, μ. 411; cf. γ. 75.
 i β. 224 mar.
 k ι. 157, 178, α. 552; cf. 495.
 l λ. 638, α. 221, 549; cf. θ. 37.
 m λ. 7.
 n δ. 357, 520, 380, ε. 268—9.
 o ξ. 253, 299.
 p cf. α. 295, μ. 289.
 q ψ. 208, ζ. 578, Φ. 16.
 r α. 183 mar.
 s App. F. 1 (7) mar., λ. 9, β. 390, 430.
 t *ibid.* (6) mar.; cf. β. 109.
 u α. 289, ε. 37, υ. 354.
 v γ. 11.
 w ι. 427, κ. 167, ξ. 346, φ. 408, N. 599.

εὐρον ἔπειτ' ἐπὶ θινὶ κάρη κομόωντας ἐταίρους.
 τοῖσι δὲ καὶ μετέειπ' ἱερῇ ἴς· Τηλεμάχοιο
 “δεῦτε, φίλοι, ἦμα^b φερώμεθα· πάντα γὰρ ἦδη
 ἄθρο^c ἐνὶ μεγάρῳ· μήτηρ δ' ἐμὴ οὐ τι πέπυσται,
 οὐδ' ἄλλαι δμῳαί, μία^d δ' οἴῃ μῦθον ἄκουσεν.”
 ὥς ἄρα φωνήσας ἠγήσατο, τοὶ δ' αἶμ' ἔποντο.
 οἱ δ' ἄρα πάντα φέροντες εὐστέλμῳ ἐπὶ νηὶ^e
 κάτθεσαν, ὥς ἐκέλευσεν Ὀδυσσεὺς φίλος υἱός.
 ἄντε δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἦρχε δ' Ἀθήνη,
 νηὶ δ' ἐνὶ πρύμνῃ^h κατ' ἱ ἄρ' ἔξετο· ἄγχι δ' ἄρ' αὐτῆς
 ἔξετο Τηλέμαχος· τοὶ δὲ πρυμνήσι^k ἔλυσαν,
 ἀν' δὲ καὶ αὐτοὶ βάντες ἐπὶ κληΐδι ραδίζον.
 τοῖσιν δ' ἔκμενον^m οὐρονⁿ ἱεὶ γλαυκῶπις Ἀθήνη,
 ἀκραῖ^o Ζέφυρον^p κελάδοντ'^q ἐπὶ οἴνοπα^r πόντον.
 Τηλέμαχος δ' ἐτάροισιν ἐποτρύννας ἐκέλευσεν
 ὄπλων^s ἀπτεσθαί· τοὶ δ' ὀτρύνοντος ἄκουσαν.
 ἱστὸν^t δ' ἐλλάτινον κολλῆς ἐντοσθὲ μεσόδμης^u
 στῆσαν^v αἰείραντες, κατὰ δὲ προτόνοισιν ἐδησαν,
 ἔλκον δ' ἱστία λευκὰ εὐστρέπτοισι^w βοεῦσιν.

409. μετέειπ' ἱς.

421. φοῖνον.

410. pro ἦμα Callistr. *δφρ' ἦα*, Scholl. H. M. Q. 411. *ἐμοὶ* Harl. a pr. manu Wolf. Dind., *ἐμῇ* Harl. ex emend. Ern. Cl. ed. Ox. Bek. Fa. Löw. 414. *ἦμα* Ern. Cl. ed. Ox., *ἄρα* Harl. Wolf., *mox ἐνὶ νηὶ* Harl. 422. *ἐποτρύννας* Harl. a pr. manu, sed *-ων* ex emend. cum Schol., *-ας* Barnes. Cl. ed. Ox. et edd. rec.

409—10. *ἱερῇ ἴς*, Bek. writes *ἱερά*. The denoting a person by a conspicuous quality is a form of language widely diffused, cf. *βίη* Ἡρακλεΐη (mar.). Ni. adds *ἴς ἰδάμασσε βίης* Ἡρακλ., Hes. *Theog.* 332. *ἱερῇ*, prob. as being of kingly race, cf. *διοτρεφέων βασιλῆων*. For *ἦμα* see on 289.
 411. *ἄθρο*, see on 356. *ἐμῇ*, this reading is preferable to *ἐμοὶ*, there being no call for a dative of special limitation in the action.

416. *νηὸς*, Jelf *Gr. Gr.* § 624 obs. refers this to the head of gen. partitive (as implying the part of the ship which he reached), or local.

417—8. *πρύμνῃ* ... *πρυμνήσι*. see App. F. 1 (5) (10) (11). These *πρυμνήσι* (*πελοματα*) fastened the ship to the shore, after she had been launched.

420. *ἔκμενον* is referred by Doederl. to *εἶλω* as meaning “to suit”, or “comply with”, in which sense, as *εἶλω* is the real word, *τοῖσι δὲ εἶ-*

μενον would be needed. Ni. refers it to *ἱμάς* “moisture”, not, however, taking *ἔκμενον* to mean “moist” (cf. *ἀνέμων μένος ὑγρὸν ἄντων*), but “smoothly and equably gliding”. This seems forced. The simplest way is to take it from *εἶλω*, but way it should lose the breathing is difficult to say. Perhaps it is a touch of nautical vernacular. Similarly we find *ἦμα* but *ἡμέρη*. — *οὐρός* is doubtless a form of *αὐρα*, cf. *ἀπύρας* partic. of *ἀπανράω*.

421—2. *ἀκραῖ*, the Scholiast's meaning of *ἀκρός ἀημι*, “blowing neither too much nor too little”, is the best; cf. *ἀλιαῖς*, *δυσασῖς*. For *ἐποτρύννας* a Schol. has *ἐποτρύναν*, doubtless based on *ὀτρύνοντος* *mox inf.* *κελάδοντ'*, Löwe would refer this to *πόντον*, as more used in H. of the roar of water; he perhaps overlooked *Ζέφυρον κελάδεινόν* (mar.). Here position also awards it rather to *Ζέφυρον*.

424—6. *ἱστὸν*, in form identical with

ἔκρησεν^b δ' ἄνεμος μέσον ἱστίον, ἀμφὶ δὲ κύμα
 στείλῃ^c πορφύρεον^d μεγάλ' ἱαχε^e νηὸς ἰούσης·
 ἦ δ' ἔθεντο παρὰ κύμα διακρήσσουσα^f κέλευθον.
 ὀδησάμενοι δ' ἄρα ὄπλα θοὴν ἀνὰ νῆα μέλαιναν
 στήσαντο κρητῆρας ἐπιστέφεις^h ὀϊνοιο,
 λείβον δ' ἀθανάτοισι θεοῖςⁱ αἰεγενέτησιν,
 ἐκ πάντων δὲ μάλιστα Διὸς γλαυκῶπιδι^k κούρῃ.
 παννυχίῃ^l μὲν ῥ' ἦ γε καὶ ἡῶ^m πέτρῃⁿ κέλευθον.

a Δ. 481—3.
 b cf. β. 81, Σ. 471.
 c cf. α. 522, v. 186.
 d Σ. 16; cf. δ. 427,
 H. 64.
 e Δ. 506, γ. 81,
 Δ. 125, Σ. 219,
 t. 382.
 f β. 213, γ. 476,
 o. 47.
 g β. 37.
 h θ. 252, α. 148,
 Δ. 470.
 i Γ. 298, Z. 527,
 γ. 104.
 k Ω. 26.
 l ψ. 217.
 m θ. 66, φ. 111,
 o. 390 mar.
 n β. 183, γ. 81.

428. μέγα Flaxe. 431. Φόινιο.

430. θήσαντες Schol. P. 434 † Schol. Ψ. 8, Bek. annot.

ἱστὸν "weaver's beam", also "web", 109 *sup.* — μεσόδ., see App. F. 1. (6). — ἐϋστρέπτ., see App. F. 1. (8); the forms εϋστρέφης, εϋστρεφος, also occur (mar.).¹

427—34. The melodious flow of these lines is admirable. The line describing the sail-hoisting is succeeded by a dactylic burst, as if to mark the bounding of the vessel. Observe also the sudden stability introduced into this billowy measure by the *spondaei stabiles* (Hor. *de A. P.* 256.) in 431, where the bowls are set in equilibrium, as it were, by a dactylic between two spondaic dipodia. With this metrical effect may be contrasted that of Virg. *Æn.* III. 208 *Annixi torquent spumas et cœrula verrunt*, in which the measured oar-stroke seems imitated in the train of spondees. On ἀμφὶ . . . στείλῃ see App. F. 1. (2). — ἱαχε, also ἰ (mar.), is used of a bow-twang, war-shout, trumpet-call, and of water hissing on

hot iron (mar.). *δησάμ.*, "having made fast the sheets", used in hoisting the sails. *ἐπιστέφ.*, see on α. 148. *ἡῶ*, acc. "during the early morning", cf. *νύκτας* 105; besides this, Ni., following Eustath., gives three senses, further extended, of *ἡῶς*, viz. (1) the forenoon, (2) the whole day till sunset, (3) the *νυχθήμερον* of 24 hours. (1) may be allowed, as the *terminus a quo* is put for the space it helps to measure; so in *ὄφρα μὲν ἡῶς ἦν καὶ ἀέξετο ἔσρον ἡμαρ*; so *ἡῶς*, *δέλλῃ*, and the *μέσον ἡμαρ*, which sunders them, make up the day: but (2) and (3) are mere poetic figures of part for whole, as "morns" are used for days, "summers" for years in English poetry. In v. 93—5 the idea of this word *ἡῶ* is expanded into 3 lines of description.

Bek. attaches v. 434 to the first paragraph of book III. With it the third day begins.

Ο Δ Υ Σ Σ Ε Ι Α Σ Γ.

SUMMARY OF BOOK III.

On the morning of the third day Telemachus, with Pallas in the guise of Mentor, lands at Pylus, where he finds Nestor with his family and the whole Pylian population sacrificing to Poseidon on the shore. They are hospitably invited to share the banquet. Pallas, receiving the cup, prays to Poseidon, as does Telemachus, and they join the feast; after which Nestor enquires who they are, and what their errand (1—74).

Telemachus states his purpose of enquiry for his father, and begs for any news of him (75—101).

Nestor in reply gives a narrative of how the war closed with divided counsels, he himself with some others coming home straightway, Odysseus and the rest waiting to gratify Agamemnon, who was lingering in hopes to propitiate Pallas, but in vain. He mentions Agamemnon's fate and how it was avenged (102—200).

Telemachus opens the question of his domestic troubles. Nestor encourages him to hope for Odysseus' return. He replies despondingly, and enquires more particularly about Menelaus (201—252).

Nestor relates in fuller detail the course pursued by Ægisthus, and how Menelaus was driven by the loss of his pilot and stress of weather to Egypt, whilst his brother's death, as also Orestes' return and vengeance, took place before his wanderings ended. He advises Telemachus to go to Menelaus at Sparta, and offers him conduct thither (253—328).

Telemachus accepts Nestor's invitation to sleep at his palace, while Pallas, disappearing under the form of a bird, is recognized by Nestor, who vows a sacrifice, and all retire to rest (329—403).

The fourth day opens with the sacrifice, as vowed, to Pallas, described with much solemnity: the usual banquet follows; on which Nestor at once gives orders to prepare for the journey to Sparta. Pisistratus accompanies Telemachus. They halt for the night at Phœæ, and spend the fifth day on the journey thence to Sparta (404—497).

Τ ᾱ ἑ ν Π ὕ λ ω.

Ἡέλιος^a δ' ἀνόρουσε,^b λιπῶν περικαλλέα λίμνην,^c
οὐρανὸν ἐς πολύχαλκον,^d ἐν' ἀθανάτοισι φαίνοι^e
καὶ θνητοῖσι βροτοῖσιν ἐπὶ ξείδωρον^f ἄρουραν.
οἷ δὲ Πύλον Νηληϊοῦ^g ἐϋκτίμενον πτολίεθρον
ἔξον. τοὶ δ' ἐπὶ θινὶ θαλάσσης ἰερὰ ῥέξον,
ταύρους παμμέλανας,^h ἐνοσίχθονι κυανοχαίτῃ.ⁱ

a τ. 433—4, χ. 197,
H. 422—3, Θ. 485.
b ξ. 518.
c N. 21, 32, Ω. 79.
d E. 504, F. 425,
o. 329.
e μ. 383.
f a. 463, λ. 309.
g λ. 235—57.
h x. 525—7, λ. 33.
i Y. 224, X. 401—2,
Ω. 93—4, Δ. 629;
cf. ι. 528, 536,
H. 66, Δ. 242.

a. φαίνοι Bek. Dind. Fa., φαίην Harl. Ern. Cl. ed. Oxon., φανείη Wolf. Löw.

1—4. The break of the third day. *λίμνην*, Eëlius, viewed in reference to the whole physical system, rises out of and sinks into the Ocean river. But to those voyaging by sea he would seem to rise from it; and, as *λίμνη* in H. certainly signifies the sea close to shore, or between islands (mar.), it might well suit here, where they are close to the N. E. coast of Peloponnesus. In Φ. 246, where *λίμ.* occurs in some copies, of the Xanthus, *δίνης* is a better reading. In Hesiod *Theog.* 364 foll. the daughter-nymphs of Ocean haunt *γαίαν καὶ βένθεα λίμνης* as if = *θαλάσσης*. Later poets use it freely in that sense, as Virgil uses *stagna, vada*, etc., as Eurip. *Hec.* 446. *ἐν οἷδα λίμνας*. On the mythical cosmography of Eëlius see Völcker *Hom. Geogr.* §15, p. 20. — *πολύχαλκον*, conveys the notion of stability, so *firmamentum*, LXX. *στερέωμα*, and the Heb. עֲרֵב, which they render, which means something hammered out, as if metallic. So Pind. *Nem.* VI. 3—4, *ὁ δὲ χάλκεος ἀσφαλὲς αἰὲν ἔδος μένει οὐρανός*; and *Pyth.* X. 27. See Sir G. C. Lewis *Anct. Astron.* 3 (4).

In same sense H. has *σιδήρεος* (mar.). *Πύλον*, see App. D. 4.

5—6. *ἔξον*, a mixed form of aor., the ending -ον of the 2nd preceded by the σ (*ἔξω* = *ἔσω*) of the 1st; cf. *δυσσετο βήσето* and others. *ἐνοσίχ. κυανοχ.* = *Ποσειδάωνι*. He begat Nestor (λ. 235—57).

κυανοχαίτῃ stands elsewhere alone for Poseidon, so *ἀργυρότοξ* A. 37 for Apollo, and *πολυδέγμων* for Hades, Hy. Cer. 17, 31. It is epith. also of a horse (mar.), of Hades in Hy. Ceres 348, and Hector has *χαίται κύνεαι*. Here, as in the *κύνεον νέφος*, *φάλαγγες κύν.*, and in mourning garments, an intensely dark hue is intended. The material *κύανος* is certainly a metal, and probably bronze, the darkest-hued of metals, hence furnishing a standard of colour; so *κύνεος* is = black, see App. F. I. (19). The victims are "all-black" as if to an infernal deity; Poseidon and Hades, as devourers and destroyers, having much in common. The former is *ἔκπιος*, the latter *κυνόπωλος*; so Holy Scripture couples "the sea" with "Death and Hades" in Rev. XX. 13.]

a P. 355.

b c. 160, Z. 174.

c σ. 44, γ. 179.

d v. 56-7, 73-7, M. 373-5.

e γ. 178, π. 322.

x. 140; cf. α. 202.

f β. 418.

g σ. 355, φ. 288, ι. 482.

h Z. 291, Γ. 47;

cf. α. 240, Φ. 302.

i α. 281, β. 360,

φ. 12.

k Z. 464, Ξ. 114;

cf. X. 482, Γ.

303, ι. 348.

l α. 119, ρ. 325.

m Ψ. 71.

n σ. 406.

ἐννέα δ' ἔδραι ἔσαν, πεντηκόσιοι δ' ἐν ἐκάστῃ
 εἶατο, καὶ προύχοντο^a ἐκάστοθι ἐννέα^b ταύρους.
 εὐθ' οἱ σπλάγχν' ἐπάσαντο, θεῶ δ' ἐπὶ^c μῆρ' ἔκηναν,
 οἱ δ' ^d ἰθὺς κατάρουτο, ^e ἰδ' ἰστία νηὸς εἴσης
 στεῖλαν ἀείραντες, τὴν δ' ὤρμισαν, ἐκ δ' ἔβαν αὐτοί.
 ἐκ' δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἦρχε δ' Ἀθήνη.
 τὸν προτέρῃ προσέειπε θεὰ γλανκῶπις Ἀθήνη
 "Τηλέμαχ', οὐ μὲν σε χρὴ ἐτ' αἰδοῦς, οὐδ' ἡβαιόν·^f
 τοῦνεκα γὰρ καὶ πόντον ἐπέπλωσ,^g ὄφρα πύθῃαι^h
 πατρός, ὅπου κύθε^k γαῖα καὶ ὄν τινα πότμον ἐπέσπεν.
 ἀλλ' ἄγε νῦν ἰθὺς^l κίε Νέστορος ἱπποδάμοιο·
 εἰδομεν^m ἦν τινα μῆτιν ἐνὶ στήθεσσι κέκευθεν."ⁿ

7. δὲ Φεκάστη. 8. Φεκάστοθι. 10. Φιδ' ἐφίσης. 13. προσέειπε. 18. εἰδομεν.

7. πεντηκόσιοι Arist. Herod., Scholl., πεντήκοντα δ' ἐν ἐκάστῃ Harl. suprascr.

πεντηκόσιοι δ' ἂν ἐκάστην. 8. προύθεντο E., ἐκαστόθεν Scholl. H. M. Q. R.

9. ἐπάσαντο Scholl. E. H. M. Q., καὶ ὄν Cl. ed. Ox. 10. κατάρουτο τοὶ δ'

Arist., Scholl. H. M. 11. σείσαν Zenod., Scholl., quinque. 16. Schol. H.

ἐπέσπα. 17. id. pro ἱπποδάμοιο ὄφρα τάχιστα.

7. ἐννέα, nine cities are under Nestor's sway in B. 591 foll. Obs. here the *varr. lect.* Ni. thinks πεντήκοντος may be the true reading. The Scholl., however, note the agreement between 9 (seats) $\times$ 500 (men), and, in Nestor's armament, B. 602, 90 (ships) $\times$ 50 (men); "fifty" being the least number mentioned as manning a ship in the Catalogue. The agreement is probably not accidental, but based on some political divisions familiar to the poet's hearers, but now lost.

8-9. προύχ., the oxen were "held in front" of each ἔδρα ready for slaughter. For the number 9 in sacrifice and banquet, see mar.

ἐπὶ expresses destination, as in τὰς (γαυῖας) ἐπὶ δόρυ κατέμειβα (mar.). μῆρία, see on γ. 456. The verbs in this are in effect pluperf., the aor. involving in its absolute past notion that of the past before a given epoch.

10-11. οἱ δ', the δὲ is apodotic of εὐτε in 9, "when they had sacrificed then these began to land": for δὲ so used see mar. For the mode of furling sails and landing see App. F. 1 (9)-(11).

καταγ., "brought to shore", opposed to ἀνάγοντο "put to sea".

14-5. ἡβαιόν, often follows οὐδ', as here, enhancing negation, but is used also in affirmation (mar.).

15. ἐπέπλ., πλώ means "I float". but with ἐπὶ both it and πλέω become compounds in the sense of sailing over; this ἐπὶ here takes acc. of motion over a surface, not towards a point, see α. 299 note.

16. ὅπου. κύ. γαῖα, the words, if interpreted by κατὰ γαῖα καλύπτει, and ὑπὸ κεύθεσι γαίης (mar.), would imply death and burial; but Pallas, as Mentor, would then be contradicting Pallas as Mentos, who (α. 195 foll.) strongly asserts the fact of Ody. being alive. So does Halitherses, with whom Mentor is associated (β. 163-6); and the object of this voyage is to raise up hope in Telem. ; thus, as κεύθε is used also (mar.) of a ship, a city etc., merely as "containing", we may render, "what country keeps him from our sight". The form of sentence, "hear of thy father, where he is", is common in all simple styles; so *scin' me in quibus sim gaudiis*, Ter. Eun. V. 8, 5.

18. εἰδομεν, epic for -ωμεν, follows κίε without conjunction, as often in admonitions brief through urgency, and is the hortative subjunct, cf. Jelf, Gr. Gr. § 416, 1. So in θάπτε με ὅτι τάχιστα, πύλας Αἰδάο περήσα, Ψ. 71, and often after ἄγε, φέρε, and the like; the non-recognition of this gave rise to the *varr. lect.* ὄφρα τάχιστα in v. 17.

[λίσσεσθαι^a δέ μιν αὐτὸς ὅπως νημερτέα εἴπη·
 20 ψευδὸς δ' οὐκ ἔρρει· μάλα γὰρ πεπνυμένος^b ἐστίν.]”
 τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδα
 “Μέντορ,^c πῶς τ' ἄρ' ἴω; πῶς τ' ἄρ' προσπύξομαι^d αὐτόν;
 οὐδὲ τί πω μύθοισι πεπειρημαι^e πυκνολοῖσιν·
 αἰδῶς δ' αὖ νέον ἄνδρα γεραίτερον ἐξερέεσθαι.”
 25 τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη
 “Τηλέμαχ', ἄλλα μὲν αὐτὸς ἐνὶ φρεσὶ σῆσι νοήσεις,
 ἄλλα δὲ καὶ δαίμων^f ὑποθήσεται· οὐ γὰρ οἶω
 οὔτε σε θεῶν ἀέκητι^h γενέσθαιⁱ τε τραφόμεν τε.”
 ὧς^k ἄρα φωνήσας ἥγησάτο Παλλὰς Ἀθήνη
 30 καρπαλίμως· ὃ δ' ἔπειτα μετ' ἰχθία βαίνει θεοῖο.
 ἶξον δ' ἐς Πυλίων ἀνδρῶν ἄγυρ^lιν^m τε καὶ ἔδρας,ⁿ
 ἐνθ' ἄρα Νέστωρ ἦστο σὺν υἱάσιν, ἀμφὶ δ' ἑταῖροι
 δαῖτ' ἐντυνόμενοι^o κρέα ὥπτων τάλλα^o τ' ἐπειρον.

a γ. 327—8.
 b α. 213.
 c β. 368.
 d β. 77, γ. 478,
 λ. 451, υ. 336—41.
 e δ. 23.
 f β. 134.
 g α. 251, δ. 808,
 ε. 280.
 h α. 177, ρ. 43; cf.
 α. 79, π. 94.
 i H. 190, Σ. 436;
 cf. δ. 723, ξ. 201,
 Δ. 251.
 k β. 405—6.
 l II. 661, Ω. 141.
 m γ. 7.
 n α. 500.
 o γ. 462, ξ. 430.

19. *λείπη.*20. οὐ *φέρει.*25. *προσφέρει.*28. *ἀέκητι.*

19. αὐτὸς Arist., Schol. H. ad 327 *inf.*, ita Bek. Dind. Fam. αὐτόν Cl. ed. Oxon.
 24. *νέφ' ἀνδρῶν* Rhian., Scholl. H. M. 31. *ἀγορῇ* Heidelb. Schol. M. et a
 recent. man. Harl. 33. *κρέα τ'* Harl. cum aliis, *κρέα* Dind. *ἄλλα omnes.*

19—20. These lines are set in the margin by Bek. and belong more fitly to 327—8. For *πεπνυμ.* see on α. 213.

22—3. *ἴω ... προσπύξομαι*, pres. subj. followed by fut. indic.; cf. ὧς κε ... *φθίγῃς τάδε δ' ... δάσσονται*, β. 368; see App. A. 9 (5). *πεπειρημαι*, this verb commonly has a gen., the “trial” implying a process of contact; here the result, — one who has made trial of and is well versed in words (μύθοισι dat.) — is implied. In δ. 23 we have a singular constrn. *τοὺς (ἀέθλους) Φαίηκες ἐπειρήσαντ'* *Ὀδυσῆος* = which they “tried on” upon Odys. Donalds. *Gr. Gr.* § 454 cc distinguishes a gen. “tentative” but, to aim at, to reach to, to be in contact with, or in possession of, are but extended degrees of one notion.

24. Telem. justifies the αἰδῶς which Mentor declared inopportune v. 14. *ἐξερέεσθαι*, see on α. 416.

27—8. οὐ γὰρ ... οὐ, the negative repeated in same clause adds emphasis, as in “no! I am sure not;” so in οὐ μὲν ... οὐ σε κομίζε etc., for instances see mar. As *ἐέκητι* is “by the good will or blessing” of Apollo, Hermes, etc. (ο. 319, τ. 86), so *ἀέκητι* is without such

their good-will or blessing. The Greek wall at the ships *ἀέκητι θεῶν ἐτέτυκτο*, wherefore οὐ τι πολὺν χρόνον *ἐμπεδον* (*ἦεν*, M. 8, 9). Conversely, Mentor means, Telem. might expect the gods would protect and prosper him. *ἀέκ.* is also used of active opposition, “in spite of”, cf. mar. — *γεν. τραφ. τε*, “born and bred”.

31. *ἄγυρ^lιν*, not exactly = *ἀγορᾶν*, which means a formal assembly of men, the former applies equally to (mar.) corpses, ships etc. (Ni.) *ἔδρας*, the component parts of the whole *ἄγυρ.*, forming hendiadys with it.

33. *κρέα ὥπτων τάλλα τ'*, Dind. and most edd. give *κρέα ὥπτων ἄλλα τ'*. The Harl. has *κρέα τ' ὥπτων*, or, as Bek. says, *κρέατ'*. Now the plur. of *κρέας* in H. and Hes. is *κρέᾱ* syncopated, or *κρεᾶ* contracted, which last, occurring only before a vowel, becomes *κρέᾱ*. Thus *κρέατ'* lacks authority. But the main difficulty lies in *ἄλλα τ' ἐπειρον*. To say, “were roasting steaks and spitting *others*” is nonsense. But by regarding the τ' of *κρέα τ'* (Harl.) as displaced and really belonging to *τάλλα* following, and viewing the acts *ὥπτων*, *ἐπειρον*, as a prothysterion, we have

a K. 542.

b K. 198.

c d. 630, 9. 62,

471, e. 163, q. 71.

d I. 200.

e v. 3, 95.

f v. 119, O. 362.

g o. 150, d. 59, A.

4, I. 196, 224,

σ. 111, ω. 410.

h x. 533.

i η. 50, K. 217, x.

216.

k α. 25.

l o. 149—53.

m γ. 187, x. 73, λ.

451, I. 33, Ψ.

541; cf. ξ. 130,

Ω. 652, δ. 691,

2. 218.

n Σ. 545, A. 346,

i. 204; cf μ. 48,

λ. 703.

οἱ δ' ὥς οὔν ξείνους ἴδον, ἀδρόοι ἦλθον ἅπαντες

χερσίν τ' ἡσπάζοντο^a καὶ ἐδριάσθαι^b ἄνωγον.πρῶτος Νεστορίδης Πεισίστρατος ἐγγύθεν^c ἔλθων,

ἀμφοτέρων ἔλε χεῖρα, καὶ ἵδρυσεν παρὰ δαιτὶ

^d κώεσιν^e ἐν μαλακοῖσιν, ἐπὶ ψαμάθοις^f ἀλήσιν,πάρ τε κασιγνήτῳ Θρασυμήδεϊ καὶ πατέρι φ^g.δῶκε δ' ἄρα σπλάγγνων μοίρας, ἐν δ' οἶνον ἔχευεν^hχρυσέῳ δέπαλⁱ· δευδισκόμενος^j δὲ προσηύδα

Παλλάδ' Ἀθηναίην, κούρην Διὸς αἰγιόχοιο·

“εὖχεο^k νῦν, ὦ ξεῖνε, Ποσειδάωνι ἄνακτι·τοῦ γὰρ καὶ δαίτης^l ἡντήσατε^m δεῦρο μολόντες.αὐτὰρⁿ ἔπην σπέισης τε καὶ εὖξαι, ἥ^m θέμις ἐστίν,δὸς καὶ τούτῳ ἔπειτα δέπας μελιηδέοςⁿ οἴνου34. *ἴδον.*39. *φῶ.*43. *ῥάνακτι.*46. *μελιηδέος.*

41. ita Arist., Scholl. H. M., Wolf. *χρυσέῳ ἐν δέπαλ* Harl. Ven. Ern. Cl.
 45. ἡ Thiersch. Bek. Dind., ἡ Scholl. H. M. Ni. Wolf. Cl. ed. Ox.

in τὰλλα the well-known expression for the “remnants”, when the sacrificial portions, as in 9 *sup.*, had been disposed of. The “spitting” these then corresponds with what is more fully described *inf.* 462, A. 465, as μίστυλλον τ' ἄρα τὰλλα καὶ ἀμφ' ὀβελοῖσιν ἐπειραν. The meaning thus is, “were spitting the remnants and roasting steaks of them”. For this sense of *κρέα* cf. *Certamen Hes. et Hom.* Goettling, p. 319, 12, 13,

πεντήκοντ ἦσαν πυρὸς ἐξαράαι· ἐν
 δὲ ἐκάστη

πεντήκοντ' ὀβελοί, περὶ δὲ κρέα
 πενήκοντα.

34. οἱ δ', i. e. Nestor and his sons.

36. πρῶτος, he was the youngest son (413—5) of seven, of whom Antilochus, beloved next after Patroclus by Achilles, fell by Memnon's hand (δ. 187). It is his office, as youngest, to attend to the guests (Ni.). Herod. V. 65, says that Pisistr. the Athenian usurper was so named from a notion of family descent from the Neleids.

38—9. The κώας was the actual fleece (οἶος δέρεα, ξ. 519), used in coarser bedding; the φήγσα (epith. καλὰ πορφύρεα), probably κώσα dressed and dyed, were commonly thrown over the φρόνοι, x. 352, or formed part of the bedding, as in η. 336. Θρασυμ., the eldest brother, who went with his father and Antilochus to the war. (Ni.)

40—1. The μήρια were wholly sacrificed, the σπλ. shared religiously, each having a taste (ἐπάσαντο, *inf.* 461, cf. Aristoph. *Pax* 1039 δεῦρο σπλάγγνετε), see on 456—9 *inf.*; the rest (τὰλλα, 33) were shared festively. The guests arrive when the Pylians have begun the festive business, but are initiated with a share of the σπλ. and in 65—6 join in the banquet. *δευδισκ.*, we have pluperf. *δεῖδεκτο* of *δεῖκνυμι* in sense of “welcomed” or “pledged” (and so *δευκόμενος* “pledging”), and from the perf. a pres. *δεῖδσκομαι*, as here, “holding the cup out to pledge” (cf. *δεῖδισσομαι*, *δεῖδω*), and in the same sense *δεικανάσμαι* (Buttm. *Gr. V. s. v. δεῖκνυμι*); for examples see *mar.*

43—6. εὖχεο, addressed to Mentor individually, whereas *ἡντήσατε* comprehends Telem. and his followers: cf. π. 91—4, where *καταδάπτει* and *φάτε* are followed by *σέθεν*. (Ni.) For *ἡντήσ.* see on α. 25. The phrase *ἡ θέμις ἐστίν* or *ἡ θέμ. ἐσ.* passes from the sense of abstract right into that of mere custom (*mar.*); here it seems to mean the former, “as one ought”; in the latter sense stands sometimes *ἡ δίκη ἐστίν* (*mar.*). On the former is based the reproachful epithet *ἀθέμιστος*, i. 106, I. 63. — οἶνον is one of the Homeric words in which the *f* is inconstant. In α. 110, β. 349 *et alib.*

σπείσαι· ἐπεὶ καὶ τοῦτον ὀλομαι ἀθανάτοισιν
εὖχεσθαι· πάντες δὲ θεῶν χατέουσ'·^a ἄνθρωποι.
ἀλλὰ νεώτερός ἐστιν, ὁμηλικίῃ δ' ἐμοὶ αὐτῷ·
οὐ τοῦνεκα σοὶ προτέρῳ δῶσω χρύσειον ἄλειςον."^c

ὥς εἰπὼν ἐν χειρὶ τίθει δέπας ἡδέος οἴνου·
χαίρει δ' Ἀθηναίῃ πεπνυμένῳ· ἀνδρὶ δικαίῳ,^d
οὐνεκά οἱ προτέρῃ δῶκε χρύσειον ἄλειςον·
αὐτίκα δ' εὖχετο πολλὰ Ποσειδάωνι ἄνακτι.^h

55 "Κλύθι, Ποσειδάων γαίηοιχε, μηδὲ μεγήρηςⁱ
ἡμῖν εὐχομένοισι τελευτήσαι τάδε ἔργα.

Νέστορι μὲν πρώτιστα καὶ νιάσι κῦδος ὄπαζε·^k
αὐτὰρ ἔπειτ' ἄλλοισι δίδου χαρίεσσαν ἀμοιβήν^l
σύμπασιν Πυλίοισιν ἀγκλειτῆς ἐκατόμβης."^m

50 δὸς δ' ἐτι Τηλέμαχον καὶ ἐμὲ πρήξαντα· νέεσθαι
οὐνεκα δεῦρ' ἰκόμεσθα θοῇ σὺν νηὶ μελαίνῃ."

ὥς ἄρ' ἔπειτ' ἡρᾶτο, καὶ αὐτὴ πάντα τελεῦτα·ⁿ
δῶκε δὲ Τηλεμάχῳ καλὸν δέπας ἀμρικυπέλλον.

a β. 240, γ. 280,
ο. 378.

b ζ. 23, χ. 200, β.
158, γ. 364.

c App. A 8 (3)
mar.

d cf. P 607-R

e α. 213 mar.

f γ. 133.

g β. 261.

h O. 9, ρ. 354.

i β. 235, ζ. 206,
Δ. 54, Ν. 563.

k ο. 320, ζ. 406,
ι. 90.

l α. 318, μ. 382.

m η. 202.

n β. 191.

ο β. 171, γ. 56, φ.
200.

51. Φαιπών.

53. Φοῖ.

54. Φάνακτι.

56. Φέργα.

51. pro δέπας ἡδέος οἴ. alii δὲ δέξατο χάλκων ex Ψ. 797, Bek. annot.

Φοῖνον is proper, but here and γ. 51 οἶνον. The ending μελιαδέος οἴνου occurs Pind. *Fragm.* 147. Donalds. 44.

48-9. A passage remarkable for simple and straight-forward piety mingled with high courtesy. Ni. with the sentiment here compares Arat. 4. πάντη δὲ Διὸς κεχοῖμεθα πάντες. Here δὲ is = γάρ, as in α. 433. Obs. ὁμηλικίῃ is used individually of a person or collectively of a generation, as πάντες ὁμηλικίῃ ... Τηλεμάχοιο (mar.).

50-3. ἄλειςον, for this and the other Homeric cups etc. see App. A. 8 (3). The young Pisistr. imitates Nestor in his sententiousness, see on 69-70 inf., where Nestor leads off with a maxim; but there is also much *naïveté* in a youth laying down this principle of *seniores priores*, and adding that he shall proceed to act upon it in his office to the guests.

πεπνυμ. ... δικαίῳ, "discreetly respectful", cf. 133, where the Greeks, being not all *νοήμονες* and *δίκαιοι*, incur woe through the wrath of Pallas. οὐνεκα, see on 61 inf. The discernment lay in giving the cup first to Mentor on the score of age, passing by the princely rank of Telem. The

compliment, paid really to the eidolon Mentor, is accepted by the goddess; so χ. 213 foll. Agelaus threatens (as he supposes) Mentor, which Pallas in person resents, 224.

55-7. The verb *μεγαίρω* is followed by a gen. case N. 563, but here the infin. supplies the object. *ἡμῖν* includes all who had partaken, not merely the Τηλέμ. καὶ ἐμὲ of 60 inf. Observe the precedence given to Nestor and his sons, as the hosts, and perhaps further in return for the discerning courtesy of Pisistr. in 40-2. These "minor morals" show the spirit of the Homeric age.

59-61. *σύμπασιν*, recognizes the occasion as one common to the whole people, not private in Nestor's family. *πρήξαντα*, though sing., virtually includes both the persons named; no trace of such a reading as *πρήξαντες* occurs. *οὐνεκα*, = *τὸ οὐ ἔνεκα*, "that for the sake of which"; cf. this with *οὐνεκα* "because" in 63 sup. and often in H., as *οὐνεκα τὸν Χρῆσσην ἡτίμησ' ἀρετήρα* A. 11.

62-4. Poseidon was still among the Æthiopians, whither he went α. 22.

a ζ. 166, α. 31.
 b γ. 470, Δ. 290.
 c γ. 309, δ. 3, η.
 50, ψ. 201.
 d K. 203.
 e α. 231 mar., γ. 243,
 ξ. 378, Z. 174—6.
 f α. 701, ψ. 300,
 316, α. 227, β.
 91, 429, ψ. 301,
 303.
 g ι. 252—5, α.
 170—3.
 h ψ. 82, x. 202, 568.
 i β. 58, η. 310.
 k β. 370.
 l β. 237.
 m ξ. 231, α. 183.
 n α. 213 mar.
 o Δ. 85, 92.
 p ζ. 139—40, α.
 321.

ὡς^a δ' αὐτως ἡρᾶτο Ὀδυσσεύς φίλος υἱός.
 οὐ δ' ἐπεὶ ὤπτησαν κρεῖ^b ὑπέρετρα^b καὶ ἐρύσαντο,
 μοίρας δασσάμενοι δαίνυντ' ἐρικυδέα δαίτα.^c
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖς ἄρα μύθων ἤρχε Γερήνιος ἱππότης Νέστωρ.^d
 “νῦν δὲ κάλλιόν ἐστι μεταλλῆσαι^e καὶ ἐρεσθαι
 ξείνους, οἳ τινὲς εἰσιν, ἐπεὶ τάρπησαν^f ἰδωδῆς.
 ὦς ξείνοι, τίνες ἐστέ; πόθεν κλειῖθ' ὕγρα κέλευθα;
 ἦ τι κατὰ προῆξιν^h ἢ μαψιδίωςⁱ ἀλάλησθε,^k
 οἷά τε ληιστῆρες, ὑπεῖρ ἄλλα, τοῖ τ' ἀλόνονται
 ψυχὰς παρθόμενοι,^l κακὸν ἀλλοδαποῖσι^m φέροντες;
 τὸν δ' αὖ Τηλέμαχος πεπνυμένοςⁿ ἀντίον ἦδ' α,
 θαρσύνσας^o αὐτὴ γὰρ ἐνὶ φρεσὶ θάρσος^p Ἀθήνη

65. *Ἐρύσαντο.*

72—4 improbabat hōc l. Aristoph., permittente Arist. et hic et ad ι. 253—55, quamquam ibi magis propria, Scholl. H. M. Q. R.

It would seem as if, during such absences, prayers and sacrifices from mortals must fail of their effect; see α. 21—4 note. Here, as regards Mentor and Telem., the question does not arise, the prayer being only part of the disguise; as regards Nestor and his sons, they were probably performing rites stated and due, and the poet's consciousness does not seem to recognize the coincidence of their festival with the god's absence. As regards the prayer for Nestor, she herself, we are told, accomplished it. Thus the sacrifice was effectual although the god to whom it was offered took no account of it. ἡρᾶτο Ὀδ. hiatus is frequent after the caesura of 3rd foot, especially the bucolic caes.

65—6. ὑπέρετ., “upper or outer”, as contrasted with the entrails previously tasted 40 *sup.*; then came the libation and prayer, and now in due course the feast, ἐρύσ. “pulled (the meat) off (the spits)”. Eumæus on the contrary presents his guest, in ruder fashion, the pieces on the spits (ξ. 76—7). δασσάμ. δαίνυντ'. This juxtaposition illustrates the connexion between δαίνυμαι “feast” and δαίωμα “divide shares”.

68—9. Nestor leads off with a maxim see on 50—3 *sup.* This hospitable rule, to ask no question till the guest's wants have been supplied, is cha-

racteristic of heroic courtesy. The epith. Γερήνιος applied to him, is based on a place given as Γερηνία, Γέρηννα (τά), or Γέρηνον, where Nestor either was born or found refuge when all the eleven other sons of Nélus were slain. Hes. *Frag.* xlv. 2, 3, Goettl.

δωδέκατος δὲ Γερήνιος ἱππότης
 Νέστωρ

ξείνος ἐὼν ἐτύχησε παρ' ἱπποδάμοις Γερήνοισ.

70—3. τάρπησ. This verb is capricious in its construction; the dat. is commonly found with the pres. and imperf. and once with the 1st aor. (ξ. 131), with which and with the 2nd aor. the gen. mostly follows. Aristoph. rejected 72—4 here, thinking them borrowed fr. ι. 253—5; Arist. also thought them more proper there, yet allowed the iteration. μαψιδίως “at random”, i. e. wherever they could pick up plunder; whereas a προῆξιν would imply a fixed destination. Ody. in his feigned story ξ. 222—30, as a Cretan prince, speaks of such marauding expeditions as occurring before the Trojan war. On the question of piracy cf. Thucyd. I. 5, who infers the reputation of the employment, and is a testimony to the genuineness of the passage here.

76. θαρσύνσας. That Telem. should show less hesitation after the hospitable reception than he expressed 22—4 *sup.* is natural.

θῆχ', ἵνα μιν περὶ πατρὸς ἀποιοχόμενοι εἶροιο·
[ἦδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἐχησιν.]

a α. 95.
b μ. 184.
c α. 196; cf. Z.
396—7.
d δ. 314.
o β. 32, 44.
f α. 239, 344.
g α. 87 mar.
h α. 251, δ. 176,
9. 496.
i γ. 202, Δ. 607.
k γ. 184; cf. α.
242, δ. 675, ο
127.
l I. 577.
m δ. 28—9, 496—7,
2. 371, Δ. 83, 65,
B. 349, M. 239,
240.
n Z. 453.
o δ. 322—31.
p α. 267 mar.
q α. 379 mar.
r δ. 226, 9. 459,
ξ. 343.
s β. 314.
t γ. 197—8, τ. 355,
γ. 127—8, Z.
345, 3. 304; cf.
Δ. 417—8, X.
477.

“ὦ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,
80 εἴφραι, ὀππόθεν εἰμὲν· ἐγὼ δέ κέ τοι καταλέξω.
ἡμεῖς ἐξ Ἰθάκης ὑπονηλίον· εἰλήλουθμεν·
πρῆξις δ' ἦδ' ἰδίη, οὐ δῆμιος, ἦν ἀγορεύω.
πατρὸς ἐμοῦ κλέος· εὐρὺ μετέρχομαι, ἦν που ἀκούσω,
δίου Ὀδυσσεὺς ταλασίφρονος, εἴ ὃν ποτέ φασιν
85 σὺν σοὶ μαρνάμενον Τρώων πόλιν ἐξαλαπάξαι.
ἄλλους μὲν γάρ πάντας, ὅσοι Τρωσὶν πολέμιζον,
πενθόμεθ', ἥχι· ἕκαστος ἀπώλετο λυγρῷ ὀλέθρῳ·
κείνου δ' αὖ καὶ ὀλεθρον ἀπενθέα· θῆκε Κρονίων.
οὐ γάρ τις δύναται σάφα εἰπέμεν, ὀππόθ' ὅλωλεν.
90 εἰ θ' ὅ γ' ἐπ' ἠπείρου δάμη ἀνδράσι δυσμενέεσσιν
εἰ τε καὶ ἐν πελάγει μετὰ κύμασιν Ἀμφιτρίτης.
τοῦνεκα νῦν τὰ σά γούναθ' ἱκάνομαι, αἶψ' κ' ἐθέλῃσθα
κείνου λυγρὸν ὀλεθρον ἐνισπεῖν, εἰ που ὄπωπας
ὀφθαλμοῖσι· τεοῖσιν, ἣ ἄλλου μῦθον· ἄκουσας
95 πλαζομένου· περὶ γάρ μιν διττυρὸν τέκε' ἡγήτηρ.

87. ἑκάστος. 89. φαίμεν.

78 caret Vien., marg. inseruit. Harl., [] Wolf. et edd. rec. 81. ὑπὸ Νηίου
Schol. B. 82. ἐκδήμιος Aristoph., Scholl. H. M. 87. λυγρὸν ὀλεθρον Bek.
annot. 90—1. pro εἰ εἰ Bek. ἣ ἦ. 95 [] Bek.

78—83. v. 78 is probably an insertion by some copyist from α. 95; thus the question of ἐχησιν subjunct. following εἶροιο optat., each with ἵνα in same dependence, need not arise; see, however, some instances of optat. and subj. mixed in the same dependence App. A. 9 (16) end. ὑπονηλίον, see on α. 186. On πρῆξις ... δῆμιος cf. φ. 16—γ' Ὀδυσσεὺς ἦλθε μετὰ χρεῖος· τό γ' αἰ παῖς δῆμιος ὀφείλεν. — κλέος here bears partly the sense of “renown” as in α. 344, and partly that of “tidings”, as in α. 283; the renown of Olys. consisting in the news spread of him.

87—9. ἦχι, Jelf, Gr. Gr. § 339, 8 writes ἦχι; but it seems better to view it as a real ep. dat., a twin form of the dat. locative in φι, ib. § 83, 1, and then the ι, which is subscript in ἦ becomes final in ἦχι. — ἀπενθέα, in active sense at 184, here in pass.; being found in no other book of either poem it is marked as *unicè lectum*; for both act. and pass. use cf. ἄπυστος

(mar.). ὀππόθ', here ι is elided, as in the dat. pl. and in ἐστὶ, περὶ, ὄντι.

90—1. εἰ θ' ... εἰ τε, here Bek. prints ἦ θ' ... ἦ τε without adequate reason; εἰ following verbs of saying, in sense of “tell me if etc.” is common enough, and stands elsewhere, on good MS. authority, repeated with a double clause. We find once indeed εἰ τε of one clause followed by ἦτε καὶ of the other, but though this shows that the meanings approach each other, it gives no ground for rejecting one of the expressions; see mar. — πελάγει, see App. B. (3). — Ἀμφιτρίτης, see on α. 422.

92. γούναθ', see on α. 267. ἱκάνομαι here shows the sense of ἱκέτης, “come suppliantly”. For αἶψ' see on α. 379. The subjunct. here resembles that called deliberative, as in φρασσόμεθ' ἥ κε νεώμεθ' κ. τ. λ. App. A. 9 (6) end.

95. Bek. suspects this line's genuineness here and δ. 325 where it recurs,

a ξ. 387.
b ξ. 388, X. 419.
c A. 23, cf. 9. 172.
d H. 410, o. 374.
e g. 44.
f α. 25.
g β. 68—73.
h A. 39, δ. 763.
i β. 272, o. 375.
j φ. 457.
k α. 49 mar.
l δ. 765.
m γ. 327, δ. 314,
331, 642, λ. 148,
μ. 112, χ. 166,
ψ. 35.

μηδὲ^a τί μ' αἰδόμενος^b μελλίσασο,^c μηδ' ἐλαίφρων,
ἀλλ' ^d εὖ μοι κατάλεξον ὅπως ἦντησας^e ὀπωπῆς.
λίσσομαι,^f εἰ ποτέ^g τοί τι πατήρ ἐμὸς ἐσθλὸς Ὀδυσσεύς
ἦ ἐπος^h ἤέ τι ἔργον ὑποστάςⁱ ἐξετέλεσεν
δῆμῳ ἐνὶ Τρώων, ὅθι πάσχετε^k κῆματ' Ἀχαιοί.
τῶν^l νῦν μοι μνησai, καί μοι^m νημερτὲς ἐνίσπες.¹⁰
τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱκπότης Νέστωρ
“ὦ φίλ', ἐπεὶ μ' ἐμνησας διζύους, ἦν ἐν ἐκείνῳ

99. *ἔπος. ἔργον.*

97. pro ὀπωπῆς B. marg. ἀκουῆς.

100. pro κῆματ' Venet. marg. ἄλγε'.

with the whole passage 92—101; but although it might be spared, it does not weaken the sense, or encumber the sentence. *πλαζόμενος* is referable to *καίνον* 92, and *εἰ ποῦ* . . . *μῦθον* ἀκουσας is parenthetical, or *πλαζ.* may depend on *μῦθον* to be rendered objectively, “tidings of him roaming”, cf. λ. 492 τοῦ παιδὸς ἀγαθοῦ μῦθον. Yet to read *πλαζόμενος* would be more Homeric. *ὄξυρόν τέκε*, i.e. a man was born ill-fated, as he was born strong or healthy; elsewhere (mar.) we read of *αἶσα* as spinning at a man's birth the thread of weal or woe which he has thereafter to endure; cf. Thetis' lament to her son τί νό σ' ἔτρεφον αἰνὰ τε κοῦσα . . . ἐπεὶ νῦν τοι αἶσα μίνυνθα περ οὔτι μάλα δῆν. A. 414—6.

96. *αἰδομαι*, here in sense of “compassionate”, see mar.; *αἰδέομαι* is also found. For a word descriptive of shame borrowed from compassion, cf. Virg. *Æn.* II. 541—2 *jura fidemque supplicis erubuit*. The pres. imper. *μετλίσσεο* is continued in 97 by *κατάλεξον* the former injunction being general, and not limited, as the latter is, by the occasion of the moment; Jelf, *Gr. Gr.* § 420, 2.

97—8. *κατάλεξον*, Buttm. assumes a root *λεγ-* in sense of to “say, talk of”, and another *λεχ-* in that of “lie down”; Curtius also (I. p. 163) views them as distinct; but in *τανηλεγός* the elements are *ταναός* and *λεγ-* “lay”; see App. A. 22. For *ἦντησ.* see on α. 25. *λίσσομαι*, for the sentiment and the manner of urging Odysseus' memory as a topic of appeal cf. (mar.) *λίσσομαι* . . . εἰ μή πού τι πατήρ ἐμὸς . . . τῶν κ. τ. λ.

99—101. *ἔπος* and *ἔργον*, although

disjoined by ἦ . . . ἤε seem to mean “word as accomplished in act”, reflecting the sense of *ἐξετέλεσεν* as joined with *ὑποστάς* (mar.). — *τῶν*, the plural is more forcible, as assuming that the supposed good offices on Odysseus' part were in fact frequent. For *ἐνίσπες* see App. A. 1. *δῆμῳ*, see on α. 101—5.

102—200. This whole speech is characteristic of Nestor and may be compared with one in the II. to Patroclus (A. 670 foll.) — a long narrative, closing like this with urgent advice. Observe in both speeches how accessories are engrafted, and episode set within episode; especially see A. 690—3, 700, 711, 714, 722, 750, 753, 766—70. The old warrior talks on and off his real subject, somewhat presuming on his years and the well-won respect of his juniors, but guided by kindness and good sense through all the ramifications of his tale. Shakespeare has given us some traits of such a character in the Menenius of his *Coriolanus*.

103. *ἐπεὶ* would lead us to expect some apodosis introduced by *τοὶ γὰρ ἔγων ἔρεω* or the like; and indeed, by throwing into a parenthesis all from *ἐνθα μὲν* 109 to *πάθομεν* 113, we might there take *τίς κεν ἐκείνα κ.τ.λ.* apodotically, as equivalent to, “I cannot tell you all, for no one could (lit. “who could”), even were you to go on asking for years”. But the clauses so parenthesized are too closely knit with their immediate predecessors and followers to allow this. It is better, then, to view the structural outline as lost in the accumulation of details evoked in 105—13 by Telemachus' appeal to the events of the war; and of which the enumeration is simply impossible.

- 105 δῆμῳ ἀνέτλημεν μένος^a ἄσχετοι υἱες Ἀχαιῶν,
 ἤμὲν^b ὅσα ξὺν νηυσὶν ἐπ' ἥεροειδέα πόντον
 πλαζόμενοι κατὰ ληϊδ', ὅπῃ ἄρξειεν^c Ἀχιλλεύς,
 ἦδ' ὅσα καὶ περὶ ἄστυ μέγα Πριάμοιο ἄνακτος
 μαρνάμεθ'· ἔνθα δ' ἔπειτα κατέπταθεν ὄσσοι^d ἄριστοι.
 110 ἔνθα μὲν Ἀλας^e κίτται Ἀρήιος, ἔνθα δ' Ἀχιλλεύς,
 ἔνθα δὲ Πάτροκλος θεόφιν' μῆστῳ ἀτάλαντος,
 ἔνθα δ' ἐμὸς φίλος υἱός, ἅμα κρατερός καὶ ἀμύμων,^f
 ἠ' Ἀντίλοχος,^g περὶ^h μὲνⁱ θέλειν ταχύς ἦδὲ μαχητής.
 ἄλλα τε πόλλ' ἐπὶ τοῖς πάθομεν κακὰ· τίς κεν ἐκείνα
 πάντα γε μυθήσαιο καταδνητῶν^m ἀνθρώπων;
 115 οὐδ' εἰ πεντάετεςⁿ γε καὶ ἑξάετες^o παραμύμων

- a β. 85.
 b φ. 383, 575, H.
 301—2, v. 210.
 c ε. 230.
 d M. 13, ζ. 257,
 φ. 256.
 e λ. 543 foll.
 f P. 477, H. 306,
 Ξ. 318.
 g δ. 187.
 h δ. 202.
 i ω. 78.
 k α. 66 mar.
 l II. 196.
 m Z. 123.
 n cf. ε. 419, B 463,
 H. 315.
 o ψ. 206, 656.

105. ἥεροφειδέα.

107. φάστυ φάνακτος.

115. πεντάετες ἑξάετες.

111. pro ἀμύμων Heidelb. B. ἀταρβής.

113. ἀλλὰ γε πόλλ' Harl. mar., sed
te Schol. H.

Thus far it seems as though Nestor mistook Telemachus' words, τῶν νῦν μοι μῆσαι 101, as meaning, "pray make mention of all this to me", cf. πατὴρ μνησθήναι δ. 118, and Μοῦσαι . . . μνησαίαθ', B. 491—2. In the same strain he goes on to show why it is impossible;—"for nine years long we manœuvred against them with every sort of artifice (δόλοισι)", and this word seems to lead him to the first recognition of Odys., rather, however, as the prime deviser of these δόλοι than as the subject of the enquiry which he is answering. He then again breaks off in an apostrophe to Telem.—"thy father surpassed all in stratagem, if so be thou art indeed his son".

In 126 Nestor may be said to settle down to his tale. Its flow is copious and unbroken, but we find in its course little completed events, like islands in a stream (see below on 165 foll.), in which the imperf. is exchanged for the aor. At its close the news of others is added to his own, and the final mention of the fate of Agamemnon and the dead of Orestes gives occasion to an admonition to his young guest and friend.

105—6. ὅσα . . . πλαζόμεν., join this with ἀνέτλημεν 104, "all that we endured in wandering"; hence, ὅσα μαρνάμεθ' is slightly in anacoluthon as if = ἀνέτλημεν μαρνάμενοι. — ἄρξειεν, for the optat. following the imperf. or aor. see App. A. 9 (20). — Ἀχιλ-

λεύς, see I. 328 foll. where Achilles speaks of twelve adventures by sea and eleven by land.

109. κίτται. Nestor (H. 334) states a purpose of gathering the bones of the deceased, after burning the bodies, to take them home to *their children*. He was an old man and had left children. The Hebrew idea that a man should "sleep with *his fathers*" found little place with H. Those who had left no children at home were buried on the spot — even Achilles, the prime hero, with his best beloved comrades Patroclus and Antilochus (ψ. 91, 244, ω. 78—80), as he himself had directed. The Greek's idea was rather to plant his fame abroad, and mark remote regions with his memory (δ. 584). Thus Elpenor (λ. 75—8); and so Hector supposes will be done for any champion whom he may overthrow (H. 85—91). The examples to the contrary, of Sarpedon's translation by Sleep and Death, and of the suitors' corpses sent home (II. 453—7, ω. 418—9), can be easily explained by their respective circumstances.

113—6. ἄλλα τε, we should expect some more marked conjunction than τε; yet it illustrates the easy loquacious style of Nestor. καταδνη., a mere intensative of θνητός; cf. φηγνός and καταφρηγνός, στυφελός and καταστυφελός. — οὐδ', "I could not tell them all, even if etc."

a ξ. 375, ε. 186;
cf. i. 365, π. 440.
b β. 167, Α. 29.
c β. 460.
d α. 107, ξ. 240;
cf. B. 295.
e π. 379, 422, 423;
cf. β. 236.
f T. 392.
g γ. 122, Γ. 202.
h δ. 334, H. 111,
I. 358, Φ. 369.
i cf. β. 88, 118.
j E. 104, H. 359,
M. 233.
k λ. 236, α. 225;
cf. δ. 204—8.
l δ. 75, 142, γ. 384.
m δ. 206, 397.
n cf. η. 294.
o δ. 141, 239, α. 46.
p β. 148, δ. 90, 120,
μ. 327, ε. 530, M.
141; cf. π. 139.
q λ. 512, A. 767;
cf. I. 179—80.

ἐξερέοις^a ὅσα κείθι πάθον κακὰ δτοὶ Ἀχαιοί·
πρίν^b κεν ἀνιήθεις^c σὴν πατρίδα γαίαν ἱκίοι.
εἰνάετες^d γάρ σφιν κακὰ ῥάπτομεν^e ἀμφιέποντες^f
παντοίοισι δόλοισι, μόγῃς δ' ἐτέλεσσε Κρονίων.
ἔνθ' οὐ τις ποτὲ μῆτιν ὁμοιωθῆναι ἄντην
ἦθελ^g,^h ἐπεὶ μάλα πολλὸν ἐνίκᾳ διὸς Ὀδυσσεύς
παντοίοισι δόλοισι,ⁱ πατὴρ τεός, εἰ τέτονι^j γε
κείνου ἐκγονός^k ἔσσι· σέβας^l μ' ἔχει εἰσορόωντα.
ἦ τοι γὰρ μῦθος^m γε ἰοικότες, οὐδέ κε φαίης
ἄνδρα νεώτερονⁿ ὧδε ἰοικότα^o μυθήσασθαι.
ἔνθ' ἦ τοι εἰως^p μὲν ἐγὼ καὶ διὸς Ὀδυσσεύς^q

118. εἰνάετες.

122. Γετόν.

124. Γεφοικότες.

125. Γεφοικότα.

116. ἐξερέοις Harl. sed Schol. H. ἐξερέοις. 120. οὐ πῶ τις Bek. annot.

117—8. *πρίν*, adverbial, "thou would'st have gone home *first*, out of weariness". Some, placing a comma at *Ἀχαιοί*, render it conjunctively, "I should not have told all *before* thou hadst gone home". This is harsh, for, by introducing the indefinite limit of the hearer's patience, it clashes with the definite limit of "5 or 6 years" previously supposed. — *ῥάπτομεν* is imperf.

121. *ἦθελ*, not merely = *ἰδόντο*, as Schol., but "no one ventured" (mar.); so *Æschyl. Prom. 1049, Φελέση τ' εἰς ἀναύγητον μολεῖν Ἀιδην*; cf. for a similar tenor, *A. 186—7, στυγέη θε καὶ ἄλλος ἴσον ἐμὸν φάσθαι καὶ ὁμοιωθῆναι ἄντην*.

122. With the *δόλοι* in which *Odys.* was thus *facile princeps*, cf. the *κρόδεα* of which *Penel.* was mistress; see App. E. 2 (2).

124—5. *ἰοικότες* ... *ἰοικότα*. The senses of *ἰοίκα*, "to seem like" and "to be seemly", are played upon here. The latter sense is clear in *ἰοικότι κείται ὀλίθῳ* and *ἰοικότα γὰρ καταλέγω* (mar.) while to take both *ἰοικότες* and *ἰοικότα*, with *Ni.*, in sense of "suitable" seems lame and tautological, and evacuates *ye* of its force, which is, "your words *at any rate* are like his", referring to the doubt of his sonship just before stated; and to take them both in sense of "like", i. e. like *Odysseus'* way of speaking, would leave *σέβας μ' ἔχει* κ. τ. λ. without due force. Render, "I

am astonished as I behold you, for indeed your words are *like his*, and yet one would not say that a man so much younger would speak so *suitably* i. e. so sensibly". The fact that to speak like *Odys.* would be to speak sensibly, makes the two thoughts play into each other with a very subtle transition. They appear more plainly as put by the less rhetorical *Menelaus, τοῖον γὰρ καὶ πατρός, ὃ καὶ πεπνυμένα βάζεις*, δ. 206.

126. *εἰως*, "all that while", relat. for demonstr. *τεῖος*; cf. *οἶον* α. 410 and note. He means "whilst the siege went on", in contrast with the subsequent events, introduced by *αὐτὰρ ἐπεὶ* 130 *inf.*, which dissolved their unanimity. Even then, it was rather the resolve of Zeus for evil, and *Pallas'* fateful wrath breaking up its brotherhood of chiefs, than any personal disunion, which severed *Nestor* from *Odys.* (132—5). The same crisis bred drunken discord and prolonged debate (App. A. 4 (2) note). Yet even then *Odys.* inclined in judgment to go with *Nestor*, and went as far as to *Tenedos* with him, but thence turned back to gratify *Agam.*, clinging to his chief even when his brother left him (141—65, see App. E. 1 (1)). It is observable that *H.* says nothing here, or in ε. 108—9, of the outrage of *Ajax Oileus* on *Cassandra* as causing *Athenē's* wrath, but perhaps it is hinted at in δ.

οὔτε ποτ' ἐν ἀγορῇ δῖχ' ἄ βάζομεν^b οὐτ' ἐνὶ βουλῇ,
ἀλλ' ἔνα· θυμὸν ἔχοντε, νόφ καὶ ἐπίφρονι^d βουλῇ
φραζόμεθ', Ἀργείοισιν ὅπως ὅχ' ἄριστα γένοιτο.

30 αὐτὰρ ἐπεὶ Πριάμοιο πόλιν διεπέρσαμεν αἰπὴν,ⁱ
[βῆμεν δ' ἐν νήεσσι, θεὸς δ' ἐκέδασεν Ἀχαιοὺς·]
καὶ τότε δὴ Ζεὺς λυγρόν^e ἐνὶ φρεσὶ μῆδετο^h νόστον
Ἀργείοις, ἐπεὶ οὐ τι νοήμονες,ⁱ οὐδὰ δίκαιοι
πάντες ἔσαν· τῷ σφραων πολέες κακὸν^k οἶτον ἐπέσπονⁱ

35 μῆνιος^m ἐξ ὅλοης γλαυκάπιδοςⁿ ὄβριμοπάτρης,
ἧ τ' ἔριν· Ἀτρεΐδῃσι μετ' ἀμφοτέροισιν ἔθηκεν.
τῷ δὲ καλεσσαμένῳ ἀγορῇν ἐς^r πάντας Ἀχαιοὺς,
μᾶψ^o ἀτὰρ οὐ κατὰ κόσμον, ἐς^r ἥλιον καταδύντα
(οἱ δ' ἤλθον οἶνφ^q βεβαρηότες υἷες Ἀχαιῶν)

a π. 73, Z. 510.
b α. 108, Z. 408.
c O. 710.
d π. 242, v. 328.
e π. 420, v. 385,
ψ. 117.
f π. 535, Z. 518,
N. 625, cf. v.
516—7, Z. 241—2.
g α. 826—7.
h γ. 160, 249, i. 92,
ε. 243, μ. 285.
i β. 282, v. 209.
k α. 350, v. 384.
l B. 350.
m A. 1—2.
n α. 540, α. 327,
δ. 502, α. 108—9.
o γ. 161.
p O. 59, ψ. 815.
q B. 214, Z. 759,
π. 111, cf. O. 40,
Y. 348.
r T. 162.
s. 374, 2. 61, ε. 443,
α. 122, A. 225.

139. *Σοίνω.*

128. ἐπίφρονα βουλῇν Bek. annot. Wolf.

129. γένεται Ern. Cl. ed. Ox., γένοιτο Bek. 131. "aberravit ex v. 317" Bek. 139. βεβαρηότες Ambros. E. Schol. H., βεβαρημένοι Bek. annot.

502. But beyond special provocations, men are nearest, in Homeric view, to the wrath of heaven, when they have no earthly check to their will, as the Greeks in the moment of conquest, and the suitors in the absence of Odys. Pallas, as the calm wisdom which checks impulse and controls passion, is directly hostile to such arrogance; see App. E. 4 (6). Her wrath had been fatal to Troy, and now pursued the conquerors, to whom, unlike the "Argive" Herê, she had no national attachment. *ibid.* (4). Thus she occurs alone, α. 327, as decreeing the ill-fated return of the Greeks, and wrought her end not only by moral agency but by physical, raising waves and storm (s. 108—9) to thwart their homeward voyage.

128—9. ἐπίφρ., "opportune", applying φρῆν to the occasion, hence ἐπιφροσύνη, s. 437, is a gift of Athênê, who is lauded by Hesiod *Theog.* 896 as ἰσον ἔχουσαν πατρὶ μῖνος καὶ ἐπίφρονα βουλῇν. — Ἀργείοισιν depends on γένοιτο. With the superl. we find ὅχα (cf. ὅπειροςος ἔξοχος) like ὡς in Attic Gr., = "the best etc. possible".

131. This line is out of place, for they do not embark till 157 *inf.*, and then only one half do so. It is probably inserted from v. 317, the same line leading up to it there as (130) here.

There might indeed be room for it as the apodosis of αὐτὰρ ἐπεὶ introduced by δὲ, and epitomizing what is expanded in 132—64 (cf. οἱ δ' ἐπεὶ οὖν ἤγεσθιν . . . τοῖσι δ' ἀνιστάμενος μετέφη, A. 57—58), but for the more formally apodotic phrase καὶ τότε δὴ of 132, which precludes such a view.

135. μῆνιος . . . ὅλοης, see latter part of note on 126 *sup.*, and, for ὅλ., App. A. 3 (1).

137—8. τῷ δὲ is subject of μυνθείσθην in 140; 139 adds a circumstance, the excess of wine on the part of the troops, as a reason for the expression μᾶψ . . . κόσμον, δὲ being = γὰρ, see on 49. μᾶψ and μαψιδίως commonly lead the verse; for exceptions cf. mar.: join μᾶψ κ. τ. λ. and ἐς ἥλιον κ. with μῦθον μυνθ. following. ἐς ἥελ. κατ., the debate was so long, because in the state of the Assembly, οἶνφ βεβ., much time would be idly lost.

139. οἶνφ βεβ. Agam. is reproached as οἰνοβαρὺς by Achilles, but also as a coward, which he certainly was not, see A., his ἀριστεία. Hence the reproach is probably the contumely of unmeasured anger. So in insolent scorn Antin. reproaches Odys., φ. 293—4. Odys. pleads vinous excitement as leading a man to act beyond himself, play, dance, sing, etc. The suitors once appear to sit over their wine till

- a δ. 313, 362, 580,
 ε. 17, 142, B. 150.
 b A. 24.
 c λ. 105; cf. v. 313.
 d A. 38, I. 507;
 cf. O. 217.
 e α. 8 mar.
 f Y. 465.
 g A. 289, 427.
 h α. 79, ε. 228, o.
 i δ. 583.
 k A. 304—5.
 l γ. 1, ε. 518, χ. 23,
 I. 193, A. 777.
 m λ. 43, 633, θ.
 159, M. 252, N.
 634, O. 355, 500,
 IZ. 749, 4P. 213;
 cf. B. 367.
 n ε. 537.
 o γ. 490, ε. 40, 189,
 π. 367, ε. 312.
 p γ. 181, 160.
 q α. 179, 187, π.
 300, 344, φ. 446.

μῦθον μυθείσθην τοῦ εἵνεκα λαὸν ἄγειραν.
 ἐνθ' ἣ τοι Μενέλαος ἀνώγει πάντας Ἀχαιοὺς
 νόστου μινῃσκεσθαι ἐπ' εὐρέα νῶτα θαλάσσης,
 οὐδ' ὅτ' Ἀγαμέμνονι πάμπαν ἐήνδανε· βούλετο γὰρ βα-
 λαὸν ἐρυκακέειν· ῥέξαι θ' ἱερὰς ἐκατόμβας,
 ὥς τὸν Ἀθηναίης δεινὸν χόλον ἐξακέσαιο,^d
 ὃ νῆπιος,^f οὐδὲ τὸ ἦδ' ὃ οὐ πείσεσθαι εἰ μελλεν.
 οὐ γάρ ἂ τ' αἶψα θεῶν τρέπεται νόος αἰν' ἐόντων.
 ὥς^k τῷ μὲν χαλεποῖσιν ἀμειβομένῳ ἐπέεσσιν
 ἔστασαν· οἳ δ' ἀνόρουσαν^l ἑκκνήμιδες Ἀχαιοί
 ἡχῇ θεσπεσίῃ,^m δίχα δέ σφισιν ἦνδανε βουλή.ⁿ
 νύκτα μὲν ἀέσαμεν^o χαλεπὰ φρεσὶν ὀρμαίνοντες
 ἀλλήλοισ· ἐπὶ γὰρ Ζεὺς^p ἦρτυε πῆμα^q κακοῖο.
 ἡῶθεν δ' οἳ μὲν νέας ἔλκομεν εἰς ἄλλα δῖαν

143. ἐήνδανε.

146. ἤδηθ.

148. ἐπέεσσιν.

150. ἤχῃ ἐήνδανε.

149. ἔστασαν Ern. Cl. ed. Ox., ἔστασαν Harl. Ven. Wolf. 151. ἀέσαμεν a
 potioribus legi monent Scholl. E. H. M. Q. R. 153. pro εἰς ἄλλα δῖαν Harl.
 mar. ἀμφιελίσσας.

slumber supervenes, but the effect is there ascribed to the express agency of Pallas. Elpenor is the only clear case of a Homeric Greek overcome with wine (οἶνοβαρύνων), save the Assemblies here (mar.). The Cyclops is the only example of stupid or "dead" drunkenness, and the centaur Eurytion of aggressive insolence produced by wine; but both these lie without Greek society, in which the rule αἰσιμα πίνειν, φ. 294, seems to have prevailed. See Gladst. II. 447.

144—7. ἐρυκακ., cf. for reduplication in 2nd syllable ἠνίακον and ἐνέ-νικον from ἐνίκτω. — ἐξακέσ., so we have χόλος ἀνήμεστος (mar.). — νῆπιος implies that Nestor, the speaker, knew better. ἐμελλε, i. e. Ἀθήνη, was not likely to comply or relent. οὐ γάρ τ' x. τ. 2. With the sentiment contrast Eurip. Med. 960, παῖθ' εἰν δῶρα καὶ θεοὺς λόγος, and I. 497, στρέπεται δὲ τε καὶ θεοὶ αὐτοί. τ' is τε (see mar.) adding emphasis to γάρ = "but not for the mind of the gods etc.", αἶψα seems the emphatic word, "suddenly" = without grave reason. For αἶψα see on α. 11, αἰπύν. Cf. the vain attempt of the Trojans to propitiate Pallas in Z. 311.

149. Here the aor. comes in, see on

103 near the end. The affair of the ἀγορή is spoken of as a completed event. For this discord between the Atridae see App. E. 1 (1), 4 (4) end, 8 (8).

149—50. ἀνόρουσ., used especially of a start of surprise, breaking off some occupation (mar.). θεσπεσ., Doederl. 500, notices that the sense of εἰπαῖν is so far lost in this compound, that Sophoc. *Ed. Tyr.* 463 has re-introduced it in θεσπίεπεια; render "awful".

151. ἀέσαμ., used, commonly with νύκτα, of a halt in travelling, not implying sleep (mar.). ἀήμι to blow (cf. ἀνέπνευσαν of breathing, respite, Schol.), is the probable present; but in meaning ἰάνω comes nearer this aor. ἄσα. Curtius (I. 587) connects radically ἀήμι (ἀφω ἰ-αφω ἰάνω) ἀή ἀἶλλα αὔρα οὐρος. — χαλεπὰ φρ. ὀρμαίν., "revolving ungentle thoughts", as variance of opinion produced misunderstanding.

152—3. πῆμα κακοῖο, so πῆμα κακόν, κακὸν καὶ πῆμα, and δόσης πῆμα are found; πῆμα often stands for some bane wrought by supernatural power, e. g. φ. 446, τίς θαίμων τόδε πῆμα προσηγάγε;

κτῆματ' α' ἐντιθέμεσθα βαθυζώνους^b τε γυναῖκας.

- 55 ἡμίσεες δ' ἄρα λαοὶ ἐρητύοντο^c μένοντες
 αὐτὶ παρ' Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν·
 ἡμίσεες δ' ἀναβάντες ἐλαύνομεν· αἱ δὲ μάλ' ὤκα
 ἐπλεον, ἐστόρεσεν δὲ θεὸς μεγακτέα^d πόντον.
 ἐς Τένεδον^e δ' ἐλθόντες ἐρέξαμεν ἱρὰ θεοῖσιν,
 60 οἵκαδ' ἐ μένοι· Ζεὺς δ' οὐ πω μῆδετο^f νόστον,
 σχέτλιος, ὅς ῥ' ἔριν ὥρσε^g κακὴν ἐπὶ δεύτερον^h αὐτίς.
 οἱ μὲν ἀποστρέψαντες ἔβαν νέας ἀμφιελίσσας
 ἀμφ' ἰ Ὀδυσῆα ἄνακτα δαιφρονα^k ποικιλομήτην,
 αὐτίς ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι ἦρα^l φέροντες.
 65 αὐτὰρ ἐγὼ σὺν νηυσὶν ἀολλέειν,^m αἷ μοι ἔποντο,
 φεῦγον, ἐπεὶ γλῆνωσκον· ὃ δὴ κακὰ μῆδετο δαίμων.
 φεῦγε δὲ Τυδῆος υἱὸς ἀργίος, ὥρσε δ' ἐταίρους·

- a c. 40—2, ξ. 263
 —5, I. 138—9.
 b I. 594; cf. S. 122.
 c O. 345, O. 3, 367.
 d O. 22, d. 1, B.
 581, A. 600.
 e A. 38, 452, A.
 625, N. 33.
 f γ. 132 mar.
 g A. 10.
 h τ. 65, γ. 69.
 i Z. 438 seq., I.
 81—6, M. 139
 seq., O. 301 seq.
 k α. 48 mar.
 l π. 375, σ. 56, A.
 572, 578, M. 132,
 ε. 313.
 m γ. 412, 427, δ.
 448, γ. 394, κ.
 132, 259, λ. 228,
 O. 306, 312, 491,
 718.
 n μ. 208.

160. Γοῖκαδ' ἐ μένοι. 162. ἀμφιελίσσας. 163. Ἰάνακτα. 164. Φῆρα.

163. ποικιλόμητιν Harl. ex emend.

154—7. γυναῖκας, as part of the spoil (mar.). ἡμίς., half the forces (armed) with Agam., the rest, among them Nestor, embarking at once against his wishes. αἷ δὲ, i. e. νῆες understood from ἀναβάντες. With βαθυζ. cf. βαθυκόλπων (mar.). What we call a "Grecian waist" is short; but the arrangement of the girdle would certainly fluctuate with taste and fashion. Here probably loose folds hanging deep over the girdle, are meant; see Dict. antiq. s. v. TUNICA.

158—9. ἐστόρεσ., cf. stratum silet aquor, Virg. Bucol. IX. 57. μεγακτῆ., this epith. views the whole sea as gathered in one vast gulf (cf. the cava flumina of Virg. Geor. I. 326), a liquid bulk filling an immense concavity; see Buttm. Lexil. 70, δ. 1 note, and App. B.

162—4. οἱ μὲν ... ἀμφ' Ὀδυσ., i. e. "Odys. and his people". Donalds. Gr. Gr. § 399 (γ) would restrict this usage to "later Greek", but the passages (mar.) adduced by Ni. seem to prove it Homeric. ἐπ' ..., ἦρα φέρ., tmesis for ἐπιφέροντες ἦρα. Buttm. Lexil. 62 does not recognize ἐπίηρα, but always detaches the ἐπι, wherever ἐπίηρα is commonly read, to go in tmesis with φέρεω, always found in conjunction with it. Yet ἐπίηρες and ἐπίηρανα surely justify ἐπίηρα; cf. also ἐπιμάχοντες, and adverbs ἐπιπό-

νως, ἐπισμυγερῶς, in some of which some critics detach the ἐπι.

165—85. Nestor provided for himself, and his age probably enabled him to dispense with personal deference to the chief of the host. We may conjecture that Odys., secure perhaps of the favour of Pallas for himself, felt not the alarm of Nestor, and had a strong sense of duty to his chief; since Nestor with delicacy omits to touch on what was the ἑρὶς κακῇ (159) in which he and Odys. were involved. For Odysseus' adherence to Agam. see App. E. I, (1), for Menelaus' abandonment of him see App. E. 8 (8). αολλέ., this adj., which occurs 30 times in H., is always placed as here, closing the 4th foot and making it, as also the 3^d, a daetyl, mostly followed by some slight pause (mar.). It is strikingly descriptive of men, ships, &c. thronging each other mostly with some sense of disorder and hurry; certain parts of the verbs ἀολλέω, ἀολλίζω occur, but not in the Ody. After the first halt expressed by the aor. ἀέσα-μεν (151), the imperf. tense is resumed in ἤρουν (152); then again follows delay at Tenedos and further division described by the aor. 158—64; again a short progress in the imperf. 165—7; then further delay at Lesbos again in the aor. 168—9. The imperf. takes us

- a δ. 708, ε. 322, η. 155, υ. 321.
 b ε. 277, B. 526, E. 355, H. 238, Δ. 498, M. 118, 240, N. 765.
 c B. 324, μ. 394, F. 845—M. 199—209, Σ. 262.
 d N. 244.
 e App. B. (3) mar. f ε. 414, ι. 489, κ. 129, ψ. 238.
 g λ. 84, ω. 20.
 h δ. 357, 567.
 i δ. 380—1.
 k γ. 10.
 l Δ. 130, γ. 6.
 m γ. 9.
 n γ. 273, Δ. 40—1.
 o μ. 347.
 p γ. 321, Σ. 16.
 q cf. δ. 389.
 r ε. 262, μ. 399.
 s B. 559.
 t B. 525, M. 48.
 u Δ. 760, II. 378.
 v I. 471.
- ὁπὲ^a δὲ δὴ μετὰ νῶϊ κίε ξανθὸς Μενέλαος,
 ἐν Λέσβῳ δ' ἔκειεν δολιχὸν πλόον ὀρμαίνοντας,
 ἡ καθύπερθε Χίοιο νεοίμεθα παιπαλοέσσης,
 νήσου ἐπὶ Ψυρίης, αὐτὴν ἐπ' ἀριστερό^b ἔχοντες,
 ἡ ὑπένερθε Χίοιο, παρ' ἡνεμόεντα Μίμαντα.
 ἤτεόμεν δὲ θεὸν φῆναι τέρας^c· αὐτὰρ δ' ὃ γ' ἡμῖν
 δειξε^d, καὶ ἡνώγει πέλαγος^e μέσον εἰς Εὐβοίαν
 τέμνειν, ὅφρα τάχιστα ὑπὲκ κακότητ^fαί φύγοιμεν.
 ὦρτο δ' ἐπὶ^g λιγύς^h οὖρος ἀήμεναι· αἶ δὲ μάλ' ὥκα
 ἰχθυόενταⁱ κέλευθα διέδραμον, ἐς δὲ Γεραιστὸν
 ἐννύχιαι κατάγοντο·^k Ποσειδάωνι^l δὲ ταύρων
 πόλλ' ἐπὶ^m μῆρⁿ ἔθμεν, πέλαγος^p μέγα μετρήσαντες.^q
 τέτρατον ἤμαρ^r ἔην, ὅτ' ἐν Ἀργεὶ^s νῆας ἔϊσας
 Τυδείδew ἔταροι Διομήδεος ἱπποδάμοιο
 ἔστασαν·^t αὐτὰρ ἐγὼ γε Πύλουδ' ἔχον,^u οὐδέ ποτ' ἔσβη^v

180. ἔϊσας.

169. Λέσβῳ δ' αὖ Bek. annot. 171. δ' ἐπ' Harl. 178. ἐννύχιαι Rhian.,
 Schol. H., ita Heidelb. mar.

up again in 173—4, but is broken by the momentary action *δειξε*; and in 176 the last stage, including the arrival home, closes the whole in the aor.; broken, however, by the continued action *έχον* in 182. Thus a series of completed pauses is interspersed with the progress of the tale.

168. νῶϊ, dual, Diomedes and me.
 170—2. From Lesbos Chios lies to the S., and Psyria to the W. according to one Scholiast about 80, or to another about 40 stadia from Chios, sheltering vessels, when storm-beaten, from the Ægean. The alternative was to steer "abov^o" i. e. to the N. of (καθύπερθε) Chios in the direction of Psyria and keeping Chios (αὐτήν) on their left, or to sail between Chios and the Asiatic coast, of which Mimas (named from a fabulous giant, one of those who warred against Zeus. Hor. Carm. III. IV. 53) is a cape, this is called "under Chios". In the former case they would cross the Ægean at once, which course they eventually took; in the latter they would make short casts from island to island, as was usual in the timorous navigation of that early day. ἐπ' ἀριστερό^r, see App. A. 18.

173. Θεὸν, the god meant could not be Zeus nor Pallas, who were then

enraged with the Greeks, but is probably Poseidon, the deity of the Neleïd house, and in whose worship the speaker had been recently engaged, who is also named 178 *inf.* as thanked by sacrifice for the passage. This god effects a τέρας in v. 162—9, although the word is not there used; cf., however, its use in B. 324 for a similar transformation. See also, for a τέρας to sailors, Δ. 75—7, ἀστέρα ἡ ναύτησι τέρας ἦε στρατῶ ἐνρεί λαόν. Such is, perhaps, intended here.

176—8. αἶ δὲ, i. e. ε. τῆς as in 157. Γεραιστ., the southern point of Eubœa; a temple of Poseidon is said to have stood there. ἐννύχιαι, a Schol. gives ἐννύχιοι, as if meant of the men: N. B. ἐννυχιος, like παννυχιος, is of 3 terminations, ἐννυχος πάννυχος of 2. It means "in the night" following the 3rd day, see on 180.

179—80. ἐπὶ, with Ποσειδ. 178 means "in honour" of that god. τέτρατον, the four stages were probably Tenedos, Lesbos, Eubœa (reached in the night), Argos. So Achilles could in 3 days from the Troad reach Phthia, I. 362. A Schol. reckons the 4 days, however, from quitting Lesbos.

182—3. ἔστασαν, 3. pl. i. aor. for ἔστησαν, a rare form, and in several

οὔρος, ἐπεὶ δὴ πρῶτα θεὸς προέηκεν^a ἄηνα.
 ὡς ἦλθον, φίλε τέκνον,^b ἀπευθῆς,^c οὐδὲ τι οἶδα
 85 κείνων, οἳ τ' ἐσάωθεν Ἀχαιῶν οἳ τ' ἀπόλοντο.
 ὅσσα δ' ἐνὶ μεγάροισι καθήμενος ἡμετέροισιν^d
 πεύθομαι, ἦ· θέμις ἐστὶ, δαήσεται,^e οὐδὲ σε κεύσω.^f
 εὖ μὲν Μυρμιδόνας φάσ' ἐλθέμεν ἐγχεσιμῶρους,^g
 οὓς ἄγ' Ἀχιλλῆος μεγαθύμου φαίδιμος^h υἱός,
 90 εὖ δὲ Φιλοκτήτην^k Πιοάντιον ἀγλαόν^l υἱόν.
 πάντας δ' Ἰδομενεὺς^m Κρήτην εἰσήγαγ' ἐταίρους,
 οἳ φύγονⁿ ἐκ πολέμου, πόντος δὲ οἳ οὐ τιν' ἀπήνκα.^o
 Ἀτρεΐδην δὲ καλ' αὐτοὶ ἀκούετα νόσφιν ἔοντες,
 ὡς τ' ἦλθ' ὡς τ' Ἀλκίνοος ἐμήσατο^p λυγρὸν ὀλεθρον.
 95 ἄλλ' ἢ τοι κείνος μὲν ἐπισμυγερῶς^q ἀπέτισεν.
 ὡς ἀγαθὸν καὶ παῖδα καταφθιμένοιο λιπέσθαι^r

a x. 25.
 b β. 363, e. 125,
 609, ψ. 26.
 c γ. 88 mar.
 d δ. 101.
 e γ. 45 mar.
 f α. 325.
 g ψ. 278.
 h β. 602, 840, H.
 134; cf. A. 242,
 Ξ. 479, ξ. 29, π. 4.
 i λ. 506—37.
 k β. 721—3.
 l δ. 198, II. 195.
 m β. 645.
 n α. 11, 12.
 o λ. 203, σ. 273.
 p γ. 255.
 q γ. 249.
 r δ. 672.
 s δ. 495, 710, λ.
 316, E. 154, Ξ.
 485, T. 230, 236.

184. Φοῖδα.

192. Φοι.

196. ἀποφθιμένοιο Schol. A. 793.

places, where found, the MSS. fluctuate between it and *Ἰτασαν*, as B. 525. ἔχον, with object *νῆα*; ἔχω is especially so used, with ship, chariot, etc. (mar.). οὔρος, H. does not notice that the same wind which was fair from Lesbos to Greece would not have him carried them round Tænarus and thence northwards to Pylos. Poetically, however, the wind never failed and was an οὔρος still.

184—7. ἀπευθ., see on 88. κείνων, "those" whom we left 155—6 with Agam. Ἀχαιῶν, this gen. is "elegantly redundant", i. e. added to give dignity to the manner of stating without adding anything to the matter of the statement; so β. 87. ἦ θέμις., (see on 45) refers to δαήσεται "you shall know, as it is right you should".

188. ἐγχεσιμ. With this cf. ἱερωοί, ὑλακόμοροι for the second element, for the other ὀρεοσι-βάτης τειχεσι-πλήτης, these last suggest that that second element is a verbal, probably akin to *μειρομαι ἔμμορα*, in sense of having allotted to one; this also suits *σινάμορος* Herod. V. 92, in which the former element is the noun *σίνος*; for the ω in -μορος cf. *τραπᾶω τρόπος*, *ναμάω νόμος*. Indeed *ἐγχεσιμωρος ὑλακόμορος* could not enter the hexameter, any more than *ἄθανατος* or *Ποταμίδης*.

189. υἱός, Neoptolemus, left in Scy-

ros by his father during the earlier part of the war, whence Odys. fetched him at its close. His valour and counsel are lauded λ. 506—37. Pindar, *Nem.* VII. 50 foll., has preserved a tradition that, after being king in Molossia on his return from Troy, he was slain at Delphi by the priest there, Machærus, whose claim to a share of the victim offered he had despised; see on δ. 5 foll.

190. Philoctetes, son of Pösan, B. 721—3, abode in Lemnos, disabled by the bite of a serpent. From δ. 219—20 we see that he subsequently joined the Greek army, as perhaps is implied B. 724—5. In δ. 219 Odys. confesses his superior archery. Sophocles has embodied in his *Philoctetes* a legend that the hero was conveyed to Troy by Odys. and Neoptol.

193—5. ἀκού., see on δ. 688 for accus., Ἀτρεΐδην, in this sense following this verb, for the form of sentence see on 16 *sup.* Ἀεγίσθ., see App. E. 5. ἐπισμ., probably akin to *μόγος μογέω*; cf. *σμικρός μικρός*, and in Eng. smelt and melt, smoulder and moulder; there is no adj. *ἐπισμυγερός*, but the verb *ἐπισμυγέω* is found in tmesis (π. 19) in sense of "to feel anguish for" a person; so here, "he (*Ægisth.*) has expiated it to his sorrow".

196—8. ὡς ἀγαθ., "how good it

- a α. 298—302, 40
—3.
b Γ. 353, H. 87.
c γ. 79.
d μ. 184.
e α. 46, ι. 477, π.
37.
f α. 344, γ. 83.
g λ. 76, φ. 265, ω.
433, β. 119; cf.
Z. 358, θ. 580,
ω. 197.
h γ. 193, χ. 64,
168.
i Γ. 386.
k π. 93, φ. 588, σ.
143, υ. 170, φ. 70,
Δ. 695.
l δ. 208, π. 64;
cf. ζ. 158.
m ζ. 190, υ. 311.

ἀνδρὸς,* ἐπεὶ καὶ κείνος ἐτίσατο πατροφονῆα,
 Αἰγισθον δολομήτην, ὅς οἱ πατέρα κλυτὸν ἔκτα.
 [καὶ σὺ, φίλος, (μάλα γάρ σ' ὀρώω καλὸν τε μέγαν τε)
 ἄλκιμος ἔσθ', ἵνα τίς σε καὶ ὀψιγόνων^b εὖ εἴπῃ.]” 20X
 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδ' α
 “ὦ^c Νέστορ Νηληιάδῃ, μέγα^d κῦδος Ἀχαιῶν,
 καὶ^e λίην κείνος μὲν ἐτίσατο, καὶ οἱ Ἀχαιοὶ
 οἴσονται κλέος^f εὐρὺ καὶ ἔσσομένοισι^g πυθέσθαι.
 αἶ γὰρ ἐμοὶ τοσσήνδε θεοὶ δύνανται περιθίειν,
 20J
 ἡ^h τίσσασθαιⁱ μνηστῆρας ὑπερβασίης ἀλεγεινῆς,
 οἳ τέ μοι ὑβρίζοντες ἀτάσθαλα^k μηχανόωνται,
 ἀλλ' οὐ μοι τοιοῦτον ἐπέκλωσαν^l θεοὶ ὄλβον,
 πατρί τ' ἐμῷ καὶ ἐμοί· νῦν δὲ χρὴ τετλάμεν^m ἔμψης.”

198. ὦ For. 200. *ἑίπῃ*. 203. For.

199—200. auctore Aristoph. improbantur ex α. 301—2 huc translati, Scholl. H. M. Q. 203. *μιν* pro *μὲν* Bek. annot. 204. *ἀοιδῇ* Ern. Cl. ed. Ox., *πυθέσθαι* Wolf., utramque Eustath. 205. *περιθίειν* Bek. juxta Schol. H., ceteri *παραθίειν*.

is!” *λιπέσθαι*, H. uses the 2 aor. mid. of *λείπω* in pass. sense, (mar.) *ἔλιπην λιπῆναι* etc. not being found in him. ὅς οἱ κ. τ. λ., a clause expansive of *πατροφονῆα*, see on α. 1 *πολύτροπον*, and cf. *ἀδμήτην ἦν κ. τ. λ. γ. 383*.

199—200, these verses recur from α. 301, but are probably genuine here also, and hint obliquely (Nestor's politeness preventing more direct allusion to the private difficulties even of one so much younger), at the occasion for vigour afforded by the state of affairs at Ithaca. This allusion draws out a full statement of those affairs from Telem., see App. E. 3 (end).

204. *καὶ ἔσσομένοισι*, the *καὶ* implies to future as well as present hearers. *πυθέσθαι*, the reading *ἀοιδῇ* seems to have originated in a gloss on *κλέος εὐρὺ* based on θ. 580, *ἵνα ᾗσι καὶ ἔσσομένοισιν ἀοιδῇ*, and ω. 197 *τεύξονται δ' ἐπιχθονίοισιν ἀοιδῇ*, H. has two forms of phrase, with slight variation, to express the prospect of renown or infamy among future ages: one is “this will be *base* or will be a *shame* (*αἰσχρὸν*, *λώβη*), or the like, for future ages to *hear* (*πυθέσθαι*)”; the other, “they will make a *song* in future ages about such a person”, or “such an event will become a *song*, such person will be *sung*

about (*ἀοιδῇ ἀοιδμοί*), etc. among future ages”: nowhere, unless *ἀοιδῇ* be read here, is it brought in as a second to a previous noun like *κλέος*, nor here is it so good a second to *κλέος* as *πυθέσθαι* is: “shall diffuse his renown widely for future ages to *hear*” is better than the hendiadys “his renown and a *song* about him for future men”. The difference, however slight, on either ground, seems in favour of *πυθέσθαι*.

205. *τοσσήνδε*, followed by infin., with ellipsis of *δοῶν*, expresses “just so much as to punish”.

206—7. *τίσσασθ.*, this accus. of person with gen. of thing is common with this verb, see Jelf, *Gr. Gr.* § 500: in 216 *ἀποιτίσεται* has dat. (*σφι*) of person, accus. of thing, and in ο. 236 an accus. of each. For *ἀτάσθ.* see on α. 7.

208—9. *μοι . . . πατρί τ' ἐμῷ καὶ ἐμοί*, the ever present remembrance of his father (cf. α. 115, 135, β. 46, 134) occurs to Telem. as he is speaking of himself, and occasions him thus to correct, as it were, his words. *ἐπέκλ.*, see on α. 17; in similar sense of destiny or lot, we have *ἐπένησε*, “spun”, T. 128, Ω. 210. *ὄλβος* means “wealth”, alike in the older sense of happiness and in the modern sense of riches. Pindar is

10 τὸν δ' ἡμέμβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ
 "ὦ φίλ', ἐπεὶ δὴ ταυτὰ μ' ἀνέμνησας καὶ ἔειπες·
 φασὶ μνηστῆρας σῆς μητέρος εἵνεκα πολλοὺς
 ἐν μεγάροις, ἀέκητι^b σέθεν, κακὰ μηχανάσθαι.^c
 εἰπέ μοι ἥ ἐκὼν ὑποδάμνασαι, ἢ σέ γε λαοὶ
 15 ἔχθαιρουσ' ἀνὰ δῆμον, ἐπισπόμενοι^d θεοῦ ὀμφῇ.^e
 τίς^f δ' οἶδ' εἰ κέ ποτέ σφι βίας ἀποτίσεται^g ἑλθὼν,
 ἢ ὃ γε μούνοσ^h ἐὼν, ἢ καὶ σύμπαντες Ἀχαιοί;
 εἰ γάρ σ' ὥς ἐθέλοι φιλέειν γλαυκῶπις Ἀθήνη,
 ὥς τότ' Ὀδυσσεύς περικηδέτο^k κυδαλίμοιο
 20 δῆμω^l ἐνὶ Τρώων, ὅθι πάσχομεν ἄλγε' Ἀχαιοί,
 (οὐ γάρ πο' ἴδον ὧδε θεοὺς ἀναφανδὰ^m φιλεῦντας
 ὥς κείνω ἀναφανδὰ παρίστατοⁿ Παλλὰς Ἀθήνη)
 εἰ σ' οὕτως ἐθέλοι φιλέειν κηδοίτο^o τε θυμῷ,
 τῷ κέν τις^p κείνων γε καὶ ἐκλεάθοιτο γάμοιο."

a γ. 103, γ. 91—8.
 b α. 177, ο. 19, π.
 91, ρ. 48, υ. 42;
 cf. α. 79, γ. 26,
 π. 93—6.
 c π. 131, ρ. 499,
 φ. 375.
 d ε. 762, ρ. 431,
 ω. 163.
 e B. 41, γ. 129;
 cf. Θ. 250.
 f β. 332.
 g α. 263, ρ. 510,
 ο. 480.
 h υ. 30, 40, ψ. 39,
 Δ. 388.
 i K. 285—91.
 k ε. 527.
 l γ. 100, δ. 330.
 m λ. 455, II. 179;
 cf. ε. 238, υ. 48.
 n γ. 121.
 o Δ. 196, H. 201.
 p α. 302, γ. 304,
 427.

211. ἔφειπες. 213. ἀέκητι. 214. φειπέ. φεικῶν. 216. τις φοῖδ'.

221. φίδον.

211. ἐπέμνησας Harl. suprascript. et in marg. ἐπανέμνησας, ut omissio μ' præcedat
 ταῦτ'. 213. μηχανάσθαι Venet. marg. 214—5 [] Bek., quippe ex π. 95—6
 translatos. 216—7. ἀποτίσεται, σὺ γε Zenod., Schol. H.

especially fond of this term; for some of its related words see App. A. 3 (3).

211. see on 200.

214—5. The genuineness of these lines here is doubtful. The question asked by them is not answered, as it is where they recur (mar.): it implies that if Telem. were overborne against his will, it must be through the λαοὶ taking part against him — a strong confirmation of the weight due to the popular element in Homeric politics, as laid down in App. A. 4. ἐπισπόμ. x. τ. 2., this is added politely, not to seem to suppose that Telem. could have given any ground for enmity. θεοῦ ὀμφῇ, oracular or prophetic warning, see on α. 282, Buttim. Lexil. 21, and App. A. 1.

216—7. σφι, dat. of special relation like of α. 88, 91: here the accus. of the deed (βίας) follows ἀποτίσ., as in 206 sup. one of the doer follows τίσασθαι.

218—23. The long-spun sentence losing itself in a parenthesis, and then resuming, resembles that in α. 255 foll., see note on α. 265. ἀναφανδὰ we find also ἐξαναφανδόν, and ἀμφάδιον or -ήν. Visible and manifest help is

a more special mark of a god's favour than help merely, σὺ γάρ πο' πάντεσσι θεοὶ φαίνονται ἐναργεῖς π. 161, cf. οὐ σέ γ' ἔπειτα ἴδον κοῦρη Διὸς οὐδ' ἐνόησα x. τ. λ. γ. 318—9; see also App. E. 1 (11).

There is a reading of Zenodotus ἢ σὺ γε for ἢ ὃ γε, and ἀποτίσεται for ἀποτίσεται, meaning, "who knows whether you may perchance return to pay off their wrong, either alone or with all the Achæans to aid you": but although the words of Telem. 216—8 suit this well, those of Athenê in 231 plainly refer to Odys. returning to avenge; besides, εἰ... ποτέ... ἑλθὼν hardly applies with due force to Telem., and the "united Achæans" is a phrase pointing clearly to Odys., cf. παναχαιοί (mar.). The variation perhaps arose from the difficulty felt at passing from ἢ ὃ γε (217) to εἰ γάρ σ' (218) and εἰ σ' οὕτως (223), which, however, is only an instance of the rambling Nestorian style.

224. τις, used by epic litotes as if = πᾶς τις. The litotes shows contemptuous irony: for ἐκλεάθ. γάμοιο cf. ἐκλ. Ἀφροδίτης γ. 444.

- a π. 248, δ. 371,
o. 408.
b φ. 221.
c ε. 198, φ. 209,
H. 7, π. 108.
d α. 64 mar.
e K 556, β. 322,
δ. 207, κ. 573,
π. 198, φ. 185—6.
f α. 452, φ. 309,
K. 224.
g β. 343, ε. 483.
h α. 9.
i γ. 249, φ. 58,
H. 125.
k δ. 525—37, λ.
409—10.
l A 140, 211, I.
701.
m A. 315, 444, σ.
204.
n α. 10.
o β. 100, ε. 145,
ω. 135.
p λ. 398; cf. II.
589, ι. 461.

τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤδα
 “ὦ γέρον, οὗ πω τοῦτο ἔπος τελέεσθαι οἶω·
 λήν^a γὰρ μέγα εἶπας· ἄγῃ μ' ἔχει· οὐκ ἂν ἐμοί γε
 ἔλπομένω^c τὰ γένοιτ', οὐδ' εἰ θεοὶ ὥς ἐθέλοιεν.”
 τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη
 “Τηλέμαχε, ποῖόν σε ἔπος φύγην ἕρκος^d ὀδόντων.
 ρεῖα^e θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαώσαι.^f
 βουλοίμην δ' ἂν ἐγὼ γε, καὶ ἄλγεα πολλὰ μογήσας^g
 οἰκαδέ τ' ἐλθέμεναι καὶ νόστιμον ἦμαρ^h ἰδέσθαι,
 ἢ ἐλθὼν ἀπολέσθαι ἐφείστις,ⁱ ὥς Ἀγαμέμνων
 ᾤλεθ' κ' ὑπ' Αἰγίσθιο δόλῳ καὶ ἧς ἀλόχοιο.
 ἀλλ' ἦ τοι θάνατον μὲν ὁμοίον^m οὐδὲ θεοὶ περ
 καὶⁿ φίλῳ ἀνδρὶ δύνανται ἀλαλκέμεν, ὁππότε κεν δῇ
 μοῖρ' ὀλοή^o καθέλῃσι τανηγλέος^p θανάτιο.”

227. *Feίπας.*228. *Feλπομένω.*
233. *Feίκαδέ.*229. *προσέFeιπε.*
235. *Fῆς.*230. *Feίος.*

228. pro οὐδ' εἰ Xenod. εἰ μὴ, Scholl. H. M. 230. Τηλέμαχος. 231. κ' pro γ',
 σαώσαι Harl. suprascript. 232—8 improbantibus quinque Scholl. receperunt
 Dind. Fa. Löw., 236—8 solos [] Bek.

226—8. Telem. answers only the latter words of Nestor (223—4), which had fairly astonished him (ἀγῃ μ' ἔχει): — for him, though divinely succoured, to baffle the suitors, was in his eyes λήν μέγα. — ἐλπομ., see Jelf *Gr. Gr.* § 599. 3; a *dativus commodi* often carries a participle describing the feeling etc. of the person accommodated; in *Æsch. Agam.* 163; the pronoun is omitted, δεχομένοις λέγεις θανεῖν σε. — οὐδ' εἰ θεοὶ κ. τ. λ. This is not felt to involve actual impiety, as the Homeric conception of divinity is in nearly all its aspects restrained by limits; cf. note on α. 22 and App. E. 4 (16). Athenê points out (221) that the act which he supposed beyond those limits lay really within them.

230—1. For Τηλέμαχε some MSS. have Τηλέμαχος, but they are of inferior authority. Hermann contends that in no such word is the voc. in -ος found except φίλος (Bek.) as in α. 301. — ρεῖα is especially used by H. to characterise the ease with which a god does what man finds impossible; cf. ρεῖα καλ' ὥς τε θεός Γ. 381, T. 444, which phrase commonly begins a line (mar.). For γε the early edd. give ας after θεός. — καὶ... σαώσαι

“could bring a man safe (home) even from a distance”: for this sense of σαώσαι see mar.; so Xenoph. *Anab.* VI. 5, § 20, ἣν δὲ δὴ καὶ σωθῶμεν ἐπὶ θάλατταν.

232—5. These lines (which were rejected by some ancient critics) if retained, require us to press the sense of καὶ... μογήσας “and (if he be brought safe home) I for my part would prefer that lot, even though I had to toil hard for it, to the lot of Agam., who (reached home without toilsome wandering, but) died at the domestic hearth by treachery”; i. e. your father's lot, hard as it is, may be less so than his. In this view, these lines need not be rejected. For βουλοίμην in sense of *malim*, followed by ἢ than, cf. λ. 489—91. — Αἰγίσθ. and ἀλόχ. depend on ὑπό, and δόλῳ is dat. of manner. ἧς ἀλόχ. is an addition to the previous statement of 194 which spoke of Ægisthus only. For the full details see λ. 409 foll. and δ. 529 foll. The wife abstracted the victim's last weapon, the φάσαγον, leaving him thereby defenceless.

236—8. ἀλλ' ἦτοι (mar.) appears to be a phrase for breaking off a subject = “but there — death, the common lot, not even the gods can eat.”

τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤῥα
 140 "Μέντορ, μηκέτι ταῦτα^a λεγώμεθα κηδόμενοι^b περ-
 κύνῃ δ' οὐκέτι νόστος ἐτήτυμος,^c ἀλλὰ οἱ ἦδη
 φράσσαντ' ἀθάνατοι θάνατον καὶ κῆρα μέλαιναν.
 νῦν δ' ἐθέλω ἔπος ἄλλο μεταλλῆσαι^d καὶ ἐρέσθαι
 Νέστορ', ἐπεὶ περὶοιδε^e δίκας^f ἠδὲ φρόνιν^g ἄλλων.
 145 τρεῖς^h γὰρ δὴ μὲν φασιν ἀνάξασθαιⁱ γένε^j ἀνδρῶν,
 ὧς τε μοι ἀθάνατος ἰνδάλλεται^k εἰσοφάσασθαι.

a γ. 296, N. 292.
 b X. 416.
 c δ. 157, cf. 140,
 γ. 122.
 d γ. 69 mar.
 e φ. 317, N. 728.
 f ι. 215, λ. 570.
 g δ. 258.
 h A. 250—2.
 i δ. 177, 602.
 k ε. 224, P. 213,
 ψ. 400.

241. Φοι. 243. 244. Ἔπος. 244. περὶοιδε. 245. ἀνάξασθαι.
 246. ἰνδάλλεται.

239. τὸν Barnes. pro τὴν. 241—2. in dubium vocant quatuor Scholl., parum perspecta loquentis indole. 244—6 Scholl. H. M. improbant [] Bek. 245. pro ἀνδρῶν alii ἄλλων. 246. ita Aristoph., Scholl. H. M., et ita Wöh., ἀθανάτοις Barnes. Ern. Cl. ed. Ox.

Bek. sets 236—8 in the mar. as spurious. Five Scholl. mark the whole pass. 232—8 as spurious, the first four lines as lacking coherence with the preceding (see, however, note on 232—5 *sup.*), the last three as incoherent with 231. The Venet. Schol. explains the apparent conflict of this with 231 on the principle that the *πεπνυμένη* (*μοῖρα*) in that case is supposed *not* to have reached him, in the latter to have done so. But there is no conflict if *τῆλοθεν* ... *σαῶσαι* be understood, as in note on 230—1 *sup.* Then 236—8 is added rather in reference to the death of Agam. than to the main question of Odysseus' return. Telemachus had positively asserted 227—8 that that return was beyond hope. He gives in his next speech 242 the reason, as though admitting, "a god could bring him home from however far, were he alive; but (he is not, for) the gods have decided on and (he implies) executed his doom". The general sense of *μοῖρα* *ὅλ.* κ. τ. λ. is natural death, but the *κῆρα μέλαινα* of 242 is some violent cutting short of the course of nature. Whether even Zeus could thwart the course of *μοῖρα* is discussed on s. 436, q. v. For *τανηλ.*, see on 97—8 *sup.* and App. A. 22; of *τάναος* other compounds occur (mar.).

241—2 are marked as doubtful by four Scholl. οὐκ. ἐτήτ. means merely "not assured", but implies "sure not to be". This despondency, perhaps, expresses the blank disappointment left

on the speaker's mind by Nestor's words; although inconsistent with the spirit of Telemachus' errand of enquiry about his father, it is yet characteristic of his tone of mind; see App. E. 3. ἐτήτ. has cognate forms *ἐτυμος*, *ἐτεος*.

244—6 are rejected by two Scholl. as superfluous, but needlessly. *δίκας* in sing. means often custom or the course of things, but in plur. bears a higher sense (mar.), cf. *mos* and *mores*, and our "by rights":—"he is superior to others in sense of justice and in information": meaning he is good and well informed; cf. *ψῆθος δ' οὐκ ἐρέει· μάλα γὰρ πεπνυμένος ἐστίν*, γ. 328. — *φρόνιν* is only found in one other place (mar.). For *ἄλλων*, governed by *περὶ*, cf. α. 66; there is a var. *lec.* *ἀνδρῶν*, arising perhaps from 245. — *ἀνάξασθαι*. In A. 252 Nestor *μετὰ τριτάτοισιν ἀνασσειν*; the change of expression here "marks the difference between his age in the two poems". Gladst. III, iv. § III. p. 450. We have *ἀνάσσονται* pass., and the active verb frequently (mar.); here the sense is "to continue king", followed by acc. of duration, *γένε*, see on f. 35. Herod. II. 142 reckons 3 *γένηα* "to a century, or about 30 years each; see Gladst. *ub. sup.* *ἰνδάλλ.*, this word is used in Il. (mar.) of a prominent appearance; so here, "he strikes me as immortal", since his age and vigour seem to defy death; cf. τ. 224, *ὧς μοι ἰνδάλλεται ἦτορ*, where *ἰνδάλλ.* is probably *impers.* and *ἦτορ*

a γ. 101 mar.
b γ. 194.
c α. 300.
d cf. 2. 409 foll.
e App. D. 9 (3);
cf. α. 24 mar.
f β. 127, α. 289,
X. 140.
g α. 183 mar.
h ζ. 282, Z. 260.
i δ. 546, μ. 284—5.
k E. 887, II. 446.
l α. 218, α. 81, Δ.
293, Z. 515.
m ψ. 256, Z. 404;
cf. 2. 75.
n Z. 271, X. 89,
335, 509, ψ. 184.
o π. 92.
p γ. 263, δ. 517—8.
q Φ. 404.

ὦ Νέστορ· Νηληιάδῃ, σὺ δ' ἀληθὲς ἐνίσπες·
πῶς ἔθαν' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων;
ποῦ Μενέλαος ἔην; τίνα δ' αὐτῷ μήσατ' ὀλεθρον^b
Ἀλκίνοος· δολόμητις; ἐπεὶ κτάνε^d πολλὸν ἀρείω.
ἦ οὐκ Ἄργεος^c ἦεν Ἀχαικοῦ, ἀλλὰ κη' ἄλλη
πλάζετ' ἐπ' ἀνθρώπους, εἰ δὲ θαρσύνῃς κατέπεφνεν;
τὸν δ' ἡμεῖβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ
“τοιγὰρ ἐγὼ τοι, τέκνον, ἀληθέα πάντ' ἀγορεύσω.
ἦ τοι μὲν τάδε καὐτός^h ὅτεαι, ὥς κεν ἐτύχθη,
εἰ ζῶν^k γ' Ἀλκίνοον ἐνὶ μεγάροισιν ἔτεμεν^l
Ἀτρεΐδης Τροίηθεν ἰὼν ξανθὸς Μενέλαος·
τῷ κέ οἱ οὐδὲ θανόντι χυτὴν^m ἐπὶ γατὰν ἔχευαν,
ἀλλ' ἄρα τὸν γε κύνεςⁿ τε καὶ οἰωνοὶ κατέδαφον^o
κείμενον^p ἐν πεδίῳ^q ἐκάς ἄστεος· οὐδὲ κέ τις μιν 26

258. Foi. 260. Fακὰ Fάστεος.

247. μέγα κύδος Ἀχαιῶν pro σὺ δ' ἀληθὲς ἐνίσπες Vind. 251. Ἄργει ἔην ἐν Ἀχαιῶσιν Scholl. H. Q., al. Ἄργος ἔην ἐπ' Ἀχαιῶσιν Bek. annot. 255. τότε Harl. correctum pro τάδε a man. pri. ὥς κεν Harl. περ supraser., κεν Ern. Cl. ed. Ox. Bek. Dind., περ Wolf. Fa. Löw. 258. nonnulli ἔχουσιν, Schol. Scholl. E. M. Q. et H. marg. 260. ἄστεος Barnes. Ern. Cl. ed. Ox. Bek. Dind. Fa., Ἄργος Schol. H. Wolf. Löw.

accus., “in my mind”. The reading ἀθανάτοις was corrected by Wolf to nom. from the Harl. Schol., who ascribes the latter to Aristoph. (Ni.) The verb is not elsewhere found with dat. of thing resembled.

247. ἐνίσπ., see App. A. 1.

248. πῶς, the question means “how came he to die?” and, coupled with further questions 249—50, implies that the speaker could not account for the two facts of Menel. not defending or avenging Agam., and of Ægisth. overcoming a so much better man than himself. The question ποῦ Μενέλ. ἔην is a testimony to the strong brotherly attachment of Menel.; see App. E. 8 (8). Telemachus had heard no details of the voyage home of the Atridae, save that Menel. was of the party who urged departure (168 sup.), whilst Agam. was for delay. Hence he might have reasonably supposed that Menel. would have reached home at least as soon.

251. Ἄργεος, local gen., explicable as a gen. of contact, see on 23; Jelf Gr. Gr. § 522. 1, 2 connects with it the local adverbial forms ποῦ, ἀρχοῦ,

τηλοῦ &c., and the gen. following verbs of motion, expressing the space traversed, θίειν πεδίῳ X. 23, so inf. 476, and the like, which, as well as the strictly local gen., is very rare in prose. The two other readings here are perhaps attempts to get rid of an unfamiliar construction. The “Achæan Argos” = Peloponnesus, see App. D. 9 (3).

255. καὐτός, plainly by crasis of καὶ αὐτός (see mar.), some read κ' αὐτός, but there is no sense in κα (Ni.). ὥς κεν, var. lect. ὥσπερ; which, however, should mean “as the actual fact was” not — as the sense requires — “would have been”.

256—8. ζῶν γ', var. lect. ζῶντ', but γε is found in some parallel places (mar.) and suits this place better. We also find rare ep. contracted forms ζῶς ζῶν (mar.). κέ extends its force to κατέδαφαν, 259.

260. ἄστεος, the reading Ἄργος possibly arose from a wrong notion that Ἄργος was the city of Agam.; cf. App. D. 9 (1), or it may have

κλαῦσεν^a Ἀχαιῶδων· μάλα γὰρ μέγα μῆσατο ἔργον.^b
 ἡμεῖς μὲν γὰρ κείθι πολέας^c τελέοντες ἀέθλους
 ἡμεῖθ'· ὃ δ' εὐκηλος^d μυχῶ^e Ἄργεος^f ἱπποβοτοιο
 πόλλ' Ἀγαμεμνονέην ἄλοχον θέλγεσθ^g ἐπέεσσιν.
 5 ἦ δ' ἦ τοι τὸ πρὶν μὲν ἀνάλνυτο ἔργον ἀεικὲς,^h
 διὰ Κλυταιμνήστρη· φρεσὶⁱ γὰρ κέκρητ' ἀγαθήσιν.
 παρ δ' ἄρ' ἔην καὶ αἰοῦδος^k ἀνὴρ,^l ᾧ πόλλ' ἐπέτελλεν
 Ἀτρεΐδης, Τροίηνδε κίων, εἰρυσθαί^m ἄκοιτιν.
 ἀλλ' ὅτε δὴ μιν μοῖρα θεῶν ἐπέδησεⁿ δαμῆναι,

a λ. 72; cf. δ. 197
 — 8.
 b γ. 275, E. 303,
 II. 703.
 c δ. 170.
 d A. 554, E. 479.
 e Z. 182.
 f App. D. 9 (2).
 g α. 57, π. 399,
 ρ. 521, κ. 399.
 h E. 13, X. 395.
 i E. 421, Θ. 360;
 cf. λ. 367.
 k cf. δ. 487—90,
 λ. 348—9, ρ. 518
 — 9.
 l α. 391, A. 515.
 m α. 194, O. 141.
 n λ. 292, σ. 155—6,
 X. 5.

261. *Ἔργον.* 264. *Θέλγεσθε* *ἔπεισιν.* 265. *Ἔργον* *ἀφεικὲς.* 268. *Ἐίρυσθαί.*

262. *πολλὰς* Harl. suprascr. (contra metrum), *πολεῖς* Bek. annot. 266. var. lect. *κέκρητ* Eustath. Schol. P. 267. "παρ δ' ἄρ' Schol. uni præfigitur sed παρ γὰρ alii", Pors. γὰρ Barnes. Ern. Cl. ed. Ox., δ' ἄρ' Wolf. et recentt.

at first a gloss to explain *πιδίω*: the expression corresponds to that, *ἀγροῦ ἐκ' ἰσχυαῖν*, where Ægisthus is said to have dwelt, and to that of *μυχῶ Ἄργεος* (mar.).

261. *κλαῦσεν*, the *κλυθμός* was part of the rites due; so Elpenor says, *μὴ μ' ἄκλυτον ἄθαπτον κ. τ. λ.* (mar.). *μέγα* ... *ἔργον*, this phrase means (mar.) (1) arduous task, often physical effort, (2) heroic achievement, (3) heinous crime, as here.

262—4. This well describes the contrast between the toils of the warrior lord abroad and the sly craft and quiet enjoyment (*εὐκηλος*) of the effeminate schemer at home.

266. See App. E. 2 (7).

267. *ἀνὴρ*, this added to a noun (so to *χαλκίους*, *λητρός*, etc.), imparts greater dignity than such a noun alone would convey; contrast with this usage the expression *φῶς δεκτὴς*, by which contempt perhaps is intended. The name of the bard is said by a Schol. to have been Demodocus, the supposition being that a real name is perpetuated in Θ. 262 foll.

268. *εἰρυσθαί*, see on s. 484. Obs. that no such charge was given by Odys. concerning Penelopè — a tribute perhaps to her superior discretion — Mentor's commission extending only to the house and goods (β. 215—7).

The Minstrel was singled out for this office perhaps owing to the sacredness of his character (λ. 345—6), to which the mode of his death was no doubt a tribute; with the barbarous casuistry which dictated the fate of Antigone (Soph. *Antig.* 773 foll.), he was not slain by blow of hand, but his death contrived to appear quasi-natural. The moral influence of bards is also dwelt on by the Schol.; *πάντες αὐτοῖς προσεῖχον ὡς σοφοῖς, καὶ παιδεύειν αὐτοῖς παρεδίδουσαν τοὺς ἀναγκαίους*. It is clear also that their attainments were viewed with reverence (mar.) and referred to a divine source. Such an one would be free from the political temptation which partly animated the suitors against the absent Odys.; thus, Phemius on the whole remained true to his lord, and only sung to the suitors under compulsion (λ. 352 foll., cf. α. 154).

269. *μιν*, whom? Ni. says the *αἰοῖδος*, of whom the reader's mind, he says, is full: but then the noun for which *μιν* stands (*αἰοῖδον*) would hardly be found in the clause *δὴ τότε* ... v. 270; besides the *μοῖρα θεῶν* seems to refer us rather to the denunciation of Zeus (α. 35—43, see note there) in spite of which Ægisthus sinned, *εἰδὼς αἰκὺν ὄλεθρον*, i. e. with a knowledge of his doom — the *μοῖρα* here.

a μ. 351.
b P. 151.
c α. 473, γ. 208,
o. 292.
d o. 460, P. 272.
e α. 155.
f α. 83, II. 445.
g γ. 179.
h B. 305, A. 808.
i cf. α. 184, ω. 246
—7, γ. 259.
k γ. 438, δ. 602,
S. 509, μ. 347,
σ. 300, τ. 257.
l cf. ω. 37, μ. 51,
162, 179.
m cf. Z. 302.
n γ. 261 mar.
o γ. 319
p cf. γ. 262.
q η. 64, o. 410, ρ.
261, σ. 86, Ω. 758,
υ. 276—8, φ.
258—67; cf. ζ.
172, 198, o. 475,
σ. 202, υ. 71, 80.
r α. 255; cf. π. 32.
s S. 127, 219; cf.
β. 158, —, 124;
cf. B. 553—4.

δὴ τότε τὸν μὲν αἰοῖδον ἄγων ἐς νῆσον ἐρήμην^a
κάλλιπεν^b οἰωνοῖσιν ἔλωρ^c καὶ κύρμα^d γενέσθαι,
τὴν δ' ἐθέλων^e ἐθέλουσαν ἀνήγαγεν ἔνδε δόμονδε,^f
πολλὰ δὲ μῆρι^g εἰκεῖ θεῶν ἱεροῖς ἐπὶ βωμοῖς,^h
πολλὰ δ' ἀγάματ'^k ἀνῆψεν,^l ὑφάσματα^m τε χρυσόν τε,
ἐκτελέσας μέγα ἔργον,ⁿ ὃ οὐ ποτε ἔλπετο θυμῷ.^o
ἡμεῖς^p μὲν γὰρ ἅμα πλέομεν Τροίηθεν ἰόντες,
'Ατρεΐδης καὶ ἐγὼ, φίλα εἰδότες ἀλλήλοισιν·
ἀλλ' ὅτε Σούνιον ἱρὸν ἀφικόμεθ', ἄκρον Ἀθηναίων,
ἐνθα κυβερνήτην Μενελάου Φοῖβος Ἀπόλλων^q
οἷς ἀγανοῖς βελέεσσιν ἐποιχόμενος κατέπεφνεν,
πηδάλιον^r μετὰ χερσὶ θεούσης νηὸς ἔχοντα,
Φρόντιν Ὀνητορίδην, ὃς ἐκαίνυτο^s φῦλ' ἀνθρώπων

271. *ἔλωρ*. 272. *ῥόνδε*. 275. *ἔργον* *ἔλπετο*. 277. *ἔειδότες*. 280. *φοῖς*.

271. *κύρμα* Barnes. Ern. Bok., *κύρμα* Schol. B. Wolf. Dind. Fa. Lüw. 275. *ἤλπετο* Barnes. 276. *pro ἅμα* κλ. Zenod. *malè ἀναπλέομεν*, Schol. M. 278. *Ἀθηναίων* Harl. contra metrum nisi omisso *ἄκρον* et α metri *gratia* producta; cf. Bek. ad Aristoph. *Nub.* 400.

270. *νῆσον*, a Schol. calls it Carphē.

274. See mar. for various *ἀγάματα*.

— *ὑφάσμα*. . . . *χρυσόν* are two descriptions of *ἀγάματα*, which subdivision of a general term is common in H., see for examples mar.; they were thank-offerings for the unexpected (275) success of his crime.

277. *Ἀτρεΐδης*, i. e. Menelaus.

278. *Σ. ἱρὸν*, the S. cape of Attica, sacred to Poseidon, who is invoked Aristoph. *Eg.* 560 as *Σουνιάρας*. (Ni.) A sacred character is ascribed to all striking natural objects, showing a sense of the influence of superhuman power. (Ni.) Aristoph. *Nub.* 400 has *καὶ Σούνιον ἄκρον Ἀθηναίων*, where *ἄκρον* seems required by the sense, still, *Ἀθηναίων* which is also read "in all editions before Brunck" (Pors.), might scan, omitting *ἄκρον*. But on the whole it seems more likely that *Ἀθηναίων* was a gloss both here and in Aristoph. l. c., since Sunium could not literally be called a "cape of Athens (the city)". So in Aristoph. *Eg.* 159 *Ἀθηναίων* crept into the text for *Ἀθηναίων* or *Ἀθηναίων*.

279—80. In the Ody. Apollo rarely appears. It is noticed that he gave

stature and manly ripeness to youths, with which is to be connected his function, the privative of this, of cutting short the prime of youth and manhood by a sudden extinction. His sister Artemis has precisely the same functions for her sex. He occurs as the patron of archery, worshipped with special festivals in Ithaca, and she is *λοχίαρα*, as he *ἐκηβόλος*. The epith. *ἔκατος* H. 83 may also be compared with the name *Ἐκάτη*, which in post-Homeric mythology is a synonym of Artemis. The death of the children of Niobē (Ω. 605 etc.) was not an exercise of those previous functions, so much as an act of vengeance or displeasure; so also probably that of Otus and Ephialtes (Δ. 318), though the added fact of their early youth (319—20) suggests a reference to such functions; as does the case of Eurytus cf. οὐδ' ἐπὶ γῆρας ἔκτε' (Θ. 226—7). Artemis' slaying Orion pertains perhaps to her functions as a huntress (ε. 123—4).

282. Perhaps *καίνυμαι*, in connexion with *κεκάσμενος ἐκκαύσμενος* etc. (as clearly traced by Buttm. *Gr. Verbs* s. v.), is also related to *ζάω*, *κέκαδον*, *κε-*

νῆα κυβερνήσαι, ὅποτε σπερχοῖατ' ἄλλαι.^a
 ὥς ὁ μὲν ἐνθα κατέσχετ' ἐπειγόμενός^b περ ὁδοιο,
 5 ὅφρ' ἔταρον θάπτοι καὶ ἐπὶ κτέρεα^c καταρίσειεν.^d
 ἀλλ' ὅτε δὴ καὶ κείνος, ἰὼν ἐπὶ οἰνοπα^e πόντον
 ἐν νηυσὶ γλαφυρῇσι, Μαλειάων^f ὄρος αἰπὺ
 ἔξε^g θέων, τότε δὴ στυγερὴν ὁδὸν εὐρύοπα^h Ζεὺς
 ἐφράσατο, λιγέωνⁱ δ' ἀνέμων ἐπ' αὐτμένα χεῦεν
 10 κύματά τε τροφόνετα^k πελώρια, ἴσα ὄρεσσιν.
 ἐνθα διατμήξας^l τὰς μὲν Κρήτην ἐπέλασσεν,^m
 ἤχιⁿ Κύδωνες^o ἐναιον Ἰαρθάνου^p ἀμφὶ ῥέεθρα.
 ἔστι δέ τις λισσῇ^q αἰπεία τε εἰς ἄλα πέτρῃ
 ἔσχατι^r Γόρτυνος,^s ἐν ἡεροσιδέε^t πόντῳ.

a N. 334, s. 304.
 b α. 309, s. 40, cf.
 o. 297.
 c α. 291, β. 222.
 d cf. μ. 12—5.
 e α. 183 mar.
 f δ. 514, s. 40.
 g A. 807, s. 442.
 h β. 146.
 i α. 399, 406, cf.
 β. 17, O. 620.
 k O. 621.
 l Φ. 3, s. 409.
 m γ. 300, δ. 500.
 n γ. 277, o. 482.
 o ε. 350, 358.
 p ζ. 84, τ. 535, A.
 607, Γ. 326.
 q σ. 176.
 p H. 135.
 q α. 412, κ. 4.
 r κ. 66.
 s B. 616
 t γ. 105, ψ. 744.

286. *Φόλπονα.* 290. *Φῖσα.* 294. *ἡεροΦαιδέι.*

283. *σπερχοῖεν* Ern. Cl. ed. Ox. Bek., fortasse ex N. 334, cf. s. 304, *σπερχοῖατ'* Harl. ex emend. ejusd. man. Wolf. et recentt., alii *σπερχώσιν* var. l. H. Stephan. 289. pro δ' alii τ', utramque dedit Arist. 290. *τροφόνετο* Ambros. quod Aristareho vix probabiliter tribuit Schol., ipse vitium procul dubio passus. Iam vero *τροφόνετα* et manifesto error^a *τροφόνετο* pro *τροφόνετο* Scholl. exhibent. *τροφόνετα* Schol. A. 307. Eustath. et hic et O. 621 tum *τροφόνετα* tum *τροφόνετα* legi memorat. 293. *Λισσῇ* Scholl. H. M. Q. V., *Λισσῇ* Crates, Scholl. M. V.

κάδοιτο, πεκαδήσω, of which he says "the act. voice had in the older language the causative sense of 'I cause to retire, drive back'; thus *ἐκαίνετο* here 'distanced', lit. 'caused to retire from him', so *ἔλεφαντι φαίδιμον ὦμον κεκαδμένος* Pind., distinguished or differentiated by ivory". Jelf, *Gr. Gr.* 667, obs. 1, notices that an infin. follows this verb as it does adjectives, c. g. *θελεῖν ταχὺς*.

284—5. *ὁ μὲν*, Menel. "was detained", it is implied (cf. *ἡμεῖς* 276, and *κείνος* 286) that Nestor sailed on. *θάπτοι*, since to omit a burial caused a *μήνιμα*, l. 73.

286—7. *ἐπὶ*, see on α. 299. *Μαλ.*, the S. E. cape of Peloponn., now Cape St. Angelo; vessels creeping along the shore would often encounter a sharp gale from the west in rounding it.

289—90. That this description is not overcharged is clear from the mention in *The Times*, Naval and Mil. Intell. Apr. 13th 1861, of "H. M. Gunboat Lapwing lying at Piræus, suffering from a gale of wind in the Archipelago, from which she had saved herself by throwing her guns overboard."

αὐτμένα, there is also a fem. *αὐτμή* (mar.) in same sense.

292. *Κυδ.*, the Cretan tribes (mar.) were the Achæans, Eteocretans, Cydonians, Dorians, Pelasgians. The first, certainly, and the last two apparently, being invaders who had settled there. These Cydonians lay in the N. W. region of Crete, at the root of a spur of its coast-line jutting northwards, and would be first reached from Malea (Herod. III. 59).

293. *Λισσῇ*, obs. that the Schol. makes it a proper name, said to be *Βλίσση* in the Cretan dialect.

294. Gortys lay about the middle of the island towards the S. coast, its ruins are widely conspicuous still, and some traces of the famous labyrinth exist near in cavernous rocks, etc.; see, however, Sir G. C. Lewis (*Arch. Astron.* p. 441), who treats the labyrinth as wholly fabulous. Phæstus lay S. W. of it, distant about 60 stadia (Nl.), at the root of a spur of the southern coast-line jutting southwards, and faces the W. A river flowing from E. to W., having it on the S. bank near the mouth, and Gortys on the N. bank higher up, is probably the Iardanus; see Spruner's *Atlas*.

a Θ. 25, Ξ. 154,
226, Γ. 114.
b Θ. 325, φ. 221.
c ν. 279, ο. 209.
d α. 40, 405, ι. 105.
e cf. α. 415—6.
f ι. 482, 539, x.
127.
g γ. 291 mar.
h γ. 312, δ. 81, 90,
[25—32].
i α. 183.
k γ. 191.
l α. 454, λ. 621,
Γ. 183; cf. α.
426 mar.
m α. 278—9, μ. 447,
ξ. 240—52.
n Η. 180. Δ. 16.
o Φ. 39, μ. 113.
p α. 40.
q α. 299—300, γ.
197—8.
r γ. 66, δ. 3, η.
80, Ψ. 201.

ἐνθα Νότος μέγα κύμα ποτὶ σκαῖον ῥίον^a ὠθεῖ,
ἐς Φαιστόν, μικρὸς δὲ λίθος μέγα κύμ' ἀποέρρει.^b
αἶ μὲν ἄρ' ἐνθ' ἦλθον, σπουδῆ^c δ' ἤλυξαν ὄλεθρον
ἄνδρες, ἀτὰρ νῆας γε ποτὶ σπλάδασσιν^d ἔαξαν^e
κύματ'. ἀτὰρ τὰς πέντε νέας κυανοπρωρεῖους^f
Αἰγύπτῳ ἐπέλασσε φέρων ἄνεμός τε καὶ ὕδωρ.
ὥς ὁ μὲν ἐνθα πολὺν βίον καὶ χρυσὸν ἀγείρων^h
ἤλατο ξὺν νηυσὶ κατ' ἄλλοθρόους ἀνθρώπους·ⁱ
τόφρα δὲ ταῦτ' Αἰγισθος ἐμήσατο^k οἰκοθι λυγρὰ,
κτείνας Ἀτρεΐδην, δέδμητο^l δὲ λαὸς ὑπ' αὐτῷ.
ἐπτάετες^m δ' ἤνασσε πολυχρύσοιο Μυκῆνης·ⁿ
τῷ δὲ οἱ ὀγδοάτῃ κακὸν^o ἤλυθε δῖος Ὀρέστης^p
ἄψ ἅπ' Ἀθηναίων, κατὰ δ' ἔκτανε πατροφονῆα,^q
Αἰγισθον δολόμητιν, ὅς οἱ πατέρα κλυτὸν ἔκτα.
ἦ τοι ὁ τὸν κτείνας δαίνυτ' τάφον Ἀργείοισιν

296. ἀποέρρει. 298. ἔαξαν. 303. φοίκοθι. 305. ἐπτάετες δ' ἐφάνασσε.
306. φοί. 308. ὁ φοί.

296. pro μικρὸς Zenod. Μαλέον, Scholl. E. M. Q. V. 297. οἱ μὲν Harl. ex emend. 302. Barnes. Cl. ed. Ox. νηυσὶν ἐπ' fortasse ex α. 183, Harl. κατ'. 303. 304 a quibusdam abesse monet Schol. H. pro οἰκοθι idem πῆματα. 304. Arist. δέδμητο, Scholl. H. M. Q. R. 306. τῷ δ' ἄρ' ἀνώγειτον Apollon. Sophista ex Φ. 39. 307. pro ἅπ' Ἀθηναίων Zenod. et Eustath. ἀπὸ Φωκῆων, Arist. ἅπ' Ἀθηναίης, coll. η. 80, ἅπ' Ἀθηναίων Schol. H. 309—10 deerant in nonnullis vett. exemplaribus, Scholl. M. Q. R. T.

295. ῥίον in Il. (mar.) means always "peak" (of Olympus).

296. For μικρὸς .. λίθος 4 Scholl. give a reading Μαλέον .. λίθος; the κύμα is the roll of the Mediterranean from the west.

297. σπουδῇ, with great effort = "scarcely"; cf. μόγος and μογέω.

298—300. ἔαξαν κύματ', a neut. plur. with plur. verb. is common in H.: Jelf, *Gr. Gr.* § 385. obs. 2, says, this is "often merely for the metre"; here and at Θ. 137, no such reason could apply. κυανοπρωρ., cf. the other epith. for the prows of ships, μίτο-πάργος, ι. 125; this however is far more common; for its probable meaning see App. F. 1 (19). Αἰγύπτῳ x. ι. λ. cf. Eurip. *Hel.* 682, αὐτὸν ἐπέλας Αἰγύπτῳ, and 671 ἐπέλας Νελλῶ.

304. δέδμητο, from δαμάω, see on α. 426. The attempt of Ægisth. had, like the suitorship of Penel., a political element in it; marriage with the wife of the absent being the direct

step to the occupancy of his throne; see App. E. 5, and preliminary note to β.

305—6. For Homer's formula of fixing a number and then adding one to make it complementary (mar.) see on β. 374. Holy Scripture exhibits something similar, e. g. Prov. XXX. 15.

306—8. Orestes was sent from home a boy, to return grown up. The exile of Or. was with his uncle Strophios in Phocis, according to the legend followed by the dramatists. H. seems to speak only of Athens (Zenod. however read ἀπὸ Φωκῆων 307), whither the Æschylean form of the legend sends him to expiate his guilt. The shade of Agam. (λ. 458—60) enquires where he is, at Orchomenus, Pylus, or Sparta? as though assured that he was not at Mycenæ. Of course the date of that enquiry was previous to the return of Orestes, since Ægisthus ruled for 7 years after the fall of Troy.

309. δαίνυτ' τάφον, cf. δαίνυντο δαίτα, δαίνυντα γάμον (mar.).

310 μητρός τε στυγερῆς^a καὶ ἀνάκτιδος Λιγίσθουιο·
 αὐτῆμαρ δέ οἱ ἦλθε βοῆν^b ἀγαθὸς Μενέλαος,
 πολλὰ^c κτήματ' ἄγων, ὅσα οἱ νέες ἔχθος ἔειραν.^d
 καὶ^e σὺν φίλος, μὴ θητὰ δόμων ἄπο τῆλ' ἀλάλησο,^f
 κτήματά τε προλιπὼν ἄνδρας τ' ἐν σοῖσι δόμοισιν
 315 οὕτω ὑπερφιάλους, μή τοι κατὰ πάντα φάγωσιν
 κτήματα δασσάμενοι,^g σὺ δὲ τηῦσίην ὁδὸν ἐλθῆς.
 ἀλλ' ἐς^h μὲν Μενέλαον ἐγὼ κέλομαι καὶ ἄνωγα
 ἔλθειν· κείνος γὰρ νέον ἄλλοθεν εἰλήλουθεν,ⁱ
 ἐκ τῶν ἀνδρῶπων ὅθεν οὐκ ἐλποικό^k γε θυμῷ
 320 ἐλθέμεν, ὅν τινα πρῶτον ἀποσφῆλῶσιν^l ἅελλαί
 ἐς πέλαγος μέγα τοῖον,^m ὅθεν τέ περ οὐδ' οἴωνοι

a L. 410, 421, 432.
 b P. 685.
 c γ. 301 mar.
 d T. 386, φ. 730,
 cf. φ. 18.
 e o. 10—8.
 f β. 370.
 g β. 369.
 h ξ. 127.
 i v. 360, φ. 112,
 π. 26.
 k γ. 275.
 l E. 567.
 m α. 209 mar., λ.
 135.

311. 312. *For.*319. σὺ *ἔλποικο*.315. *pro* τοι alii δῆ.

310. *μητρός*, this is the only hint, if the line be genuine, that Orestes slew his mother. That it should be so is then a mark of Homer's euphemistic reserve, as contrasted with the violent prominence which subsequent poetry gave that action. Arist. remarks (Scholl.) that her death may be inferred from it, but not necessarily by Orestes' hand. This shows that he accepted the line; and assuming it Homeric, the remark may find place here that the *Ερινύες* were already established in mythology, especially in connexion with a mother's curse (β. 135, I. 571, Φ. 412); but, Nägelsbach says, not yet having a distinct penal agency, and rather related to the *Ζεὺς καταχθόνιος* as *μοῖρα* is to *Ζεὺς* (*Homer. Theol.* V. § 38). Yet the description of Erinyes (sing.) as "walking in darkness" (*ἡεροφοίτις*), hearing from Erebus imprecations on the guilty, and having an implacable (*ἀμείλιχον*) heart, is a formidable image, and, combined with *στυγεραὶ*, as proper to an infernal power, carries with it the idea of vengeance as a special function. The doubtful epithet *δασπλήτις* (o. 234), whether "vehemently hasting", as Nägelsbach (*ibid.* note) suggests, or "striking heavy blows" (Lid. and S.), furthers this idea. Thus Erinyes instils *ἄτη* — the wrong which works retribution — into the mind (o. 234), and the Erinyes wait upon the elders of a family (O. 204) even among the gods,

and watch with divine power over the helpless on earth (*παῶν γε θεοὶ καὶ Ἑρινύες εἰσὶν* p. 475). They also guard against transgressions of the physical or moral laws of the world, against what ever seems a portentous or impious privilege; thus stopping the prophetic voice of the horse Xanthus, and redressing the advantages lavished by fond goddesses on some pampered maidens (T. 418, v. 78). It is clear then that the elements of a crime against nature, and of these powers as its chastisers, existed in Homeric legend. The Æschylean Eumenides form their legitimate development, adding the notion of pursuit, borrowed, perhaps, from the *Ἄτη* of I. 505—7. See Gladst. II. 302 foll.

312. *ἔειραν*, "supported or floated under", a rare sense of *αἶρω*, but following easily from that of "lifting"; see mar. for the closest examples. Another sense, "carrying off as spoil", occurs; with which compare the cattle "lifting" of the Scotch borderers.

316. *τηῦσίην*, with this word, from the pron. of the 3rd person, cf. *αὐτῶς* "just so and no more" (see on δ. 665), and hence "morely", passing into the notion of "idly, in vain", a sense more fully developed in *ἐτάσιος*, which is probably *τηῦσιος* slightly altered. Hence the Schol. gives *ματαίαν* to explain *τηῦσ*. here. (Doed. § 260—1.)

320—1. *ὅν τινα*, not merely = *ὅν*, but as the force of the subjunct. with *ὅστις* is to make the statement general

- a I. 384, E. 790,
O. 640.
b a. 173.
c γ. 376, δ. 362,
ν. 71; cf. ρ. 568,
ν. 174, II. 671,
681.
d α. 285, β. 214.
e γ. 19, 20.
f α. 213 mar.
g A. 476, a. 225,
c. 168, 558, x. 185.
h β. 251, δ. 748,
η. 227, T. 196.
i γ. 390, a. 93, σ. 123.
k γ. 643, 51, 55, 178.
l β. 359, η. 139,
υ. 138.
m τ. 510.
n κ. 190, λ. 57, ι.
26, ν. 241.
o ρ. 76.
p I. 194, O. 124.

αὐτότεες οἰχνεῦσιν,^a ἐπεὶ μέγα τε δεινόν τε.
ἀλλ' ἴθι νῦν σὺν νηὶ τε σῇ καὶ σοὶς ἐτάροισιν.^b
εἰ δ' ἐθέλεις πεζός, πάρα τοι δίφρος τε καὶ ἱπποι,
πὰρ δέ τοι νῆες ἐμοί, οἳ τοι πομπῆς^c ἔσονται 325
ἐς^d Λακεδαιμόνα διαν, ὅθι ξανθὸς Μενέλαος.
λίσσεσθαι^e δέ μιν αὐτὸς, ἵνα νημερτὲς ἐνίσπῃ.
ψεῦδος δ' οὐκ ἔρκει· μάλα γὰρ πεπνυμένος^f ἔστιν.^g
ὥς ἔφατ'· ἥελίος δ' ἄρ' ἔδυ, καὶ ἐπὶ κνέφας ἦλθεν.
τοῖσι δὲ καὶ μετέειπε θεὰ γλαυκῶπις Ἀθήνη 330
“ὦ γέρον, ἣ τοι ταῦτα κατὰ^h μοῖραν κατέλεξας·
ἀλλ' ἄγε, τάμνετε μὲν γλώσσας κεράσασθεⁱ δὲ οἶνον,
ὄφρα Ποσειδάωνι^k καὶ ἄλλοις ἀθανάτοισιν
σπείσαντες κολοιοί^l μεδώμεθα· τοιο γὰρ ὦρῃ.^m
ἦδη γὰρ φάος οἴχεθ' ὑπὸ ζόφον,ⁿ οὐδὲ ἔοικεν 335
δηθὰ θεῶν ἐν δαιτὶ^o θαασσέμεν^p ἀλλὰ νέεσθαι.”

322. αὐτότεες. 328. οὐ φέρει. 330. μετέειπε. 332. φοῖνον. 335. φέλοικεν.

325. ἔπονται, Schol. B. cf. 376. 327. αὐτὸν Bek. Dind., αὐτὸς Arist., teste Schol. H. quod recepit Fa. 331. pro ταῦτα alii πάντα ex T. 186. 335. αλ. ἔρχεθ' Bek. annot. Zenod. ὠχεθ', Schol. H. οὐ γὰρ ἔοικεν Schol. A. 475.

(Jelf. *Gr. Gr.* § 818, 2), so here that general statement is a principle or cause to which the previous statement ὅθεν ἔλθμεν is referred. — πέλαιος, see App. B. μέγα τοῖον, the relat. clause ὅθεν τέ περ κ. τ. λ. explains τοῖον “great so as that”; see on α. 209. In the fictitious tale in §. 257 they reach Egypt on the 5th day from Crete with a North wind. There Odys., as a man of wide experience, speaks soberly. Nestor knowing probably nothing of the distance beyond hearsay, as story-tellers will, exaggerates hugely. οἰανόι, “drawing his idea from those birds which periodically migrate”, Gladst. In Γ. 3 foll. we have a simile noticing the flight of cranes at winter’s approach. (Ni.)

325—6. πομπ., “your escort”, the form πομπή also occurs (mar.). — Λακεδαίμ., previously Sparta has been named as the dwelling-place of Menel. (mar.); in δ. 1—10 we find him at Laced. (the region), and fetching a wife for his son from Sparta (its chief city); see B. 581—2, note on δ. 1, and App. D. 3.

327. λίσσεσθαι depends on κέλομαι in 317 sup., and the δὲ is correspondent to μὲν there.

332. γλώσσας. The tongue was re-

served as a choice part, and offered in the old Homeric cultus to the god specially worshipped, here Poseidon. This rite the Athenians retained, and Aristoph. *Av.* 1711 says πανταχοῦ τῆς Ἀττικῆς ἡ γλῶττα χώρις τέμνεται, so Pax 1060, when the thighs have been offered and the entrails tasted, the tongue is called for as in due course. In the *Plutus* of the same poet (1110) it is alluded to as if specially offered to Hermes, ἡ γλ. τῷ κήρυκι τούτων τέμνεται, which was doubtless a conversion of the old rite to a special symbolism, when Hermes had become worshipped as the god of oratory, and public-speaking had become the ruling art of Athenian life. Of this H. knows nothing; nor can any such notion be based on the custom ascribed to the Phæacians, η. 138, of pouring a libation to Hermes the last thing before going to bed; although Athenæus (I. 14) would connect the two. For the Homeric functions of Hermes see App. C. 2. The word τέμνω, τάμνω, found so generally with the phrase, shows that the tongue was cut out as a distinct act (χώρις) when the other parts had been dealt with.

336. θαασ., Buttm. points out (*Le-*

ἡ φα Διὸς θυγάτηρ, τοὶ δ' ἐκλύον ἀνδρησάσης.^a
 τοῖσι^b δὲ κήρυκες μὲν ὕδωρ ἐπὶ χειρας ἔχουσιν,
 κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοιο,
 αὐώμησαν· δ' ἄρα πᾶσιν ἐπαρξάμενοι^c δεπάεσσιν·
 γλώσσας δ' ἐν πυρὶ βάλλον,^d ἀνιστάμενοι δ' ἐπέλειβον.
 αὐτὰρ^e ἐπεὶ σπείσαν τ' ἐπιόν θ' ὅσον ἤθελε θυμός,
 δὴ τότε Ἀθηναίη καὶ Τηλέμαχος^f θεοειδῆς
 ἄμφω ἴεσθην^g κόλιν ἐπὶ νῆα νέεσθαι.

5 Νέστωρ δ' αὖ κατέρυκε καθαπτόμενος ἐπέεσσιν·

“Ζεὺς τό γ' ἀλέξησιν καὶ ἀθάνατοι θεοὶ ἄλλοι,^m
 ὥς ὑμεῖς παρ' ἐμεῖο θοὴν ἐπὶ νῆα κίοντες
 ὧς τέ τευ ἡ παρὰ κάμπαν ἀνείμονος ἡὲ πενιχροῦ,
 ᾧ οὐ τι χλαῖναιⁿ καὶ ῥήγεα^o πόλλ' ἐνὶ οἴκῳ,
 οὐτ' αὐτῷ μαλακῶς οὔτε ξείνοισιν ἐνεύδειν.
 αὐτὰρ ἐμοὶ πάρα μὲν χλαῖναι^p καὶ ῥήγεα καλά.
 οὐ θῆναι^q δὴ τοῦδ' ἀνδρός Ὀδυσσεύος^r φίλος υἱός
 νηὸς ἐπ' ἰκρίοφιν^s καταλέξεται; ὅφρ' ἂν ἐγὼ γε
 ζῶω,^t ἔπειτα δὲ παῖδες ἐνὶ μεγάροισι λίπονται,^u
 ἔλινους^v ξεινέξιν, ὅς τις^w κ' ἐμὰ δῶμαθ' ἵκηται.”

a δ. 505, K. 47, II. 76.
 b α. 148—8 mar., φ. 270—3, A. 470—1, K. 174—7.
 c Γ. 265—70.
 d σ. 425; cf. φ. 141.
 e μ. 218, φ. 393, 400, H. 238, O. 677.
 f γ. 445, ξ. 422, 428, φ. 263.
 g γ. 332.
 h γ. 446, ξ. 422.
 i γ. 385, η. 184, 228.
 k α. 113.
 l α. 6.
 m X. 366.
 n δ. 50, ε. 229, κ. 542, ξ. 478, ο. 531; cf. φ. 86, 179, υ. 249.
 o λ. 150, τ. 337; cf. δ. 297—301.
 p γ. 349 mar.
 q ε. 211, B. 276, A. 365, N. 513, Φ. 569.
 r γ. 84.
 s γ. 74, φ. 414, ο. 293, 552.
 t cf. A. 88.
 u E. 154, M. 485.
 v η. 190.
 w φ. 32, ξ. 153, υ. 296, φ. 313.

343. Θεοφειδῆς.

344. Γεῖσθην.

349. Φοίφ.

345. Γεπέεσσιν.

348. ἀφείμονος.

349. Arist. οὔτε, Zenod. οὔπερ, vulg. οὔτε; mox pro ῥήγεα Zenod. κτήματα, Schol. M. 351. Bek. μῆν. 353. pro ὅφρ' alii εντ' Bek. annot.

xil. 63) that the Attic *θάσσειν* (with cogn. noun *θάκος*) is a contraction of this. The *θα-* and *-θο* are probably equally radical, cf. *διπλάω* and *διπλώω*, thus we have *θοάζω*, *θάκος*, *θόακος*, and *θαάσσω*, *θάσσω*, *θάκος*.

340. This line, describing a ritualistic act, is not found in the parallel α. 146 foll., which merely describes the meal of the suitors, whose impiety omitted recognition of the gods. *αὐώμησαν*, here = *circumferabant*, is used of plying, wielding, or turning a bow, pole, helm, etc. (mar.); but *ἐπαρξ.* is a word of ritual, containing the notion of an *ἀρχή*, i. e. something religiously given or taken first. The simple verb is used of solid as this of liquid offerings, cf. *πάντων ἀρχόμενος μελέων*, ξ. 428, and similarly *ἀπάγχεσθαι* of the victim's hair, *κατάρχ.* of lustration and of the sacred barley (mar.). Buttm. *Lexil.* 29 (4), says the *ἐπὶ* adds the no-

tion of relation to individuals. — *πᾶσιν*, i. e. the guests. — *δεπάεσσιν* is dat. of instrument.

344—9. *ἴεσθην*, “were making a move to go”, the literal senso, from which comes the notion of desire. — *πενιχροῦ*, for poverty as shown in regard to garments, cf. ξ. 513—4. — *χλαῖναι* is sometimes, as here, found joined with *ῥήγεα*, as bedding, oftener with *χιτῶνες*, as garments, the generic *εἴματα καλά* following (mar.). For the *φᾶρος* see 466—7 note. The *χλαῖναι* alone were also used as seat-covers (mar.); see further on δ. 297—9.

352—3. *οὐ θῆν*, found only in speeches, as is *θῆν* affirmative, especially *ἡ θῆν*, καὶ ἄρ θῆν, etc., = “I should rather think”, expresses indignant irony or surprise (mar.); the same feeling of indignation is continued in the *τοῦ δ' ἀνδρός Ὀδυσ.* — *ἰκρίοφιν*, see App. F. 1 (3).

a Ω. 650.

b cf. A. 259.

c Σ. 543.

d cf. I. 427.

e κ. 292, μ. 25, 165,

ν. 385, ω. 286—7,

261—2, 339

f I. 60.

g cf. β. 383—4.

h γ. 49 mar.

i τ. 598.

k δ. 731, κ. 272.

l cf. φ. 279—80.

m K. 429, Y. 329.

n φ. 17, A. 686—8.

o π. 78, τ. 351,

υ. 332.

p cf. δ. 8.

q cf. Ψ. 749.

r E. 266.

s cf. α. 320, χ. 240.

t φ. 122, Γ. 342,

Δ. 79, Ψ. 815,

Ω. 482—3.

τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη
 “εὖ δὴ ταυτὰ γ' ἔφησθα, γέρον· φίλε· σοὶ δὲ ἔοικεν
 Τηλέμαχον πείθεσθαι^b, ἐπεὶ^c πολὺ κάλλιον οὕτως.
 ἀλλ' οὗτος μὲν νῦν σοὶ ἄμ' ἔψεται, ὄφρα κεν εὐδῇ^d
 σοῖσιν ἐνὶ μεγάροισιν· ἐγὼ δ' ἐπὶ νῆα μέλαιναν
 εἶμ', ἵνα θαρσύνω θ' ἐτάρους εἰπω^e· τε ἕκαστα.
 οἶος γὰρ μετὰ τοῖσι γεραίτερος^f εὖχομαι εἶναι·
 οἱ δ' ἄλλοι φιλόττη νεώτεροι ἄνδρες^g ἔπονται,
 πάντες ὁμηλικίη^h μεγαθύμου Τηλεμάχιο.
 ἔνθαⁱ κε λεξαίμην κοίλῃ^k παρὰ νηὶ μελαίνῃ
 νῦν·^l ἀτὰρ ἡῶθεν μετὰ Κανίκωνας^m μεγαθύμους
 εἶμ', ἔνθα χρεῖόςⁿ μοι ὀφέλλεται, οὗ τι νέον γε
 οὐδ' ὀλίγον· σὺ δὲ τοῦτον, ἐπεὶ τὸν ἵκετο^o δῶμα,
 πῆμφον^p σὺν δίφρῳ τε καὶ υἷε· δὸς δέ οἱ ἱππους,
 οἷ τοι ἐλαφρότατοι^q θείειν καὶ κάρτος ἄριστοι.”^r
 ὧς ἄρα φωνήσας^s ἀπέβη γλαυκῶπις Ἀθήνη
 φήνῃ εἰδομένη·^t θάμβος^u δ' ἔλε πάντας ἰδόντας.

356. προσέειπε.

357. εἶφοικεν.

361. εἶπω εἶκαστα.

369. φοι.

371. εἰδομένη.

358. Τηλέμαχε Bek. annot.

Harl. Wolf. et recentt.

Strabo VIII. 526 Ἡλιδι δέτῃ.

H. Q. V.

364. ὁμηλικίη Barnes. Ern. Cl. ed. Ox.,

367. Arist. χρεῖος, Scholl. H. M. pro οὗ τι ν. γ.

368. Zenod. ἐπεὶ τὰ σά γούναθ' ἱκάνει, Scholl.

372. Ἀχαιοὺς pro ἰδόντας Scholl. H. E. M. Q. ο Ψ. 815.

357. εὖ κ. τ. λ., we miss the usual courteous phrase of approval ταυτὰ γε πάντα . . . κατὰ μοῖραν εἶπας; nor does the curt εὖ ἔφησθα elsewhere occur. It is worthwhile to contrast the businesslike terseness of Mentor here with the genial loquacity of Nestor in the preceding 346—55. — γέρον. φίλε is the style of Achilles to Priam (mar.).

366. Κανίκ., Cauconians appear in II. as allies of the Trojans, in Dolon's enumeration to Diomedes, grouped with the Leleges and Pelasgi; and again in a later battle as in an extreme rearward or flank position (mar.). With the former cf. Herod. I. 146, where Rawlinson says: "The Caucons are reckoned by Strabo among the earliest inhabitants of Greece and associated with the Pelasgi, Leleges, and Dryopes; like their kindred tribes, they were very widely spread. Their chief settlements, however, appear to have been on the north coast of Asia Minor . . . and on the west coast of the Pelopon-

nese in Messenia, Elis, and Triphylia. From the Peloponnese the race had entirely disappeared when Strabo wrote, but had left their name to the river Caucon, a small stream in the N. W. corner of the peninsula (Strabo VIII. p. 496—7)"; cf. also Herod. IV. 148.

367. χρεῖος. Ni. thinks that the debt may have been conceived as one of compensation for plunder, but this would need to be backed by force, for which a single small ship and crew was inadequate. Such commercial traffic as we have a glimpse of in α. 184 might more probably lead to a debt. Aristarch. read χρεῖος against authority and probability, as far as we know. ὀφέλλεται. Buttm. Irreg. Verbs. s. v. regards ὀφέλλω as the only true epic present; and Bekk. follows him by altering the received ὀφέλλετ' ὀφέλλω. A. 686—8, to ὀφέλλ.

372—3. φήνῃ, said by Billerbeck ap. Crusius to be the osprey — an

θαύμαζεν^a δ' ὁ γεραίος, ὅπως ἴδεν^b ὀφθαλμοῖσιν·
 Τηλεμάχου· δ' ἔλε χεῖρα, ἔπος^d τ' ἔφατ', ἐκ τ' ὀνόμαζεν.
 175 “ὦ φίλος, οὗ σε ἔολπα κακὸν^c καὶ ἀναλκιν^e ἔσεσθαι,^f
 εἰ δὴ τοι νέφ' ὦδε θεοὶ πομπῆες^g ἔπονται.
 οὐ μὴν γάρ τις ὄδ' ἄλλος Ὀλύμπια^h δώματ' ἐχόντων,
 ἀλλὰ Διὸς θυγάτηρ, κυδίστη Τριτογένεια,ⁱ
 ἥ τοι καὶ πατέρ' ἐσθλὸν ἐν Ἀργείοισιν ἐτίμα.^j
 380 ἀλλὰ, ἔνασσε,^k ἱλῆθι, δίδωθι δέ μοι κλέος^l ἐσθλὸν,
 αὐτῷ^m καὶ παιδεσσι καὶ αἰδοίῃⁿ παρακοίτι·
 σοὶ^o δ' αὖ ἐγὼ ῥέξω βοῦν ἥνιν^p εὐρυμέτωπον^q
 ἄδμήτην,^r ἣν οὐ πω ὑπὸ ζυγὸν ἤγαγεν ἀνὴρ·
 τήν τοι ἐγὼ ῥέξω, χρυσὸν κέρασιν περιχεύας.”^s

a β. 155.
 b K. 275.
 c cf. β. 302.
 d η. 330, ε. 215, σ. 163, ζ. 218, Ω. 286.
 e φ. 131.
 f ζ. 126.
 g cf. β. 270.
 h γ. 325 mar.
 i υ. 79, φ. 167.
 k Δ. 515.
 l K. 245; cf. II. 237.
 m ζ. 175, s. 450.
 n π. 184; cf. γ. 43, II. 233.
 o α. 96, I. 415.
 p cf. γ. 208—9.
 q γ. 451, φ. 479.
 r K. 292—4.
 s Z. 94, 275, 309.
 t λ. 269, μ. 262, 355, Y. 495.
 u cf. α. 1—2, 290—300, I. 124.
 v φ. 266, 655.
 w γ. 437, 426.

373. *Ἰίδεν.*374. *Ἐέπος.*375. *ἘέΦολπα.*380. *Ἐάνασσε.*

375. οὐ τι σ' Schol. 378. Zenod. *κνδίστη*, Scholl. H. M. ita Wolf. et recentt., *αγγελίη* Barnes. Ern. Cl. ed. Ox. 380. pro *ἱλῆθι* Zenod. *ἐλάιαις*, Scholl. H. M.

instance of the preference of H. for specific over generic terms noticed App. A. 13. To the view of *ἀνοπαία* (α. 320) there taken add the conjecture, that *ἀνοπαία* might be a noun describing the bird as roosting etc. *ἀνὰ τὸ σκαῖον*, on the smoke-vent; such a bird is the swallow, found as Pallas' eidolon in γ. 240. *θάμβ.* and *θανύμ.* are radically identical, β being = v, and υμ = βμ by metath. The root is ταφ. or ταφ. strengthened with μ and aspirated; cf. τάφος τέθηκα. *ἰδόντας* cannot take the F here. — *ὅπως ἴδεν*, with this use of *ὅπως* as = when, cf. M. 208 *ἐρράγησαν ὅπως ἰδον αἰόλον ὄφιν* κ. τ. λ.

374—5. *ἔπος τ' ἔφατ'*, ἐκ κ. τ. λ. This phrase occurs more than 40 times in Il. and Od., often without any name following, or even word of address, like *ὦ φίλος* here, as *ὀνόμαζε* (cf. δ. 278) would seem to require. The speeches introduced by it mostly begin a conversation, or a third speaker by it strikes into one. Such addresses have a tone of ejaculatory abruptness, as if prompted by some demonstrative emotion — joy, sorrow, sympathy, scorn, antipathy — or sudden thought striking the speaker. Thus it is often introduced by grasping the hand, as here. For some of the more remarkable ex-

amples of its use see mar. With *φίλος* voc. cf. α. 301.

378—80. See on *ἐταργῆς* 420 inf. *Τριτογέν.*, see App. C. 5. — *ἄνασσε*, cf. Hor. *Carm.* III. III. 2, *regina ... Calliope*. So *ἄναξ*, of a god (mar.). — *δίδωθι*, very rare; commonly *δίδου*.

382—83. *ἥνιν εὐρύμ.* *ἄδμή.*, the second epithet is peculiar to oxen. *ἄδμήτην* is paraphrased by the foll. *ἥν οὐ πω κ. τ. λ.* as often in H., see on α. 1. *πολύτροπον*. Obs. also the repetition of the statement of 382, *ῥέξω βοῦν* in 384, *τήν ... ῥέξω*, with which cf. β. 118—21, *παλαιῶν τάων αἰ πάρος ἦσαν ... τάων οὐ τις κ. τ. λ.*, and δ. 125—33, *Φυλῷ δ' ἀγυρεῶν τάλαρον φέρε ... τὸν δ' αἰ ἀμφίπολος Φυλῷ κ. τ. λ.* In all these the main statement is emphatically re-asserted after subordinate circumstances have been added. *ἥνιν*, before a vowel, is an instance of the power of a liquid in doubling itself to the ear, seen in *εὐρυμέλης* γ. 400, *εὐννητος* η. 97, and more remarkably in *ἐνὶ μεγάροισιν* Harl. β. 94. These instances are all in arsis, and so is the well known Virgilian example *Æn.* III. 91, *Limina quæ taureusque* (as if *que il*); comp., however, in thesis *βλοσυρῶπις ἑσπεφάνωτο*, *Λ.* 36; also *ω. 452*, *Λ. 343*, where *πρόσσ|ω καὶ ὑπ|ίσσω* ends the line.

a γ. 68 mar.
 b γ. 428, α. 381.
 c α. 145.
 d β. 340; cf. ι. 196—211.
 e α. 139 mar., π. 152.
 f α. 334 mar.
 g ξ. 331, ε. 288.
 h γ. 342 mar.
 i α. 424 mar.
 k γ. 352.
 l η. 345.
 m α. 440 mar.
 n App. F. 2 (8) mar.
 o A. 165, P. 59.
 p γ. 454, 482, κ. 224, ξ. 22, υ. 185; cf. δ. 156.
 q ξ. 62—3.
 r γ. 354.
 s App. F. 2 (34) mar.
 t Γ. 411.
 u β. 2 mar.
 v Φ. 6; cf. π. 408, κ. 211, 258.

ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἑκλύς Παλλὰς Ἀθήνη. 38
 τοῖσιν δ' ἡγεμόνευε Γερήνιος ἱππότης Νέστωρ,^a
 νιάσι καὶ γαμβροῖσιν, ἐὰ πρὸς δῶματα καλὰ.
 ἀλλ' ὅτε δῶμαθ' ἵκοντο ἀγκυλιτὰ^b τοιοῦτον ἄνακτος,
 ἐξείης^c ἔξοντο κατὰ κλισμούς τε θρόνους τε,
 τοῖς δ' ὁ γέρων ἔλθοῦσιν ἀνὰ κρητῆρα κέραςσεν 39
 οἴνου ἡδυπότοιο,^d τὸν ἐνδεκάτῳ ἐνιαυτῷ
 ᾧῃξεν ταμὴν^e καὶ ἀπὸ κρηδεμνον^f ἔλυσεν.
 τοῦ δ' ἡγέρων κρητῆρα κέραςσατο, πολλὰ δ' Ἀθήνη
 εὖχετ' ἀποσπένδων,^g κούρη Διὸς αἰγιόχοιο.
 αὐτὰρ^h ἐπεὶ σπείσαν τ' ἐπιόν δ' ὅσον ἤθελε θυμὸς, 39
 οἱⁱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
 τὸν δ' αὐτοῦ κοίμησε Γερήνιος ἱππότης Νέστωρ,
 Τηλέμαχον φίλον νιόν^k Ὀδυσσεύς θείοιο,
 τρητοῖς^m ἐν λεχέεσσιν, ὑπ'ⁿ αἰθούσῃ ἐριδούπῳ.
 παρ δ' ἄρ' εὐμμελίην^o Πεισίστρατον ὄρχαμον^p ἀνδρῶν, 40
 ὃς οἱ ἔτ' ἡΐθεος^q παίδων ἦν ἐν μεγάροισιν.^r
 αὐτὸς δ' αὖτε καθεῦθε μυχῶ^s δόμον ὑψηλοῦ,
 τῷ δ' ἄλοχος δέσποινα λέχος πόρσυνε^t καὶ εὐνήν.
 ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 ὦρνυτ'^u ἄρ' ἐξ εὐνήφι Γερήνιος ἱππότης Νέστωρ. 40
 ἐκ δ' ἔλθων κατ' ἄρ' ἔξετ' ἐπὶ ξεστοῖσι λίθοισιν,^v

387. *Fea.*388. *Γάναντος.*391. *Φόινου* *Ῥηδνπότοιο.*396. *Φοῖκόνδε**Ῥέκαστος.* 401. *Φοῖ.*394. *ἐπισπένδων* Bek. annot.400. *δὲ οἱ εὐμμελίην, ἄνδρα id.*

385—94. The conversation on the sea-shore here closes and the scene is shifted to the palace of Nestor.

386—9. *Γερήνιος*, see on γ. 68. *κλισμ.* ... *θρον.*, see on α. 131—2.

391—2. For Nestor's appreciation of wine cf. A. 629 foll., for Homer's frequent commendation of it cf. Hor. Ep. I. xix. 6. *Laudibus arguitur vini vinosus Homerus.* *κρηδ.*, not the stopper (*πῶμα*, β. 353), but a fillet round the neck of the jar, probably securing the stopper. On the various senses of *κρηδ.* see on α. 334. On the paraphrase of *ᾧῃξεν* by the following phrase, see on 382—3 (*ἀδμητήν*) and on α. ι.

396. *οἰκόνδε*, the married sons of Nestor are said to come next morning *ἐκ θαλάμων*, 413 *inf.* Probably *οἶκον* is here in a general sense, "abode". So it is used of Penelopé's abode, the

ὕπεραιον, α. 356; see App. F. 2 (31) (32). It might thus include *θάλαμον* for inmates of the palace.

399. *αἰθούσῃ*, see App. F. 2 (8) (9). 400. *εὐμμ.*, an epithet applied to Priam, Euphorbus, and others. (mar.); here it, as also *ὄρχ. ἀνδρ.*, seems applied to a young prince merely as such, so to Polites (mar.); Eumseus and Philætius are called *ὄρχ. ἀνδρ.* as set over others.

402. *μυχῶ*, see App. F. 2 (34).

403—4. *πόρσ.*, this word with *λέχος* following is used always of the wife who shares the bed. The form *πορσαίνω* is found Hy. Ceres 156, and the Cod. Ven. reads *πορσανέουσα* from it in Γ. 411. *ῥοδοδάκτ.*, see on β. ι. The fourth day of the poem's action here begins.

406. *ἔξστ.* *λίθ.*, these appear to

οὗ οἱ ἔσαν προπάροιθε θυράων^a ὑψηλάων,
 λευκοὶ ἀποστίλβοντες ἀλείφατος.^b οἷς ἐπὶ μὲν πρὶν
 Νηλεὺς ἔζεσκεν,^c θεόφιν^d μῆστωρ ἀτάλαντος.
 410 ἀλλ' ὃ μὲν ἤδη Κηφί^e δαμειδὲς Ἀιδόσδε βεβήκειν.^f
 Νέστωρ αὖ τότ' ἐφίξε Γερήνιος, οὔρος^g Ἀχαιῶν,
 σκῆπτρον^h ἔχων. περὶ δ' υἷες ἀολλέες^h ἠγερέθοντο
 ἐκ θαλάμων ἐλθόντες, Ἐχέφρωνⁱ τε Στρατίος τε
 Περσεύς τ' Ἀρητός^j τε καὶ ἀντίθεος Θρασύμηδης.^k
 415 τοῖσι δ' ἐπειδ' ἔκτος Παισίστρατος ἤλυθεν ἥρως.
 πᾶρ δ' ἄρα Τηλέμαχον θεοείκελον εἶσαν^l ἄγοντες.
 τοῖσι δὲ μῦθων ἦρχε Γερήνιος ἱππότης Νέστωρ.
 "καρκαλίμως μοι, τέκνα φίλα, κρηγῆνατ' ἐέλωρ,^m
 ὄφρ' ἢ τοι πρῶτιστα θεῶν ἱλάσσομ'."ⁿ Ἀθήνην,
 420 ἢ μοι ἐναργῆς^o ἤλθε θεοῦ ἐς δαίτα^p θάλειαν.
 ἀλλ' ἄγ' ὃ μὲν παθλόνδ' ἐπὶ^q βοῦν ἔτω, ὄφρα τάχιστα
 ἔλθῃσιν, ἐλάσῃ δὲ βοῶν ἐπιβουκόλος^r ἀνήρ.
 εἰς δ' ἐπὶ Τηλεμάχου μεγαθύμου νῆα μέλαιναν
 πάντας ἰὼν ἐτάρους ἀγέτω, λιπέτω δὲ δυ'^s οἴους.
 425 εἰς δ' αὖ χρυσοχόον Λαέρτεια δευρὸ κελύσθω

a σ. 32, t. 301, α.
 107, π. 344.
 b cf. γ. 170.
 c Ω. 472.
 d γ. 110, H. 366
 e γ. 11, γ. 291,
 X. 382
 f Θ. 80, A. 940
 O. 370, 659.
 g B. 101, 279, Σ
 557.
 h γ. 427, λ. 229,
 ψ. 233, γ. 165.
 i cf. δ. 111, γ. 332
 j P. 494, 527, 535;
 cf. γ. 54, 66.
 k T. 81, K. 255,
 P. 706.
 l α. 130, A. 311,
 Δ. 392, ψ. 698,
 φ. 471—2.
 m ο. 242, φ. 200,
 ψ. 54, A. 41, 455,
 504, θ. 242.
 n A. 444.
 o γ. 201, π. 161,
 γ. 131, δ. 841.
 p φ. 76, 99, H.
 475.
 q ε. 149, μ. 439.
 r υ. 235, χ. 208,
 285, 292; cf. i.
 222, ε. 102.
 s μ. 154; cf. Ω.
 478.

407. Φοι. 410. Ἀΐδόςδε. 416. Θεοΐκελον.

411. ἐφίξε Wolf, et recentt., ἐφίξε Barnes. Ern. Cl. ed. Ox. Löw. 416. 417. Inter
 hos versus in marg. Heidelb. insertus legitur αὐτὰρ ἐπεὶ δ' ἠγερέθεν ὁμηγερέες
 τ' ἐγένοντο. 421. ἀλλ' ἄγ' Ern. Cl. ed. Ox. ἀλλ' ἄγ' Barnes et recentt.

have been fixed thrones for the king
 and persons of distinction on occasions
 of state, here of sacrificial solemnity.
 Nestor here seats Telem. by his side
 (416 *inf.*), as Alcinoüs does Odys. in
 φ. 6—7: "smoothed stones" are the
 material of palace walls; here an orna-
 mental polish is further given by
 ἀλείφαρ, of the nature of stucco. The
 word also means unguent. In a fragm.
 Sophocl. αἰοίμα occurs, explained by
 Hesych. as χρῖσμα τοίχων. Seats of
 smoothed stones occur also in the ἀγορή,
 see on β. 14—6, and App. F. 2 (4) (6)
 and note. The gen. ἀλείφατος arises
 from the "action being regarded as
 springing into life from the materials
 of which it was composed". Jelf *Gr.*
Gr. § 540 obs.

409—11. Νηλεὺς, for his birth and
 posterity see λ. 235 foll., 281 foll. οὐ-
 ρος Ἀχ., an epithet distinctive of
 Nestor, see *mar.*

412. ἀολλέες, see on 165.

419—20. ἱλάσσομ', obs. elision of
 -αι, frequent in mid. voice, whether
 pres. 1st pers. as here, or pres. infin. as in
 σ. 270, 287. — ἐναργῆς, "recognizable",
 i. e. by the mode of her departure; so
 α. 323 Telem. concludes that it is a
 deity, though he does not seem to know
 which (β. 262). Nestor's divining that
 it was Athenē is doubtless meant to
 exemplify his sagacity. He may have
 perhaps concluded from her known
 partiality to Odys. her attendance on
 his son.

422. ἔλθῃσιν, ἐλάσῃ, a form of
 prothusteron arising from the end oc-
 curring to the speaker first and the
 means afterwards. βοῶν ἐπιβ., cf.
 αἰκόλι' αἰγῶν, αἰκόλος αἰγῶν, σῶν
 συμβόσια. With ἐπιβουκόλος cf. ἐπι-
 βῶτωρ γ. 222; and obs. that βουκολίω
 the verb is used in a borrowed sense
 of horses in T. 221 (Ni.). On ἀνήρ
 see on 267 *sup.*

425. χρυσοχόον. No actual fusion

a γ. 384, 437; cf. A. 111	ἐλθεῖν, ὄφρα βοὸς χρυσόν ^a κέρασιν περιχεύη.
b γ. 412 mar.	οἱ δ' ἄλλοι μένεν ^b αὐτοῦ ἀολλέες, ^b εἵπατε δ' εἰσω
c β. 322 mar.	δμωῇσιν κατὰ δώματ' ἀγκλυτὰ δαῖτα ^c πένεσθαι,
d γ. 7, 31.	ἔδρας ^d τε ξύλα τ' ἄμφι, ^e καὶ ἀγλαὸν ^f οἰσέμεν ὕδωρ."
e o. 467, τ. 455, II. 28, T. 278, Φ. 203, Ψ. 184.	ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἐποίκνουν ^e ἦλθε μὲν 43
f ε. 140, B. 307, Φ. 345.	ἄρ βοῦς
g v. 149, A. 600. θ. 219, Ξ. 155.	ἐκ πεδίου, ἦλθον δὲ θοῆς παρὰ νηὸς ἔϊσης
b A. 187, O. 309.	Τηλεμάχου ἔταροι μεγαλήτορος, ἦλθε δὲ χαλκεύς, ^h
i M. 79, H. 102, Ψ. 350, Σ. 501, H. 402, μ. 51.	ὅπλ' ἐν χερσὶν ἔχων χαλκήϊα, πείρατα ⁱ τέχνης,
k Σ 476—7.	ἄκμονά ^k τε σφύραν ^l τ' εὐποίητόν τε πυράργην,
l A. 191.	οἰσίν τε χρυσόν εἰργάζετο ^m . ἦλθε δ' Ἀθήνη, ^l
m α. 25.	ἱρῶν ἀντιώσα ^m . γέρων δ' ἱππηλάτα Νέστωρ
n γ. 394, 426. o α. 439 mar.	χρυσόν ἔδωχ'. ὁ δ' ἔπειτα βοὸς κέρασιν ⁿ περίχευεν
p γ. 274 mar.	ἀσκήσας, ^o ἵν' ἀγαλμα ^p θεὰ κεχάροιτο ἰδοῦσα.
q α. 138—7, δ. 52—3.	βοῦν δ' ἀγέτην κερῶν Στρατίος καὶ διὸς Ἐχέφρων.
r ψ. 885, B. 467.	χέρνιβα ^q δὲ σφ' Ἀρητος ἐν ἀνθεμόεντι ^r λέβητι 44

427. *εἵπατε*, ἀολλέες præcedente per synizesim lecta.435. *εἰργάζετο*.438. *ἱδοῦσα*.431. *ἔϊσης*.

436. ἀντήσουσα Athenæus.

of the gold follows; it is merely hammered thin and made a leaf-wrapper for the horns. Yet we read of *χόανοι* in Σ. 470, showing an acquaintance with fusion of metals. In q. 383—5, τ. 135, we have the craftsmen and professionals enumerated, the prophet, surgeon, carpenter or builder, minstrel, and herald, to which the *χρυσόχ.* and the *χαλκεύς*, often, as here, one person (432), should be added; and from the ll. the tanner (P. 389 foll.), potter (Σ. 600 foll.), and currier (H. 220). The *τέκτων* includes ship-building, and one mentioned in E. 62 foll. was a person evidently of importance. A smithy existed in the town of Ithaca (σ. 328), and the connexion in which it is mentioned suggests the notion that it was an office of the palace. The designation *δημιοεργοί* denotes working not for themselves only but for all. They were doubtless of the free people — the *δῆμος* who shared the land and are called by the same name as it (see on α. 103) — not reckoned noble, yet invited to the king's table (q. 382—6) in recognition of their public usefulness cf. *δῆμια πίνειν* P. 250. The name

Δαέρκης is probably based on ὁ λαὸς ἐπαρκῶν, and nearly = *δημιοεργός* (Eustath.).

429—30. *ἀμφι* is in tmesis with *πένεσθαι*. — *ἐποίκνουν*, sometimes ὦ (mar.). Butt. *Lexil.* (93) says it is from *πνέω* ἔπνυντο with reduplication, as *ποιφύσσω* from *φυσάω*. The diphth. *οι* may be observed as much used in forming words of sound, *φλοίσβος* *βοίβδος*, and the like. It is not quite certain that *ποιπ-*, a mere word of sound, like our "puff", is not the whole root of this and of *ποιφύσσω*.

433—4. *πείρατα*, "sum total=whole resources", arising from the notion of a "limit or bound". The simple sense of a "rope" is probably the primary one, as seen in *πολέμοιο πείραρα* ἐπαλλάξαντες ἐπ' ἀμφοτέροισι τάνυσσαν (mar.); cf. our word "line" (*λί-νον*) for boundary. *σφύραν*, smaller, probably, than the *δαίστηρ* (mar., cf. *Æsch. Prom.* 56).

435—40. *Ἀθήνη*, i. e. invisibly: the condition of local nearness is required by H. for the conception of a present deity. *ἀντιώσα*, see on α. 25 and App. E. 4 (2) note. *κεράων*, gen. of

ἤλυθεν ἐκ θαλάμοιο φέρων, ἑτέρῃ δ' ἔχεν οὐλὰς^a
 ἐν κανέφ^b· πέλεκυν^c δὲ μενεπτόλεμος^d Θρασυμήδης
 ὄξυν^e· ἔχων ἐν χερσὶ παρίστατο, βοῦν ἐπικόψων.
 Περσεὺς δ' ἄμνιον εἶχε· γέρων δ' ἱππηλάτα Νέστωρ
 45 ἔχρυνίβας^f τ' οὐλοχύτας^g τε κατήρχετο,^h πολλὰ δ' Ἀθήνη
 εὔχετ' ἀπαρχόμενος,ⁱ κεφαλῆς τρίχας ἐν πυρὶ βάλλων.
 αὐτὰρ^k ἐπεὶ δ' εὔξαντο καὶ οὐλοχύτας προβάλλοντο,
 αὐτίκα Νέστορος υἱὸς ὑπέρθυμος Θρασυμήδης
 ἤλασεν ἄγχι στάς· πέλεκυς δ' ἀπέκοψε τένοντας^l
 50 αὐχενίους, λῦσεν δὲ βοὸς μένος· αἶ δ' ὀλόλυξαν^m
 θυγατέρεςⁿ τε νυοὶ τε καὶ αἰδοίη παρακοιτίς
 Νέστορος, Εὐρυδίκη πρέσβα^o Κλυμένοιο θυγατρῶν.
 οἷ μὲν ἔπειτ' ἀνελόντες ἀπὸ χθονός^p εὐρυοδείης

a cf. γ. 415, A. 449.
 b δ. 781.
 c ε. 231, ε. 873, φ. 120, Ο. 711, N. 612, Ψ. 881.
 d K. 255.
 e P. 520.
 f cf. I. 270—4.
 g Ω. 304.
 h γ. 340, δ. 761, ε. 422, ζ. 428, φ. 263; cf. ε. 424, T. 254.
 i ε. 429, φ. 263; cf. T. 251.
 k A. 459.
 l cf. II. 587.
 m δ. 767, γ. 408, 411, Z. 301.
 n Ω. 166.
 o E. 721, Θ. 383.
 p II. 635.

443. χειρὶ Arist., Schol. H. 444. αἷμιον Apollod. et al., δάμιον Zenod. Nicander et al., Scholl. H. M. Q. R. 453. ἀνίσχοντες (contra metrum) Arist., Schol. H., unde Porson, ἀνέχοντες.

part held; so λαβὴ γούνων A. 407. λέβητι, see on α. 137.

441. ἑτέρῃ, i.e. χειρὶ, probably the left. οὐλὰς, see App. A. 3 (2).

442. πέλεκυν, used mostly as a woodman's or carpenter's tool, also associated with ἀξίον as a weapon; its stock, πέλεκυς, is once of olive (mar.). In the bow-contest of the suitors in φ. the "axes" have rings at the ends of the handles, perhaps to hang them up by. From the mention of ἡμιπέλεκκα, it is probable that the πελ. had a double head, like the Lat. *bipennis*.

444. ἄμνιον, probably a sacrificial word of uncertain derivation, perhaps from αἷμα as catching the blood; and a Schol. adds that the Cretans pronounced it αἷμιον. Others interpret it of the sacrificial knife, and suppose that δαμίον connected with δαμάω is the proper form of it — an unlikely meaning, since Pisistr. in 454 uses the knife, and it is unlikely that another should previously have care of it.

445. This may be exhibited by resolution into ἤχερο (ritualistic word), "took religiously first", κατὰ χέρνιβα π. τ. λ., κατὰ directing action to object (Buttm. *Levit.* 29); see on 340 ἱναξέμ. Jelf, *Gr. Gr.* § 516 obs., gives an explanation based on a misconception of κατήρχετο. — χέρνιβα

here the water, means also the vessel used. It was poured by an attendant, here Aretus (440 *sup.*); see Γ. 270, Ω. 303—4.

446. ἀπαρχόμε., see on 340, paraphrased here by the sequel παρ. τρίχας ἐν π. β., as in 383, 392 *sup.*, see on α. 1.

447. The rest follow the example of Nestor, who officiates as if in priestly character (A. 451), all washing (β. 261) and flinging meal before praying. The οὐλαὶ of 441 become οὐλόχυνται when flung; see App. A. 3 (2). Ni. dwells on this and similar features of ritual as showing that H. knows of no priesthood save as attached to a temple, and that all might sacrificially approach the deity for themselves.

450. ὀλόλ., the ὀλολόγη was the cry of women for joy, used sacrificially (as here, perhaps to drown the victim's groan), or otherwise (mar.). So we find ἀλαλέξω, and Lat. *ululo* which, however, is a cry of wail, or the howl of an animal, formed like this from the mere sound.

453. ἀνελόντες. The victim had been felled, the elder brothers (οἷ μὲν, opposed to Pisistr. who used the knife) raised it bodily from the ground. In Chryseas' sacrifice, A. 459 foll., which compare with this, we find αὐξενσαν, *resupinauerunt*, being probably a less

- cf. *A.* 459, *B.* 422.
 o γ. 400 mar
 c *II.* 743.
 d *E.* 427, τ 421,
H. 318.
 e δ. 783, θ. 54,
 ι. 342, μ. 35.
 f γ. 270, *A.* 66,
 317; cf. κ. 10.
 g cf. γ. 224, ψ. 243.
 h *E.* 427—8.
 i *E.* 425.

ἔχον· ἀτὰρ σφάξεν Πεισίστρατος ὄρχαμος^b ἀνδρῶν.
 τῆς δ' ἐπεὶ ἐκ μέλαν αἷμα ῥύη, λίπε^c δ' ὀστέα θυμὸς, 4.
 αἰψ' ἄρα μιν διέχευαν,^d ἄφαρ δ' ἐκ μηρί' ἔταμνον
 πάντα κατὰ μοῖραν,^e κατὰ τε κνίσῃ^f ἐκάλυψαν
 δίπτυχα^g ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.^h
 κατεⁱ δ' ἐπὶ σχίζῃⁱ ὁ γέρον, ἐπὶ δ' αἶθοπα οἶνον
 λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν. 4f

459. *Φοῖνον.*

full and formal way of effecting the same thing, by raising the head and throat merely backward and upward. The notion was that in offering to a celestial deity the rite required an upward direction. Probably the blood spirted upwards: contrast with this the rites to the dead, where the lambs' throats are cut "into the trench" dug, as the libations are poured thither (λ. 25—36).

456. *διέχ.*, "broke up", including the dismemberment and the opening and removal of intestines. *μηρία* (461 *μήρα*, or *A.* 460 *μηρός*) are probably the upper joints of the four quarters ending at the knee. *Ni.* quotes an authority of doubtful value, stating that *μηροὶ* are called *μηρία* or *μήρα* when viewed as consecrated, and notes that what are *sacrificially burnt* in *H.* are always *μηρία* or *μήρα*. In *Soph. Antig.* 1008, 1011, *μηρία* and *μηροὶ* alike express what are so burnt. Some think that by either term the *bones* are alone meant, — a view chiefly resting on *Hes. Theog.* 535 foll. which, however (*Heyne ap. Ni.*), is best taken for a local custom limited to Meconè (Sicyon). We may assume that the bones are included in the *μηρία*, not mere slices from the limb offered, as *Mr. Paley* on *Hes. Theog.* 556 thinks. The *κνίσῃ κῶλα συγκαλυπτὰ* of *Æschyl. Prom.* 504 is decisive against the latter view, and in *Soph. Antig.* the *μυθῶσα κηλὶς μηρίων* cannot so well be understood of mere bones which had "slipped out of their fatty envelope". These joints with the fat had the highest sacrificial value.

457. *κνίσῃ*. The *omentum*, caul of fat, enveloping intestines, is principally meant. The word primarily means *nidor*, the smell of flesh roast or burnt (*mar.*), and the fat as yielding it. The fat burnt best — a sufficient

ground for preferring it: so in the Mosaic ritual *Lev.* III. 14—6. The blood on the contrary has no special prominence in *H.*

458. *δίπτυχα*, best taken as a noun from *δίπτυξ*: but *δίπτυχος* adj. also occurs. The bones of the dead are also wrapped *δίπλου δημῷ* (*mar.*). *Heyne* on *A.* 461 gives for *δίπτ.* *ποιήσ. omento bis circumducto. ὠμοθέτ.* is cleared by *ξ.* 427—8, where *Eumæus* "alicing votive parts (*ἀρχόμενος*) from all the members was setting them raw on (*ἐς*) the rich fat", i. e. to burn. Besides the chief joints, prime morsels from the rest laid on the fatty envelope completed the burnt-offering. Thus the whole victim was representatively burnt (*Schol.*).

459. *σχίζῃς*, "cloven", as burning more quickly. This again recalls Jewish ritual, see *Gen. XXII.* 3, 1. *Sam. VI.* 14, the *σχίζη* is not, however, exclusively sacrificial (*ξ.* 425). — *αἶθοπα*, "sparkling", see *App. D.* 1. The "pouring wine" ended the strictly sacrificial part relating to the god, as the sprinkling barley began it; the banquet had a wholly human relation; the "tasting the entrails" (461) is a link uniting the two, bringing the worshipper, as it were sacramentally, into direct contact with the rite.

460. *νέοι κ. τ. λ.*, the purpose seems to have been to keep the sacrifice from falling apart — an ill-omened accident cf. *Soph. ub. sup.* In γ. 33 these rites had all been performed before *Telem.* arrived. In comparing the simpler ritual of *Eumæus* in *ξ.* 425, *n. b.* that sacrifice is not *there*, as here, the *primary* object, but only, in making the feast, he "did not forget the gods". Where lambs are the victims, in consecrating the oath (*Γ.* 260—92), their throats are cut merely.

αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλάγχν' ἐπάσαντο,
μίστυλλον τ' ἄρα τάλλα καὶ ἄμφ' ὀβελοῖσιν ἐπειραν,
ᾧπτων δ' ἀκροπόρους ὀβελούς^a ἐν χερσὶν ἔχοντες.

a μ. 395.
b γ. 58, λ. 283, ο.
361, Γ. 103.
c δ. 49—50, κ. 359
—60, 450, ρ. 88
—9, ε. 505, κ.
577, ζ. 171, Ξ.
350; cf. E. 905.
d θ. 84, 88, B. 43,
Θ. 221, β. 97,
Σ. 363, ι. 230,
κ. 543, ν. 108.
e ψ. 163; cf. δ. 129,
ρ. 90, Σ. 456.
f ρ. 109.
g γ. 65, ν. 279.
h ξ. 104.
i App. A. 5 (2)
mar.
k α. 150.
l δ. 776, B. 331.
m α. 350, ο. 215,
E. 323, Θ. 348.
n γ. 478, ο. 47; cf.
ο. 81, 145, 190,
E. 751—2.
o ο. 47, 219, Ω. 394.

τόφρα δὲ Τηλέμαχον λούσεν καλῇ Πολυκάστῃ,
165 Νέστορος ὀπλοτάτῃ^b θυγάτηρ Νηληιάδαο.

αὐτὰρ ἐπεὶ λούσεν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,
ἀμφὶ δέ μιν φᾶρος^c καλὸν βάλεν ἥδ' ἐ χιτῶνα,
ἐκ δ' ἀσαμίνθου^d βῆ δέμας ἀθανάτοισιν ὁμοῖος.
πὰρ δ' ὅ γε Νέστορ^e ἰὼν κατ' ἄρ' ἔξετο, ποιμένα^f λαῶν.

70 οὐδ' ἐπεὶ ᾧπησαν κρῆ^g ὑπέριερα καὶ ἐρύσαντο,
δαίνυνθ' ἐξόμενοι· ἐπὶ δ' ἀνέρες^h ἐσθλοὶ ὄροντο,
οἶνον ἐνοينوχοεῦντες ἐνὶ χρυσέοιςⁱ δεπάεσσιν.

αὐτὰρ^k ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότης Νέστωρ

75 “παῖδες ἔμοι, ἄγε^l Τηλεμάχῳ καλλίτριχας^m ἱκπους
ξευξάθ' ὑφ' ἄρματ' ἄγοντες,ⁿ ἵνα πρήσσησιν^o ὁδοιο.”

470. *Φερούσαντο.*

472. *Φοῖνον Φοινοχοεῦντες.*

469. *alii πὰρ δὲ γε, ποιμένα* Heidelb. Bek., *ποιμένι* Schol. P. Cl. ed. Ox. Dind. Fa. Lb. 472. *οἰνοχοεῦντες*, ut f. consular, Scholl. H. V. 476. *alii πρήσσωσιν.*

462. *μίστυλλον*, opposed to *διέχυναν*, as subdividing into small portions, not, however, “mincing”; such portions are called *κρέα* in γ. 33 where see note.

464. *τόφρα*, since neither *ἄφρα* nor *ἔως* precedes, is better taken to mean “then” than “all this while”. *λούσεν*, Ni. seems to think that a daughter of the host, where there was one, usually so assisted the guest; cf. δ. 252; as Hebē in Olympus (E. 905) who however has general ministerial functions, and is not a daughter of Zeus, but of Kronos (722, cf. Δ. 2). But in Alcinoos' palace, it is not Nausicaa, but the slaves, who do so, as in the Spartan and Ithacan palaces (Θ. 454, δ. 49, ρ. 88). Faesi's account is better, that out of distinguished friendship Polycastē waits on Telem. as a sister. Calypsō and Circē with her nymphs so attend Odys. From ξ. 215 foll. and η. 296 *λούσεν* or *λούει* appears to mean, in all these cases except the last, merely “prepared or furnished a bath”; see Gladst. II. 513 foll. *Πολυκάστῃ*, according to one legend she afterwards married Telem.

466—7. *λίπ' ἐλ., λίπ'* is best taken as accus. of λίπ and, being = *χρίσμα*, is the accus. of the equivalent object after *ἔχρισε*; so *λίπ' ἀλειψεν* ξ. 227; but may also be dat. *λίπαι*, and *ἐλαίῳ* a noun in appos., cf. Aesch. *Agam.* 1402 *λίπος ἐπ' ὀμμάτων αἵματος ἐμπρέπειν*, or with Heyne on K. 577 as = an adj. *φᾶρος* and *χιτῶνα* are in inverted order: the *φᾶρος* was ample and could muffle the head, or serve as a shroud; it is described as *μέγα πορφύρεον*, seems to have been worn over the *χιτ.* like the *χλαῖνα*. It was also worn by females. Calypsō gives Odys. several *φάρεα* to make his sail. The looms of the nymphs in Ithaca produce *φάρεα ἀλικοφύρεα*, by which epithet probably some choice dye is intended (mar.).

469. *ποιμένα*, the edd. mostly favour *ποιμένι*. Juxtaposition with *ῥων* gives the preference to the accus., as of motion, with *παρὰ* over the dat. of rest. Thus *Νέστορ* is *Νέστορα*.

470—1. *κρῆ^g κ. τ. λ.*, see on 33 and 65—6 *sup.* — *ἀνέρες ἐσθλοὶ*, a more dignified term than *καῖροι* in 339 *sup.*; cf. δ. 236 and mar.

475—6. That Nestor can be brief

- a ψ. 739.
 b Ω. 14.
 c α. 139 mar.
 d cf. ζ. 80.
 e υ. 387, Δ. 456, E. 20.
 f γ. 400.
 g E. 365—6, Ω. 441; cf. ζ. 79.
 h ζ. 82.
 i γ. 494, ο. 192, E. 768, Θ. 45, X. 530, Δ. 519, X. 400.
 k ο. 183.
 l κ. 81, B. 536.
 m ο. 184—91; cf. λ. 11.
 n α. 64; cf. N. 700, ζ. 352.
 o β. 368 mar.
 p E. 542—52.
 q φ. 15.
 r γ. 239.
 s γ. 151 mar.
 t γ. 404.
 u E. 239, Δ. 228.

ὥς^a ἔφαθ'· οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἢ δ' ἐπίδοντο·
 καρπαλίμως δ' ἔξευξαν^b ὑφ' ἄρμασιν ὠκείας ἵππους.
 ἐν δὲ γυνή^c ταμὴν στίον καὶ οἶνον ἔθηκεν,
 ὅσα τε, οἷα ἔδουσι^d διοτρεφέες βασιλῆες.
 480
 ἂν δ' ἄρα Τηλέμαχος περικαλλέα^e βῆσατο δίφρον·
 παρ δ' ἄρα Νεστορίδης Πεισίστρατος ὄρχαμος^f ἀνδρῶν,
 ἐς^g δίφρον τ' ἀνέβαινε καὶ ἡνία λάζετο χερσίν,
 μαστίξεν^h δ' ἐλάαν· τῷ δ' οὐκ ἄκοντε πετέσθηνⁱ
 ἐς^k πεδίον, λιπέτην δὲ Πύλου αἰνυ^l πτολίεθρον·
 485
 οἱ δὲ πάννημέριοι^m σείον· ξυγὼν ἄμφιςⁿ ἔχοντες.
 δύσετό^o τ' ἥελιος σκυῶντό τε πᾶσαι ἀγνυαί·
 ἐς Φηράς δ' ἵκοντο, Διοκλῆος^p ποτὶ δῶμα,
 υἱέος Ὀρσιλόχοιο,^q τὸν Ἀλφειὸς τέκε^r παῖδα.
 490
 ξυθα δὲ νύκτ' ἄεσαν·^s ὃ δὲ τοῖς παρ ξείνια θῆκεν.
 ἥμος^t δ' ἡριγένεια φάνη φοδοδάκτυλος Ἥως,
 ἵππους τε ξεύγνυντ' ἀνά θ' ἄρματα ποιικίλ'·^u ἔβαινον·
 ἐκ δ' ἔλασαν προθύροιο καὶ αἰθούσης ἐριδούπου·

479. φοῖνον. 484. ἀφέκοντε.

479. *supra* ἐν ἂν, *supra* ἔθηκεν ἔχευεν habet Harl. script. probante Schol. H.
 484. ἵππους pro ἐλάαν Schol. M. 486. θεῖον et ἀμφιέχοντες Aristoph., Scholl.
 H. Q. R. T., sed ἀμφίς ἔχοντες Schol. M. Harl. θεῖον sed in marg. et Schol.
 σείον. 489. Ὀρσιλόχοιο Harl. a manu pr., sed mutatur τ in σ, σ Schol. In
 ο. 187, φ. 16 Harl. per τ constanter. "Schol. ad E. 542 in Cod. Townleiano
 patria nomen per τ, filli per σ scribi vult" Pors. 490. ὃ δ' ἄρα ξείνια δῶκε
 Harl., ὃ δὲ τοῖς παρ ξείνια δῶκεν Venet. in textu, sed θῆκεν Scholl. H. M.
 493. omittunt codd. complures.

on occasion is shown by this the shortest speech of his in either poem. Dispatch is here the prime object, and his absolute tone to his sons suits it. His farewell is withheld clearly because he counted on his guest's return, as Telem. was well aware; who, in dread of his pressing hospitality, discreetly avoids him on his way back (o. 193 foll.). For ὁδοίω see on 251 and 23 *sup*.

480. οἷα κ. τ. λ. Eumæus bids Odys. "eat such as servants have to give"—his choicer animals (such as are here perhaps by distinction intended) being devoured by the suitors (ζ. 80—1). (Ni.) This line is remarkable for hiatus twice occurring.

486. With οἱ δὲ παν. cf. παννυχίη αἰν εἴ^h ἡ γε, of the ship on her voyage (β. 434). Aristarchus here proposed θεῖον (ran) ξυγὼν ἀμφιέχοντες. The words mean as they stand, "shook the

yoke, having it about (their necks)". From Ω. 268 foll. we see that the yoke, or rather cross-bar, was first secured to the pole and then the cattle led under it, there being but one yoke for the pair. (Ni.); see further on ζ. 73 for this subject.

488—90. Φηράς, see App. D. 3. A later Orsilochous son of Diocles and grandson of Alpheüs the river-god went to the Trojan war: Odys. had also in his youth visited an Orsil. at Messenê (mar.). There is considerable variation, and even confusion between σ and τ in the orthography of the name. ἄεσαν, see on 151 *sup*.

491. See on β. 1. The fifth day here begins.

493. This v. is wanting in some MSS. but seems to be quite as allowable here as in o. 191. (Ni.) For the πρῶθυρον and αἰθούσα see App. F. 2 (8).

[μάστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἄκοντε πετέσθην.]

495 Ἴξον δ' ἐς πεδίον πυρροφόρον,^a ἐνθα δ' ἔπειτα
ἦνον^b ὁδόν· τοῖον γὰρ ὑπέκφερον^c ὠκέες ἱπποί.
δύσετό^d τ' ἥελιος σκιδωντό τε πᾶσαι ἀγυιαί.

a M. 314, E. 123,

Φ. 802.

b K. 251, E. 478,

α. 357, 243.

c E. 316, 377, O.

268, O. 628.

d β. 398 mar.

494. ἀφίκοντε.

494 [] Bek. 496. ἦνυον (ᾧ omisso ὁδόν?) Schol. Vind.

494—6. Homer's love of repetition of details in the same words (cf. 483—5) is remarkably instanced here. Bek. however rejects 494. — Ἴξον, see on γ. 5—6. For πεδίον πυρροφ. see App. D. 3. This adj. is more common under the form πυρροφόρος (mar.). — ἦνον, strictly imperf. "were finishing",

i. e. "were near their journey's end": the pres. forms ἄνομαι pass. and ἄνυω act. are found in H., not ἄνυμι or ἄνυμαι; past forms ἦνυσε ἦνυτο, also occur (mar.).

The fifth day of the action of the poem, measured strictly, ends with this book; but see on δ. 1.

Ο ΔΥΣΣΕΙΑΣ Δ.

SUMMARY OF BOOK IV.

In the course of the fifth day Telemachus and Pisistratus reach Sparta and find Menelaus engaged in the nuptials of his children. A remark of Telemachus on the splendour of the palace draws from Menelaus a brief sketch of his wanderings, which leads him to dwell on the comrades whom he had lost, especially Odysseus (1—119). Helen appears from her chamber and recognizes Telemachus by his likeness to his father. This leads to a climax of sorrow which pointedly depicts the tenderness of Menelaus' character, and the surpassing merit of Odysseus (120—218). Helen assuages their grief by the *Nepenthes*, and after further conversation on Odysseus' exploits at Troy, they retire to rest and the fifth day ends (219—305).

On the morning of the sixth day, Telemachus, in answer to Menelaus' enquiry, states his domestic troubles, and declares his errand at Sparta to enquire after his father's fate (306—350). This leads to the episode of Proteus of the Nile from whom Menelaus, when detained in those parts by baffling winds, had learnt the fate of Ajax son of Oileus, and of Agamemnon, and the fact of Odysseus' detention in Calypso's island. He then presses Telemachus to stay and offers him presents (351—624).

The scene then shifts to Ithaca, where the suitors, having discovered Telemachus' departure, at Antinous' suggestion plot an ambush to destroy him on his return (625—674). Medon overhears and discovers their plot to Penelopë, who, until this disclosure, was ignorant of his departure. Her affliction at the news is vividly portrayed. Euryclëa soothes her, suggesting prayer to Pallas, which she offers. The suitors then prepare for their expedition, and the sixth day ends (675—786) by Penelopë's retiring, in a fast of sorrow, to her chamber, where, falling asleep, she is reassured as regards her son by a vision sent by Pallas. In the night the suitors place their vessel as Asteris to lurk for Telemachus on his return (787—847).

Τὰ ἐν Λακεδαιμόνι.

Οἱ δ' ἔξον κοίλην^a Λακεδαίμονα κητώεσσαν,^b
 πρὸς δ' ἄρα δώματ' ἔλων· Μενελάου κυδαλίμοιο.
 τὸν δ' εὖρον δαινύντα^d γάμον πολλοῖσιν ἔτησιν·
 υἱέος ἡδὲ θυγατρὸς ἀμύμονος ᾧ ἐνὶ οἴκῳ.
 5 τὴν μὲν Ἀχιλλῆος φηξήνορος^f υἱεὶ πέμπεν·

a B. 581; cf. x. 92.
 b cf. γ. 158, Φ. 22.
 c 52. 696.
 d γ. 309, T. 299.
 e δ. 16, o. 273, Z. 282, 289, H. 285, I. 464, II. 456, 674.
 f H. 228, II. 575, η. 63, cf. ξ. 217.

3. *ἔτησιν.* 4. *ἀμύμονα* F⁵ F⁶ folw.

1. *καιετώεσσαν* sive *καιετούεσσαν* Zenod., Scholl. H. M. Q. R. 3—20. *delebat*
 Diodorus Aristophaneus, Wolf. prolegg. p. 264, [] Löw. 4. *ἀμύμονα* Bek.
 ob F subsequens.

1. The fifth day of the poem's action is continued after sunset.

ἔξον, see on γ. 5, 6. *κοίλην* describes the region rather than the town: γῆ under its Doric form δᾶ (Æschyl. *Prom.* 530) suggests δῆμος δᾶμος, to which the 2nd element in *Λακε-δαίμων* is akin, as γαῖα to γῆ; the 1st is *λακ*—as in *λάκκος*, a pit, Herod. IV. 195, Lat. *lacero*, *lacus*, *lacuna*. and suggests *κητώεσσαν* “full of hollows or ravines” (Buttm. *Lexil.* 70, Curtius 86). For *κοίλην* cf. *Cælo-Syria*, *κοίλη* Ἡλεις, and Soph. *Œd. Col.* 371 τὸ κοῖλον Ἀργός. The region here intended, is the narrow valley of the Eurotas between mounts Taygetus and Parthenius (App. D. 3), on entering which they were probably near the town.

2. *ἔλων*, here strictly imperf., “were driving” while he was (v. 3) feasting: but by some 3—19 is viewed as an interpolation; see on 15—19 *inf.*

3. *ἔτησιν* (and *γείτονες* ἡδὲ *ἔται* 16), this word, always plur. in H., has the F, and seems akin to *ἔτος* a year, and Lat. *vetus*. It denotes lapse of time spent together, as *γείτονες* local nearness (mar.), and expresses intimacy

based on that idea, not, therefore, implying kin, nor feeling like *φίλοι*, nor comradeship like *ἑταῖροι*, although these may be accidentally included and are often found in connexion with it; and its tie may arise from any or several of these, as any may produce the mutual habituation. Thus the *brothers* and *ἔται* of Theoclymenus are mighty princes of the Achæans, and pursue him for tribal homicide, o. 273 foll.; Ajax Telamon has *ἔτας καὶ ἑταίρους*, the former antecedent to, the latter arising out of the war. Menel. has no kin to celebrate his children's nuptials, hence his *γείτονες* here. So Eteoneus οὐ πολὺ *ναίειν ἀπ' αὐτοῦ* o. 96. In Lat. *necessarii* seems closest to *ἔται*. Apollonius s. v. *ἔτα* explains it by *συνήθεις*, whom two Scholl. follow.

4—5. “Sophocles in the *Hermionē* says that Hermionē was given in marriage to Orestes by Tyndarus while Menel. was yet in Troy, and that, when Neoptolemus came to demand her according to promise, she was taken away from O., but that afterwards, when Neoptol. was slain at Pytho by the priest Machærus, O. resumed her as his wife

a K 363, N. 368
—4, m. 335, A.
614, M. 236.
b I. 493.
c A. 195, P. 286 319.
d Σ. 240; cf. δ. 29.
e α. 170, ω. 154.
f Σ. 202, β. 234.
g N. 470, I. 143,
285, I. 176, E.
163.
h cf. I. 409.
i δ. 159 mar.
k App. A. 20 mar.
l I. 176.
m cf. B. 560.
n I. 64, X. 470.
o γ. 225, ε. 526,
I. 333.
p α. 489, ε. 48.
q δ. 3 mar.
r Σ. 604—6, γ. 27.
s φ. 87, 639, π.
282, ρ. 959.
t cf. II. 749—50.
u Σ. 51.
v ε. 67, Δ. 541.
w φ. 144, ρ. 447,
σ. 88.

ἐν Τροίῃ γὰρ πρῶτον ὑπέσχετο^a καὶ κατένευσεν
δωσέμεναι, τοῖσιν δὲ θεοὶ γάμον ἐξετέλειον.^b
τὴν ἄρ' ὃ γ' ἐνθ' ἵπποισι^c καὶ ἄρμασι πέμπει^d νέεσθαι
Μυρμιδόνων προτὶ ἄστρ' περικλυτὸν,^e οἷσιν ἄνασσαν.^f
υἷτι δὲ Σπάρτηθεν Ἀλέκτορος ἦγετο κούρην,
ὅς οἱ τηλύγετος^g γένετο κρατερὸς Μεγαπένθης
ἐκ^h δούλης· Ἑλένη δὲ θεοὶ γόνου οὐκέτ' ἐφαινον,
ἐπεὶ δὴ τὸ πρῶτονⁱ ἐγείνατο^k παῖδ' ἐρατεινήν^l
Ἑρμιόνην,^m ἣ εἶδος ἔχε χρυσῆςⁿ Ἀφροδίτης.
[ὥς οἱ μὲν δαίνυντο καθ' ὕψερθε^o μέγα δῶμα
γεῖτονες^p ἡδὲ ἔται^q Μενελάου κυθαλλοῖο,
τερπύμενοι^r· μετὰ δέ σφιν ἐμέλπετο θεῖος^s αἰοῖδος
φορμίζων· δοιῶ δὲ κυβιστητῆρε^t κατ' αὐτοὺς,
μολπῆς ἐξάρχοντος,^u ἐδίνεον^v κατὰ μέσσον.^w]

9. *ἄστρ' ἄνασσαν.*11. *For.*14. *Feidos.*16. *ἔται.*

9. pro προτὶ προτὶ Harl. ex emend. antiq. certe si non ejusd. man. 12. † nonnulli; Ἑλένης Aristoph. Rhian., Schol. M., ita Harl. σ superscripto. 15—9. hos vv. non Homeri sed Arist. esse affirmabat Athen. IV. 180, Scholl. M. T., [J Bek. Dind. 17—9. [J Fa. 19. ἐξάρχοντος Athen. ub. sup. Wolf. ἐξάρχοντες (ab Arist. fictum, Athen.) Ern. Cl. ed. Oxon. μέσσον Harl. a manu pri. ita Löw. μέσσους Harl. ex emend. recent. ita Bek. Dind. Fa.

and begat Tisamenus." Schol. Another legend made O. kill Neoptol. *patris ad aras* (Virg. *Aen.* III. 330—2), i.e. probably at Delphi. Cf. also Eurip. *Andr.* 1117 foll.

8—10. *πέμπει* corresponds with ἦγετο in 10, "sending" his daughter as a bride, "bringing home" a bride for his son. *ἄστρ*, no "city of the Myrmidones is named in B. 683 foll., nor in I. 440, 479—80, where we might expect it, if at all: their land is Phthia. The Scholl. would identify Pharsalia with the site — *Σπάρτηθεν* i.e. his own city, where Alector dwelt, like Eteoneus in 22, a grandson of Pelops and cousin of the Atrides (Schol.).

11. *τηλύγετος*. The etymology which connects this with *θῆλυς θαλλῶ* suits best the decisive passage *φόβος λάβε τηλύγετον ὥς*, and is justified by the paraphrastic expansion following in I. 143, 285 *ὅς οἱ τηλύγετος τρέφεται θαλίῃ ἐνὶ πολλῇ*; see on α. 1, 299, and cf. γ. 383, 392, δ. 788 for other instances of this usage. — *Μεγαπένθης*, cf. for significance the scriptural names Benoni, Ichabod, etc. For the "great sorrow" which gave the name see App. E. 8 (16).

12—4. *δούλης*, see App. E. 7 (1). The Scholl. have a name for her, variously given as Teris, Teiris, Teridaë, or Getis. The same notice a fitness in Helen's having no children after Hermionê, as tending to preserve her beauty, and avoiding the notion of her bearing any to Paris. Soph. *Electr.* 539 says she had two by Menel. *ἐπεὶ* has ε by arsis. For *ἐγείνατο* see App. A. 20.

15—9. These lines, some of which occur in II. (mar.), are ascribed by Athenæus to Aristarchus. Ni. and Bek. condemn them, Fa. rejects only vv. 17—9, but Löwe all vv. 3—19, admitting, however, that τὸ δ' αὖτ' in 20 does not aptly continue ε. If only vv. 15—19 were omitted, the actual nuptials might be supposed over. This would be more consistent with the absence of any further mention of a γάμος. That Menelaus' attention is absorbed in his guests is hardly an argument against the genuineness of the passage; since the Homeric narrative does not concern itself with groups not connected with the main narrative, save perhaps in a passage of transi-

ο τὰ δ' αὐτ' ἐν προθύροισι^α δόμων αὐτῶ^β τε καὶ ἵπκω,
 Τηλέμαχος θ' ἦρωσ καὶ Νέστορος ἀγλαδὸς^γ νίδος,
 στήσαν·^δ ὃ δὲ προμολῶν^ε ἶδετο κρείων Ἴτεωνεύς,
 ὀτρηνδὸς^ς θεράπων Μενελάου κυδαλλέμοιο,
 βῆε δ' ἱμεν ἀγγελέων διὰ δῶματα ποιμένι λαῶν,
 5 ἄγχου^h δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·

“ξείνω δὴ τινε τῷδε, διοτρεφὲς^ι ᾧ Μενέλαε,
 ἔνδρε δύω, γενεῇ δὲ Λιδὸς^κ μέγαλοιο ἔϊκτον.
 ἀλλ' εἴ^ν εἰ σφῶν καταλίσομεν¹ ὠκέας ἵππους,
 ἢ ἄλλον πέμπωμεν ἱκανέμεν, ὅς κε φιλήσῃ.”
 ο τὸν^μ δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος
 “οὐ μὴν νήπιος ἦσθα, Βοηθολιδῆ Ἴτεωνεῦ,
 τὸ κρίν· ἀτὰρ μὲν νῦν γε πάς ὧς νήπια βάξεις.
 ἢ μὲν δὴ νῶϊ ξεινία πολλά φαγόντε
 ἄλλων ἀνθρώπων δεῦρ' ἰκόμεθ', αἶ κέ ποθι Ζεὺς

a App. F. 2 (7) to
(9) mar.

b N. 684.

c δ. 303, o. 144,
δ. 168, K. 196.

d η. 4.

e Z. 382.

f δ. 217, α. 109
mar., A. 321.

g δ. 528, 679.

h x. 100, p. 349,
a. 189, o. 9.

i δ. 561, P. 702.

k Φ. 198, T. 111.

l η. 6.

m δ. 332, o. 325.

22. Ἴδετο.

25. ἔπεα.

27. ἔϊκτον.

20. αὐτοὶ τε καὶ ἵπποι alii, Bek. annot. 27. γενεῇ Schol. V. ἔϊκτον var.
 1. Stephan. 32. ἀτὰρ μὴν νῦν Bek. νῦν μὴν id. annot. 33. φαγόντες Harl.
 Augsb. ita Bek. 34. pro αἶ Bek. εἰ; pro ποθι ποτε Bek. annot.

tion, as δ. 621-4, where see note. The revelling suitors on the contrary are kept in view throughout the hospitalities of Telem. to the Pseudo-Mentes, but the suitors have a direct connexion with the story. The question of μέσσω or μέσους is hardly worth discussing where the whole passage is so doubtful. ἐς μέσσω often occurs (mar.) meaning “into the midst of a company”.

20-3. προθύροισι, see App. F. 2 (7)-(9). — θεράπων, see on α. 109. The θεράπωντες perform for Menelaus' guests duties discharged for those of Nestor by his sons; cf. γ. 475-80 and 35-43 inf.

27-8. γενεῇ, “family type”, that of a royal race, styled commonly διογενεὶς or διοτρεφεῖς; so Z. 474 αὐτῷ γὰρ γεγεῆν ἄγχιστα ἰώκειν. — ἔϊκτον, Ni. allows a var. lect. ἔϊκτον, since the speaker has them no longer in view, or retiring in 24. For εἴπ' εἰ Bek. writes εἴπ' ἦ, but see on γ. 90-1.

29. πέμπωμεν subjunct. coupled by ἢ to ind. fut. See App. A. 9 (5).

31-3. Menelaus derived only injury from his hospitality to Paris, which justifies Eteoneus' hesitation here (Schol.).

It is characteristic of Menel. that he remembers the good that he has received rather than the evil; see App. E. 8 (10) (12). Eteoneus, once his comrade in war and wanderings, was now a neighbour (o. 96). — οὐ μὴν, Bekker's alteration of μὲν after οὐ, καὶ, ἦ, etc. to μὴν (Homer. Blüt. 34), wherever metre allows, has been followed only where there is some strong and emphatic abruptness of negation, as here and α. 222. Jelf, Gr. Gr. § 729, 3. b., reading οὐ μὲν, notes this as a rare use of it in reference to what follows, ἀτὰρ μὲν νῦν κ. τ. λ. For ξεινία see on ξείνι γ. 490.

33-4. φαγόντε, Bek. φαγόντες, but νῶϊ often has dual participle, e. g. προφανείσα Θ. 377-8, Z. 314. Bek., however, even when νῶϊ has another dual word joined, as in δ. 282, νῶϊ μὲν ἀμφοτέρω, prefers the fuller sound, μενεήναμεν ὀρυθύντες, for the end of the line (Homer. Blüt. 31-2), which two MSS. favour. In o. 398, in the 4th foot, the metre requires πίοντέ. — ἰκόμεθ' “are come”, aor. for perf., accordingly αἶ κε with subjunct. follows, meaning, “(trying to see) if Zeus may hereafter (ἐξοπίσω, mostly of place,

a v. 144; cf. A. 461.
 b d. 812, o. 342.
 c Γ. 400—1, δ. 667,
 e. 91.
 d X. 490.
 e II. 857.
 f δ. 23 mar.
 g χ. 324, E. 423,
 ζ. 379, φ. 77, K.
 218, M. 395, N.
 570.
 h θ. 431.
 i δ. 604, cf. E. 196,
 θ. 564, 158—9.
 k μ. 359, Y. 496.
 l θ. 435; cf. χ. 121,
 N. 261.
 m cf. Z. 252.
 n A. 338, E. 803.
 o η. 81—5.
 p α. 296.
 q δ. 15 mar.
 r κ. 181, Ω. 633.
 s o. 462, X. 169.
 t φ. 57—9, K. 576;
 cf. γ. 461—7.
 u δ. 128.

ἐξοπλίσω^a περ παύσῃ^b ὀϊζύος. ἀλλὰ λυ' ἵππους
 ξείνων, ἐς^c αὐτοὺς προτέρω^c ἄγε θοινηθῆναι.^d
 ὧς φάθ', ὃ δ' ἐκ μεγάροιο διέσσυτο,^d κέκλετο^e δ' ἄλλους
 ὀτρυνούσας^f θεράποντας ἅμα^g σπείσθαι ἐγὼ αὐτῷ.
 οἱ δ' ἵππους μὲν λῦσαν ὑπὸ ζυγοῦ ἰδρώοντας,
 καὶ τοὺς μὲν κατέδησαν ἐφ' ἰκπείησι κάπησιν,^h
 παρ δ' ἔβαλον ξειᾶς,ⁱ ἀνὰ δὲ κρεῖ^k λευκὸν ἱμῖξαν,
 ἄρματα^l δ' ἐκλιναν πρὸς ἐνώπια παμφανόωντα,
 αὐτοὺς δ' εἰσῆγον^m θείον δόμον· οἱ δὲ ἰδόντες
 θαύμαζον κατὰ δῶμα διοτρεφέοςⁿ βασιλῆος.
 ὧς τε^o γὰρ ἡέλιου^p αἶγλη πέλεν ἡδὲ σελήνης
 δῶμα καθ' ὑψερεφές^q Μενελάου κυθαλίμοιο.
 αὐτὰρ^r ἐπεὶ τάρπησαν ὀρώμενοι^s ὀφθαλμοῖσιν,
 ἐς^t ῥ' ἀσαμίνθους^u βάντες ἐϋξέστας λούσαντο.

38. Φεοῖ. 43. Φιδόντες.

37. pro δ' ἐκ δε Arist., Scholl. M. H. Q. R. 38. ἀμ' ἐσπείσθαι Barnes. ed. Ox. Löw., ἅμα σπείσθαι Schol. χ. 324 ita Bek. Dind. Fa. 39. λῦσαν Arist., Schol. H., Wolf. Dind. Fa. Löw. ἔλυσαν Barnes. Ern. Cl. ed. Ox. Bek.

see mar., here of time) give us rest"; see on α. 379—81. Ζεὺς, the sacredness of hospitality suggests his name; cf. ι. 270, Ζεὺς ἐπιτιμῆτωρ... ξείνων.

36. προτέρω ἄγε, "lead them in", obeyed in εἰσῆγον 43: they were yet ἐν προθύροις, see 20 sup.

38. σπείσθαι, the question between this and ἐσπείσθαι seems settled (1) by the fact that σπείσθαι suits every passage, but ἐσπείσθαι is excluded in χ. 324; (2) that compounds of ἔκμαι drop the ε, as ἐκπισπόμενος; (3) that σπείσθαι being found mostly preceded by a vowel (α or ε) was easily corrupted into ἐσπείσθαι (mar.), and (4) by the analogy of ἔχω ἔχον σπείσθαι κ. τ. λ. the same applies to σπείσθω σποίμην σπόμενος. Yet Buttm. (*Gr. Verbs*) and Spitzner (*Exc. X. ad Il.*) hold the ε- in all these to be correct as an old epic form. Heyne, Ni., Bek., Thiersch, and Ahrens reject it.

41. ξειᾶς, Virgil's *farra* (*Geor.* I. 73), resembling wheat, to which some on economic grounds prefer it, and said to be distinct from spelt, by which term some render ὄλυναι. Ni. cites Sprengel *Hist. rei herb.* as showing this; but Herod. II. 36 identifies ξειᾶι with ὄλυναι or with a species of it. In δ. 604

ξειᾶι are classed with πυροῖ wheat, and κρεῖ barley. In II. κρεῖ and ὄλυναι are the usual horse-meat. Kruse, again (*Hellas* I. p. 341 note) cites Pliny (*N. H.* XVIII. 19) to show that ξειᾶ is spelt, and is distinct from ὄλυναι, which he makes a kind of wheat. The whole subject seems full of doubt. The word occurs also in δ. 604 but nowhere else in H.

42. ἐνώπια, see App. F. 2 (8) and (16) end.

43—7. εἰσῆγον, see on 36. εἰσάγω has also a neut. sense (mar.). ἡέλιος akin to ἔλη εἰλη "heat", and σελήνη to εἰλας "brightness", as giving light but no heat. H. has also μῆνη, akin to μῆν μεις, *mensis*, for "moon", Sir G. C. Lewis, *Anc. Astron.* p. 17 (65). ὀρώμενοι, middle, often means to survey with admiration; so here.

48. Voss would have the bath-chambers in the πρόδομος, on the right as one entered. The fullest description, however (κ. 358—63), rather implies that there were no chambers *specialty* so used, but that with moveable vessels, a tripod was set up, a fire kindled, and water warmed, wherever convenient, the floor being the native earth App. F. 2 (17).

τοὺς^a δ' ἐπεὶ οὖν δμῳαὶ λούσαν καὶ χρίσαν ἐλαίῳ,
 ἀμφὶ δ' ἄρα χλαίνας οὐλας βάλλον ἠδὲ χιτῶνας,
 ἔς ῥα θρόνους ἔζοντο παρ' Ἀτρεΐδην Μενέλαον.
 χερνίβα^b δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
 καλῇ χρυσεῇ, ὑπὲρ ἀργυρέοιο λέβητος,
 νίφασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
 σίτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα,
 εἶδاتا πόλλ' ἐπιθείσα, χαριζομένη παρεόντων.
 [δαιτρός^c δὲ κρειῶν^d πίνακας παρέθηκεν ἀέρας
 παντοίων, παρὰ δὲ σφι τίθει χρύσεια κύπελλα.]
 τῷ καὶ δεικνύμενος^e προσέφη ξανθὸς Μενέλαος
 "σίτου^f δ' ἄπτεσθον καὶ χαίρετον· αὐτὰρ ἔπειτα
 δειπνον πασσαμένω^g εἰρησόμεθ' οἳ τινές^h ἔστων
 ἀνδρῶν· οὐ γὰρ σφῶν γε γένος ἀπόλωλε τοκῆων,ⁱ
 ἀλλ' ἀνδρῶν γένος ἔστέ διοτρεφέων^k βασιλῆων
 σκηπτούχων, ἐπεὶ οὗ κε κακοὶ τοιούδε τέκοιεν."^l
 ὣς φάτο, καὶ σφιν νῶτα^m βοδὸς παρὰ πλόνα θῆκεν
 ὅπρ' ἐν χερσίνⁿ ἑλὼν, τὰ ῥά οἱ γέρα^o πάρθεναν αὐτῶ.

a Ω. 587.
 b α. 136—42 mar.
 c ρ. 331.
 d π. 49—50.
 e cf. γ. 41.
 f cf. ξ. 46—7.
 g γ. 69—70, cf.
 Ω. 641.
 h ι. 252.
 i cf. τ. 163.
 k A. 176, B. 98;
 cf. δ. 24 mar.,
 27, π. 401.
 l cf. β. 276—7.
 m θ. 475, ξ. 437,
 H. 321.
 n O. 474.
 o Δ. 49.

50. Φούλας. 61. Φειρησόμεθ'. 66. Φοί.

51. παρὰ ξάνθον Μέν. pro var. l. notat Schol. H. 54. ξεστὴν Harl. text. et
 Schol., χρύσειαν mar. 57. 58. omittit Harl., [] plerique edd. 61. πασσαμένω
 Harl. cum Schol. 62—4. † Aristoph. et Zenod., Scholl. H. M. [] Bek.
 62. σφῶν Arist. et Herod., σφῶν (quod legi volunt Scholl. M. V.) Apollon..
 Scholl. H. M.

50—1. οὐλας, "of crisp wool", see
 App. A. 3 (2). — ἔς is used, as ἔζοντο
 a verb of rest implies previous motion.
 Jelf Gr. Gr. §. 641. 1. — θρόνον, see
 on α. 131—2.

52—8, see on α. 136—42, whence
 these lines recur. In the Harl. MS.
 57—8 are wanting. They encumber
 the passage, as the action of Menel.
 in 65—6 inf. supersedes that of the
 δαιτρός here; see also on α. 140—3,
 and the readings in the inferior mar-
 gin there.

59—61. δεικνύμενος, see on γ. 41.
 Contrast with Menelaus' courtesy in
 60—1, and that of Nestor γ. 69 foll.,
 the abrupt question of Polyphemus in
 ι. 252. — δειπνον, see on 194 inf.

62. σφῶν, the common text has
 σφῶν, but this dat. dual contracted,
 although common in Attic Greek, is
 nowhere else found in H. Similar dual
 forms as νῶι, νῶιν, νῶϊτερος, σφαῖ-
 τερος, also avoid contraction, which

has been one ground for rejecting vv.
 62—3. Nl. proposes to take σφῶν (the
 vulgate according to Eustath.) as in-
 stead of ὑμῶν, which sense he ascribes
 to a Schol., who only says it is to be
 referred to the 2nd person, and means
 probably to take σφῶν as gen. plur.
 of σφός in sense of σφωῖτερος (A. 216):
 σφός might indeed as well be posses-
 sive of σφω or σφωε "you two", as of
 σφωίς "they". There is no other in-
 stance in H. of σφός for the 2nd person.
 Nor yet is Homeric analogy against it,
 as it is against σφῶν for σφῶιν. — γέ-
 νος, apparently used like γενεή 27 sup.,
 "the type of your parents is not lost"
 in you.

65. νῶτα, the chine, pl. as con-
 taining both loins, was the special por-
 tion of honour; so (mar.) Odys. sends
 part of that which Alcinoüs had as-
 signed to him to Demodocus.

66. If the lines 3—19 (see on 2) be
 an interpolation, this verse should also

a α. 149-50
b d. 444.
c α. 187 mar.
d ο. 167, E. 440,
Σ. 3, 470.
e E. 243, 826, K.
234, A. 608, T.
287, ζ. 23.
f A. 83, ξ. 288, ρ.
437; cf. η. 86-7.
g ο. 460, σ. 293.
h A. 704; cf. ν.
424.
i γ. 123.

οὐ^a δ' ἐπ' οὐνιάδ^b ἐτοίμα προκειμένα χεῖρας ἱαλλόν.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρου ἔντο,
δὴ τότε Τηλέμαχος προσεφώνεε Νέστορος υἱόν,
ἄγχι^c σχῶν κεφαλὴν, ἵνα μὴ πευθοῖαδ' οἱ ἄλλοι.
“φράξω,^d Νεστορίδῃ, τῷ ἐμῷ^e κεχαρισμένε θυμῷ,
χαλκοῦ^f τε στεροπὴν κατὰ δώματα ἠχήμεντα,
χρυσοῦ^g τ' ἠλέκτρον^h τε καὶ ἀργύρου ἧδ' ἑλέφαντος.
Ζηνόςⁱ που τοιγίδε γ' Ὀλυμπίου ἐνδοθεν αὐλή,
ὅσσα τὰδ' ἄσπετα^h πολλά. σέβαςⁱ μ' ἔχει εἰσορώοντα.” γ.

72. *ἤχημεντα.*

70. ita Zenod., πευθοῖατο ἄλλοι Arist. Scholl. H. M. 72. καὶ δώματα Harl., fortasse e καὶ δώματα (Barnes. Dind. Fa. Löw.) corrupte ortum, Bek. κατὰ δ 74. τοιαῦτα δόμοις ἐν κτήματα κείται Schol. P. et Seleucus ap. Athen. V. 189.

be rejected, as there is then no appositeness in the mention of Menel. having had the πῶτα set before him first.

71-2. ἐμῷ κεχ. θ., cf. Virg. *Æn.* XII. 142, *antimo gratissime nostro*. χαλκοῦ, cf. Ov. *Fast.* VI. 363, *ærata per atria*.

73. ἠλέκτρον, the sense of amber may safely be preferred to that of the admixture of gold with $\frac{1}{3}$ of silver (Pliny *N. H.* XXXIII. 4), of which Sophocles probably speaks, *Antig.* 1037, as τὸν πρὸς Σάφειον ἤλεκ., and couples with Indian gold. In Hes. *Scut.* 142 it occurs in conjunction with gold, ivory, and τίτανος (commonly supposed gypsum), as a material of embellishment. Hesiod *Fragm.* 355 notices the fable of the daughters of the Sun being changed to poplars and their tears to amber, which looks like the mythical statement of a mere natural fact. On it the lost *Eliades* of Æschylus was based and the *Phæthon* of Euripides. Cf. also the name “Electra”, and the *Ἠλεκτραι πύλαι* (Æschyl. *Theb.* 418). The derivation from ἠλέκτωρ (name of the Sun) is probable, and suits its glittering golden hue; although Butt. *Mythol.* 162 prefers to derive it from ἑλκω, as if ἑλκτρον, “the attracter”. Amber being a primitive substance is more likely to have given its name to the compound metal than conversely. Herod. III. 115 knew of it as a commercial commodity fetched, as was said, from the fabulous (as he thinks) river Eridanus. See Rawlinson's *Herod.* and notes *ad loc.* The vast antiquity of

amber, being found, as here, in domestic ornamentation among the remnants of the lacustrine villages of Switzerland, which are apparently prehistoric (*Revue de deux mondes* Febr. 1861), and in tombs of the “bronze” period, gives a probability to its rather being meant here than the metallic ἠλεκτρον. The use of the plur., too, ἠλέκτροισιν ἔγγο or ἑρμένον (δρμον mar.), surely suits the notion of “lumps of amber”, and is inapplicable if it were a metal. The Baltic Prussian region is not the only one where it is found. Sir G. C. Lewis, who views it as amber here, speaks of a large lump (18^{lb}) said to have been found in Lithuania, and now at Berlin (*Enc. Astron.* VIII. § 4, 461).

74. Cf. for the idea Hy. *Merc.* 251 οἱα θεῶν μακάρων ἱεροὶ δόμοι ἔντος ἔχουσιν. A var. lect. Ζηνός που τοιαῦτα δόμοις ἐν κτήματα κείται is retained by Athenæus, which better suits κτήματα 79; τοιγίδε also hardly leads apply to ὅσσα. Ni. remarks that αὐλή is the court without, which the speaker saw not when he spoke; but the similar amazement of Odys. at Alcinous' palace refers to its outer decoration, πρὶν χαίκεον οὐδὲν ἵκεσθαι. Besides, Telem. sitting within might easily express his thoughts of what had struck him *first* on entering and was continued around him; a continuation which ἐνδοθεν easily suggests, and αὐλή itself may even be conceived as put for all that it contained, viz. the μέγαρον. Cf. I. 404, ὅσσα λάτρες οὐδὸς ἀφ' ἡτορίας ἐντὸς ἔειργε.

τοῦ δ' ἀγορεύοντος ξύνετο ξανθὸς Μενέλαος,
καὶ σφραγᾷ φωνήσας ἔπεα πτερόεντα προσηύδα·

“τέκνα φίλ', ἣ τοι Ζηνὶ βροτῶν οὐκ ἄν τις ἐφξοί·
ἀθάνατοι γὰρ τοῦ γε δόμοι καὶ κτήματ' ἔασιν·
ἀνδρῶν δ' ἣ κέν τις μοι ἐρίσσειται· ἤδ' καὶ οὐκ
κτῆμασιν. ἣ γὰρ πολλὰ παθὼν καὶ πόλλ' ἐπαληθεῖς·
ἡγαρόμην[†] ἐν νηυσὶ, καὶ ὀγδοάτρω^ε ἔτει ἦλθον,
Κύπρον,[‡] Φοινίκην[†] τε καὶ Αἰγυπτίους^κ ἐπαληθεῖς,
Αἰθιοπίας[†] δ' ἐκόμεν καὶ Σιδονίους^μ καὶ Ἑρεμβούς·
καὶ Αἰθῶν,^ν ἵνα τ' ἄρνες ἄφαρ κεραοὶ τελέθουσιν·
τρὶς γὰρ τίκτει μῆλα τελεσφόρον^ο εἰς ἐνιαυτόν.
ἔνθα μὲν οὔτε ἀναξ ἐπιδευής^ρ οὔτε τι ποιμὴν
τυροῦ^α καὶ κρειῶν, οὐδὲ γλυκεροῖο γάλακτος,
ἀλλ' αἰεὶ παρέχουσιν ἐπηετανόν[†] γάλα θῆσθαι.^ς

a O. 145.
b cf. a. 213, I. 389.
c E. 172.
d a. 288 mar.
e o. 176, 401.
f H. 398—90, X.
115—8.
g γ. 306.
h S. 362, p. 442—3,
448, A. 21.
i S. 291; cf. v. 272,
o. 418—9, ψ. 744.
k γ. 300, δ. c. p.
sapient, I. 382.
l a. 22—3, e. 282,
297, A. 423, ψ.
205.
m o. 423, Z. 290—1,
ψ. 743, S. 295.
n S. 296; cf. I. 441.
o κ. 287, S. 292,
e. 230.
p M. 289; cf. I. 225,
q. 219, 226, 232,
v. 69.
r S. 86 mar.
s S. 32 33.

77. *ἔπεα.* 82. *ἔτει.* 85. *ἵνα ἄρνες.* 87. *ἄναξ.*

83. nonnulli ἐπ' ἀληθεῖς Schol. V. 84. ita Arist., alii Ἑρεμνοῦς et Ἑραμβούς, Scholl. H. M. Q. R., Zeno Σιδονίους Ἀραβίας τε, Scholl. H. M. 85. pro ἵνα Herod. IV. 29, ὅθι. 86. pro τρὶς nonnulli δις, Scholl. H. M.; hunc v. Bek. nostro 88 postposituit.

78. *ἐφξοί*, this verb found with dat. and acc. (mar.), and with double dat.; see 80, 81 and mar. there. For the sentiment see App. E. 8 (3).

80. *ἣ κέν τις* ... *ἤδ' καὶ οὐκ*, the question is suggested without preponderance intended towards either alternative: the mar. gives examples both of this force of the phrase and of its use to show preponderance, mostly, but not always, towards the first.

82. *ἡγαγ.*, often used for bringing home a wife, here for treasures etc.

83—5, for the countries and peoples mentioned see App. D. 10—13.

83. *ἐπαλ.*, Eustath. gives ἐπ' ἀληθεῖς, “came to the true, i. e. soothing Egyptians”, if this were adopted, we should recognize a play on the word at end of 81, cf. *θήσεται τιμὴν* ... *θήσεται μαζόν*, O. 57—8; *ἀληθεῖς* might also mean “just”; cf. M. 433.

85. Herod., IV. 29, quotes this line with ὅθι for ἵνα; he says, on the κεραοὶ, *δοκεῖ δέ μοι καὶ τὸ γένος τῶν βοῶν τὸ πόλον διὰ ταῦτα οὐ φέειν κέρα αὐτοῖσι (ἐν τῇ Σκυθικῇ), μαρτυρεῖ δέ μου τῇ γνώμῃ καὶ Ὀμήρου ἔπος ἐν Ὀδυσσεύῃ, ἔχον ὥδε* ... ὀρθῶς

εἰρημένον, ἐν τοῖσι θερμοῖσι ταῦν παραγίνεσθαι τὰ κέρα, ἐν δὲ τοῖσι ἰσχυροῖσι ψύχεσθαι ἢ οὐ φέει κέρα τὰ κτήνεα ἀρχὴν, ἢ φύοντα φέει μόγις. Ni. compares Aristot. *Hist. Anim.* VIII, 28, καὶ ἐν μὲν Αἰθῶνι εὐθύς γίνεσθαι κέρατα ἔχοντα τὰ κερατώδη τῶν κριῶν, “the sort of rams which have horns are born at once with them”. For which Ni. suggests *κερατώδη*, but there is no *τέρας* in the matter. Buffon (*Transl.* 1791) says of the ram, without regard to country, that “his horns appear the first year and often at birth”, adding that in warm countries ewes can produce twice a year. The goat goes about 5 months with young; hence 3 *conceptions* in the year would seem possible. Thus poetic exaggeration recedes within narrow limits. The γὰρ in 86 means, “all increase is rapid in proportion, for the ewes etc.” Bek. transposes the line to come after γάλα θῆσθαι, so yielding a nenter but not a more Homeric structure. Had it stood so at first, it is difficult to think it could have been altered.

89. *ἐπηετ.*, *perenne*, derived from ης- = αἰε, with -ανος cf. *annotinus diu-tinus* Lat. So Doederlein § 1040,

a γ. 301, ξ. 323.

b ν. 321.

c Φ. 39.

d λ. 410, ω. 97.

e α. 402.

f Ξ. 125.

g I. 492.

h α. 404.

i ψ. 269.

k β. 312, μ. 347,

o. 159, τ. 272;

cf. ζ. 284, ω. 427.

l cf. A. 117.

m λ. 240, γ. 263,

B. 267, Z. 152.

n β. 23, ξ. 40, I.

612, Ω. 128.

o Ω. 10, A. 64—5,

566—8.

p Y. 23.

q cf. T. 221.

r λ. 212, Ω. 524.

s X. 424—5, δ. 810,

ξ. 142, φ. 250,

Ψ. 272.

t I. 403; cf. δ. 788,

T. 300—7, 346.

εἰς ἐγὼ περὶ κείνα πολὺν βίον συναιεῖν^a
 ἡλώμην,^b τείως μοι ἀδελφεὸν ἄλλος ἐπεφνεν
 λάθρη, ἀνωιστὶ,^c δόλῳ οὐλομένης^d ἀλόχοιο·
 ὥς οὐ τοι χαίρων τοῖσδε κτεάτεσσιν ἀνάσσω.^e
 καὶ πατέρων τάδε^f μέλλει^g ἀκούμεν, οἳ τινες ὑμῖν
 εἰσὶν, ἐπεὶ μάλα^h πόλλ' ἔπαθον, καὶ ἀπώλεσα οἶκον.
 εὖ μάλα ναιετάοντα,^h κεχανδύομαιⁱ πολλὰ^k καὶ ἐσθλά.
 ὧν ὄφελον τριτάτην περ ἔχων ἐν δώμασι μοῖραν
 ναίειν, οἳ δ' ἄνδρες^l σοοὶ ἔμμεναι, οἳ τότε ὄλοντο
 Τροίῃ ἐν εὐφείῃ, ἐκάς^m Ἄργεος^m ἐπιποτόιο.
 ἀλλ' ἔμψης πάντας μὲν ὀδυρόμενοςⁿ καὶ ἀχέων
 πολλὰⁿ ἐν μεγάροισι καθήμενος ἡμετέροισιν.
 ἄλλοτε^o μὲν τε γόῳ φρένα τέρπομαι,^p ἄλλοτε δ' αὐτὲ
 παύομαι· αἰψήρως^q δὲ κόρος κρηγεροῦ γόοιο^r —
 τῶν πάντων οὐ τόσσον ὀδύρομαι,^s ἀχνύμενός περ,
 ὥς ἐνός, ὅς τέ μοι ὕπνον ἀπεχθαίνει^t καὶ ἐδωδήν
 μνωομένην, ἐπεὶ οὐ τις Ἀχαιῶν τόσσο^t ἐμόγησεν

93. Φανάσσω.

95. Φοῖκον.

99. Φέτας.

90. *ἔως* tuentur ed. Ox. Fa. Löw., *εἰς* Bek. Dind. secuti Thiersch § 168, 10, *εἰως* Harl. et Scholl. E. Q. 93 † nonnulli. contra ridiculè subjungunt alii οὐδὲ τι βουλόμενος ἀλλὰ κρατερῆς ὑπ' ἀνάγκης. 94—6 [] Bek. 97. παρ-
 ἔχων pro περ ἔχων Harl. 99 † nonnulli. 100—3. [] Bek.

and Curtius 353; Bek. from writing ἐπη-*φέτας* seems to adopt the affinity of *φέτας annus*, which Crusius also gives. *θῆσθαι*, ep. for *θᾶσθαι* (*θάω*). The only other part found in H. is *θῆσται*.

94. *μέλλει* is imperf., cf. δ. 181, α. 232

95. *ἀπώλεσα οἶκον*. The commentators say, "his own house". But it is odd in accounting for his present wealth to enumerate his losses. The words will not easily cohere with what follows in this sense, nor with *μάλα πόλλ' ἔπαθον* preceding in any other. Bek. cuts the knot by putting these lines in his margin. The fact is that Menel. is strong in feelings and weak in power of expression. On the whole retrospect, the melancholy to which his character leans, tinges all the circumstances; and he dwells rather on the break up of his home and the former contents of it, than on the subsequent enrichment, which is more in

the way of the topic of the moment, but which he leaves to be understood. The *πημάτα* carried off by Paris are often mentioned among the objects to be won back by the war (I. 70, 91, 458). The whole is a specimen of the *ἐπι-τροχάδην ἀγορεύειν* ascribed to Menel. See App. E. 8 (4) (5) (16) (17). The difficulty has led to the suggestion that *οἶκον* means that of Priam, yielding a very feeble sense.

96. *πολλὰ καὶ ἐσθλά*, these adjectives, combined in various genders and cases, are a favourite formula closing a line (mar.).

100. *ὀδυρόμ.*, here with acc., but 104—5 with gen.

105. *ἀπεχθαίνει*, in a rare sense, "grudges me my sleep and food", i. e. makes me take less, the bold figure, imputing as to Odys. the effect of his involuntary absence, expresses well the ardent feelings of the speaker; cf. λ. 560, *Ζεύς — στρατὸν ἤχθησεν*, "bore a grudge" to it.

ὅσσ' Ὀδυσσεὺς ἐμόγησε^a καὶ ἤρατο.^b τῷ δ' ἄρ' ἐμελλεν^c
 αὐτῷ κήδε^d ἔσεσθαι, ἐμοὶ δ' ἄχος αἰὲν ἄλαστον^d
 κείνουν, ὅπως δὴ δηρὸν^e ἀποίχεται, οὐδέ τι ἴδμεν,^f
 ζῶει^g δ' γ' ἢ τέθυνηκεν. ὀδύροντα^h νῦν ποῦ αὐτὸν
 Λαέρτηςⁱ θ' ὁ γέρον καὶ ἐχέφρων^k Πηνελόπεια
 Τηλέμαχος^l θ', ὃν ἔλειπε νέον γεγαῶτ'^m ἐνὶ οἴκῳ."
 ὦςⁿ φάτο, τῷ δ' ἄρα πατὴρ^oς ὑφ' ἡμερον ὥρσε γόοιο.
 δάκρυ^p δ' ἀπὸ βλεφάρων χαμάδις^q βάλε πατὴρ^rς ἀκούσας,
 γλαῖναν^s πορφυρέην ἄντ' ὀφθαλμοῖν ἀνασχῶν
 ἀμφοτέρῃσιν^t χερσίν. νόησε δέ μιν Μενέλαος,
 μερμήριξε^u δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν
 ἥέ μιν αὐτὸν πατὴρ^vς ἑάσειε μνησθῆναι,
 ἢ πρῶτ' ἐξερέοιτο ἕκαστά τε πειρησάιτο.
 εἶος δ' ταῦθ' ὄρμαινε^w κατὰ φρένα καὶ κατὰ θυμόν,
 ἐκ δ' Ἑλένη^x θαλάμοιο^y θυώδεος ὑψορόφοιο
 ἦλυθεν, Ἀρτεμίδι^z χρυσηλακάτῳ^z εἰκνυτά.
 τῇ δ' ἄρ' ἄμ' Ἀδρήστη^z κλισίην^z εὐτυκτον^z ἔθηκεν,

a δ. 151—2, 170, ψ.
 307; cf. δ. 240—1.
 b α. 240, z. 165.
 c ζ. 165.
 d α. 342 mar.; cf.
 ξ. 174.
 e ζ. 376, o. 270,
 σ. 313, v. 210, 290.
 f
 g β. 132, δ. 937,
 ζ. 484.
 h ζ. 740.
 i ζ. 9, 172, 451.
 k ρ. 390, ω. 291.
 l ρ. 141.
 m τ. 400.
 n ζ. 507, δ. 193,
 ψ. 108.
 o P. 437—8.
 p O. 435, 714, IT.
 136, ρ. 193, σ. 94,
 118, P. 433.
 q δ. 154, τ. 225.
 r α. 528.
 s κ. 151, v. 10, ω.
 235, E. 671, Θ.
 169.
 t ε. 365—6, 424,
 ζ. 118, A. 193.
 u cf. o. 123.
 v cf. o. 191—2, 317.
 w IT. 183, z. 70.
 x cf. δ. 131.
 y K. 586, N. 240.

109. *Ἰδμεν.*112. *Φόινω.*119. *Ἐκαστά.*122. *Φαικνία.*

113. ὅσος Harl. a man. pr. 115. alii ὀφθαλμοῖσιν. 119. τε πειρησάιτο
 Stephan. Wolf. μνησάιτο Ern. Cl. ed. Ox. τ' ἐπειρησάιτο (i. e. ἐπαρωτη-
 σαιεν) alii, Scholl. H. M. Q. 120. ὥς ut sup. ad v. 90. 123. ἄμ' Ἀδρήστη
 Arist. et Herod. ἄμα δρῆστη Scholl. H. M.; εὐτυκτον Harl. unde Bek. sibi
 duxit εὐτυκτον, sed εὐτυκτον Schol. H. marg., alii omnes nostram lect. tinentur.

108. ἄλαστον, see on α. 252.

109. ὅπως δὴ κ. τ. λ., this should
 be referred to κήδε^d ἔσεσθαι in 108,
 as well as to ἐμοὶ δ' ἄχος κ. τ. λ.
 ὅπως like *quoniam* or *quod*—"since or
 seeing that", takes indic.; see Heyne
 Exc. III. ad II. A. 251, 677.

113. Aristotle (*Rhet.* I. 11. 12) quotes
 this verse to prove that καὶ ἐν τοῖς πέν-
 θεσι καὶ θρήνοις ἐγγίνεται τις ἡδονή
 κ. τ. λ.

114—8. χαμάδις with πείσε, βάλε,
 χεῖ etc. is constantly found in this same
 metrical position (mar.). μερμήριξε,
 a favourite phrase, when followed by
 ἢ... ἢ, to express wavering between
 alternatives; see App. E. 8 (17) for
 Menelaus' slowness of resolve; cf. also
 the repetition of the formula nearly
verbatim 120 *inf.* The poet by repeating
 it means to give prominence to this
 characteristic. νόησε knew (mar.), not
 as usually "perceived".

122. χρυσηλακ. The word ἡλακᾶτη

in 131 means the "distaff" which held
 the wool for spinning (v. 135 *inf.*): in
 χρυσηλακ. it means "arrow", each
 being a shaft of reed terminating in
 a point. So an arrow is called con-
 temptuously ἀτρακτος "spindle" in Thu-
 cyd. IV. 40. ἡλάκατα pl. neut. is the
 wool as held for spinning; see η. 105,
 σ. 315. It was carded or combed (πέλω,
 ξάινω, γ. 423) by the handmaids, who
 also spun and wove with their mistress.
 Helen is industrious even amid her
 Trojan luxury, designing in her web
 the combats of the war waged on her
 account (Γ. 125, Ni.).

123. The reading ἄμα δρῆστη may
 be barely noticed. We have δρη-
 στή masc. and δρησταιρα fem.; see
 App. A. 7 (4); but δρῆστη is highly
 doubtful. κλισίην εὐτυκτον, "well-
 fashioned seat", in same sense as κλι-
 σμός, see on α. 132, which name is
 used for it in 136 *inf.* Penelope's κλι-
 σίη in τ. 55 is wreathed, i. e. carved.

- a K. 156, δ. 298,
γ. 337.
b ε. 247, Z. 568.
c I. 351—2.
d δ. 46 mar
e I. 122, 264.
f ε. 201.
g Z. 439, o. 106.
h α. 357, δ. 135.
i δ. 616, o. 116.
k ψ. 189.
l ε. 428.
m Ω. 587.
n Z. 590, α. 131,
x. 315, 367.
o δ. 632.
p K. 534.
q Z. 395.

Ἀλκίππη δὲ τάπητα^a φέρεν μαλακοῦ ἐρίοιο,
Φυλῶ δ' ἀργύρεον τάλαρον^b φέρε, τόν οἱ ἔδωκεν
Ἀλκάνδρη, Πολύβοιο δάμαρ, ὃς ἔναι' ἐνὶ Θήβῃσι^c
Αἰγυπτίης, ὅθι κλειστα δόμοις ἐν κτήματα κείται.
ὃς Μενελάῳ δῶκε δὴ^d ἀργυρέας ἀσαμίνθους,^e
δοιοὺς δὲ τρίποδας, δέκα δὲ χρυσοῖο τάλαντα.^f
χωρὶς δ' αὖθ' Ἑλένη ἄλοχος πόρε^g κάλλιμα^h δῶρα.
χρυσήν τ' ἡλακάντηνⁱ τάλαρόν θ' ὑπόκυκλον ὅπως σεν
ἀργύρεον, χρυσῶ^j δ' ἐπὶ χεῖλα κεκράνεντο.
τόν ῥά οἱ ἀμφίπολος Φυλῶ παρέθηκε φέρουσα
νήματος ἀσκητοῖο^k βεβυσμένον· αὐτὰρ ἐπ' αὐτῷ
ἡλακάντη τετάνυστο ἰοδυεφές^l εἶρος ἔχουσα.
ἔξετο^m δ' ἐν κλισμῷ, ὑπὸ δὲ θυρήνυς ποσὶν ἦεν.ⁿ
αὐτίκα δ' ἦ γ' ἐπέεσσι πόσιν ἐρέεινεν ἕκαστα.
“ἴδμεν^o δὴ, Μενέλαε διοτρεφεῖς, οἳ τινες οἶδε
ἀνδρῶν εὐχετόωνται^p ἱκανέμεν^q ἡμέτερον δῶ;

125. 133. *Foi.* 135. *Fiodnephes.* 137. *Fékessei Fékasta.* 138. *Fídμεν.*

128. ἀργυρέους Bek. annot. 131. χρυσήν Barnes. χρυσήν Venet. Ern. Cl.
ed. Ox. 134. αὐτοῦ et αὐτόν Bek. annot. 139. εὐχετόωντο Schol. Vulg.

with ivory and silver. Pindar and Eurip. also use κλισία for a couch or bed (*Pyth.* IV. 236, *Alceste*. 994). Perhaps the chair, like Penelope's, had a stool προσφύει^ε ἐξ αὐτῆς “fashioned of a piece with it”, as one is mentioned 136 *inf.* In II. κλισία εὐτ. or εὐκηχτος means “tent or hut”.

123—5. Circe has four ἀμφίπολοι, Penel. commonly two — the usual number, probably. Helen being Διὸς ἐκγεγαυία, the poet amplifies her state. See App. E. 9 (8) for her tasteful industry. τάλαρον, “basket”, elsewhere as containing cheese or fruits (*mar.*).

126. For the wealth of Thebes and its hundred gates see *mar.* The name is plur. Herod. II. 15 says the name “Egypt” anciently belonged to Thebes, meaning evidently the Thebaid or “upper” Egypt. In δ. 477 the Nile is called Αἰγυπτος.

128—9. “Bath-vessels” do not elsewhere occur as presents. There is a subtle propriety in ascribing such gifts to Egypt, the land of punctilious ablutions. τρίποδας see on α. 137. The uom. is τρίπους, and X. 164 τρίπους.

131. ὑπόκυκλ., following the analogy of ὑπόρρητος, based like this on a noun, it should mean, “having κύκλοι

under it”, i. e. “on wheels”. Some explain it “somewhat round”, but we do not find ὑπο— in adjectival compounds so used by H., who for “round” has κυκλωτερῆς and περιτροχός.

132. ἐπὶ . . . κεκράνεται, see App. A. 8 (1) and note. Butt., *Gr. Verbs* p. 154 note, suggests that κράνω is contracted from κραινώω, but its probable connexion with κράα κρά-τος points to κρα— as the form, in sense of “put a head to” and so finish off; further shown in δ. 390—1 κατά δήμον βασιλῆες ἀρχοὶ κραινοῦσι, “are the head or chief”; cf. ὁ κραινώων τῆςδε τῆς χώρας, Sophoc. *Oed. Col.* 296.

134. βεβυσμ. “crammed”, βύω does not occur elsewhere in H., but Herod. VI. 125, uses it to describe Aristagoras' mouth stuffed up (ἐβέβυστο) with gold in Darius' treasury. The νῆμα was what she had spun: hence the basket's repletion denotes her industry. The ἰοδυεφές εἶρος, “dark-hued wool”, was her raw material.

138—9. ἴδμεν (epic and Ion. for ἴσμεν, Donalds. *Gr. Gr.* p. 289 note 1), “do we know?” i. e. have they yet declared themselves? — alluding to the rule of not asking them at first, see on 59—61 *sup.* εὐχετόωνται, see on α. 172.

40 ψεύσομαι^a ἢ ἐτυμον ἐρέω; κέλεται^b δέ με θυμός.
 οὐ γάρ πώ τινά φημι ἰοικότα ᾧδε ἰδέσθαι
 οὐτ' ἄνδρ' οὔτε γυναῖκα (σέβας^d μ' ἔχει εἰσορόωσαν)
 ὡς ὅδ' Ὀδυσσεύς μεγαλήτορος νῦν ἔοικεν,
 Τηλεμάχῳ, τὸν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ
 45 κείνος^f ἄνθρωπος, ὅτ' ἐμειοσεν κυνώπιδος εἵνεκ' Ἀχαιοὶ
 ἦλθε^h ὑπὸ Τροίην, πόλεμον θρασὺν ὀρμαίνοντες.^g
 τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος
 "οὕτω νῦν καὶ ἐγὼ νοέω, γύναι, ὡς σὺ ἐτόλκεις·ⁱ
 κείνου γὰρ τοιοῖδε πόδες^k τοιαῖδε τε χεῖρες
 50 ὀφθαλμῶν τε βολαί^l κεφαλῇ τ' ἐφύπερθε τε χαῖται.^m
 καὶ νῦν ἢ τοι ἐγὼ μεμνημένος ἄμφ' Ὀδυσῆι
 μυθεόμην, ὅσα κείνος διχρύσας ἐμόγησενⁿ
 ἄμφ' ἐμοί, αὐτὰρ ὃ πικρὸν ὑπ' ὀφρύσι δάκρυον^o εἶβεν,

a K. 534.
 b q. 554—5, T. 187.
 c τ. 380; cf. γ. 124—5.
 d δ. 75.
 e δ. 112.
 f q. 243, p. 201.
 g Γ. 180, Σ. 396, Δ. 319.
 h K. 28.
 i γ. 313, π. 187, υ. 362.
 k Ψ. 627.
 l q. 283, ω. 161.
 m ζ. 230—1, ψ. 157—8.
 n δ. 106 mar., ψ. 307.
 o Δ. 531, λ. 391, π. 219, 332, ω. 233, 280

140. *Φερέω*. 141. *ΦεΦοικότα* *Φιδέσθαι*. 143. *ΦέΦοικεν*. 144. *Φοίκω*.
 148. *ΦεΦίσκεις*.

141. pro *ἰδέσθαι* Schol. E. *γενέσθαι*. 143. Harl. supra *μεγαλήτορος* scriptum habet *ταλασίφρονος*; mox pro *νῦν* (quod primo fuerat) *νῦν*. 146. *ἦλθον* Schol. M.

140. *ψεύσομαι* ἢ ἔ. ἔ., cf. β. 132 *ῥῶϊ δ' ὅ γ' ἢ τέθνηκε*, which might be read as a question, like this.

143—4. Helen with feminine quickness (whilst Menel. was spelling out the several features, 148—50), discerning the likeness, contracts the argument, "this is very like Odys. and therefore probably his son", into "this is very like the son of Odys."

145. *κυνώπιδος*, a term of vehement reproach. The same is applied by Hephaestus to his faithless wife in Δ. 319, which strengthens the argument in App. E. 9 (5). Achilles reproaches Agam. in A. 225 as *κυνὸς ὀμμάτων ἔχων*. See also Θ. 423, Φ. 481.

148. *ἐτόλκω* (*ΦεΦίσκω*), or *ἴσκω* (*Φίσκω*), means "to think like", as here, or "make like", as in 279. They are kindred forms of *εἶκω* wh. only occurs in imperf.; see Buttm. *Gr. Verbs* s. v. *εἶκω*. So Σ. 520 *σφίσιν εἶκε*, i. e. *εἰδόκει*, "it seemed to them likely".

149. *τοιοῖδε πόδες κ. τ. λ.* That the physical family type should be marked in the descendants was perhaps prized as conveying a promise of moral likeness also. Thus Nestor found the *μῦθοι* of Telem. like his father's γ. 124. In α. 208 the Pseudo-

Mentes finds the head and eyes of Telem. like his father's, who is generally described in Γ. 193—8. Menel. here notices the feet, hands, and not only the head but its hair (which in Odys. is described [ζ. 231, π. 176] as crisp and black, and "like the hyacinth", probably in its curling line), also the *βολαί*, "glances or looks", of his eyes; comp. Virg. *Æn.* III. 490, *Sic oculos, sic ille manus, sic ora ferebat*. So Penel. (τ. 359) notices the travel-worn hands and feet of the guest as perhaps like her husband's, supposing him aged by toil; and Euryclea observes, not quite consistently (τ. 381), the whole figure (*δέμας*), the voice, and the feet, as like her lord's, i. e. as she remembered him. From the notice of *πόδες* we may infer that the feet were so far at any rate bare as to show their distinctive form. The family likeness is represented in Σ. 474, as noticed by an enemy in battle.

153. *εἶβεν* is found, in all its forms that occur, always closing a line and with *δάκρυον* preceding. With *λείβω* *εἶβω*, cf. *λαίψηρός* *αἰψηρός*, *λαίψη* *ἄχνη*; so dental and guttural mutes are lost when initial, as in *διώκω* *ἰώκω*, *γαῖα* *αἶα*. Donalds. *Gr. Gr.* § 118. We have in N. 88 *δάκρυα* *λείβον*.

- a δ. 115 mar.
 b δ. 291, 316, o.
 64, 87, 167, P. 12.
 c Φ. 462.
 d α. 119, Π. 544;
 cf. P. 254, Z.
 361, N. 122, β.
 64—5.
 e δ. 13, ξ. 467; cf.
 Z. 459, M. 420.
 f B. 275.
 g X. 394.
 h γ. 68, A. 203.
 i Ω. 182, 437, δ.
 826.
 k A. 395, β. 272,
 304, γ. 99.
 l A. 788.
 m α. 281, β. 215,
 264, o. 270.
 n ψ. 119, O. 735,
 254.
 o x. 288, X. 196.
 p X. 297, 373.

χλαῖναν^a πορφυρέην ἄντ' ὀφθαλμοῖν ἀνασχών.^b
 τὸν δ' αὖ Νεστορίδης Πεισίστρατος ἀντίον ἤϋδα
 “Ἀτρεΐδῃ^b Μενέλαε διοτρεφεὺς ὄρχαμε λαῶν,
 κείνου μέντοι ὄδ' υἱὸς ἐτήτυμον, ὥς ἀγορευεῖς.
 ἀλλὰ σαόφρων^c ἐστὶ, νεμεσσάται^d δ' ἐνὶ θυμῷ
 ὦδ' ἐλθὼν τὸ πρῶτον^e ἐπεσβολίας^f ἀναφαίνειν
 ἅντα σέθεν, τοῦ νῶϊ θεοῦς ὥς τεράπομθ' αὐθῇ.
 αὐτὰρ ἐμὲ προέηκε Γερήνιος^h ἱππότη Νέστωρ
 τῷ ἅμᾳ πομπὴνⁱ ἔπεισθαι· ἐέλδeto γάρ σε ιδέσθαι,
 ὄφρα οἱ ἦ τι ἔπος^k ὑποθήσεται^l ἡέ τι ἔργον.
 πολλὰ γὰρ ἄλγε' ἔχει πατὴρ παῖς οἰχομένοιο^m
 ἐν μεγάροις, ᾧ μὴ ἄλλοι ἀοσσητήρεςⁿ ἔωσιν,
 ὥς νῦν Τηλεμάχῳ ὃ μὲν οἴχεται, οὐδὲ οἱ ἄλλοι
 εἰς^o οἷ κεν κατὰ δῆμον ἀλάλκοιεν^p κακότητα.”
 τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος
 “ὦ Πόποι, ἡ μάλα δὴ φίλου ἀνέρος υἱὸς ἐμὸν δῶ

159. τὰ πρῶτα *Ἐπεσβολίας*. 162. *ἐλέλδeto* *ἰδέσθαι*. 163. *Ἐπος* *Ἐργον*.
 165. *ἀφ' ὁσσητήρες*. 166. *ἔω*.

158—60. ab Rhiano omisso notat Schol. H., [] Löw. 159. *ἐπιστομίας* Zenod., Schol. H. 162. pro *ἐέλδeto* Zenod. *οἶστο*, Schol. H. 163† nonnulli. scholl. H. M. Q. R., utrumque v. 162 et 163 improbari vult Dind. 168. τὸν δὲ *μὲν* *ὀχθήσας* Schol. H., quod ex v. 30 peti notat Bek.

158. *νεμεσσ.*, a Schol. says that 158—60 had been viewed as suspicious, yet they account for Pisistr., who is only the *πομπός*, speaking first; and are characteristic, as he, unlike Telem., is evidently forward, ready of speech and busy. Thus he prefaces his welcome to the guests with some suitable remarks, and manages, rather than Nestor, their reception in γ. 36—50; and thus he recalls his host from the burst of unmeasured sorrow in 190 *inf.* So, here, it is quite natural that he should thus slightly patronize Telem. and compliment Menel. by the way. The use of *νεμεσσ.* for *αἰδέεται* is objected to; but the feelings are closely akin, see on α. 117—23.

159. τὸ πρῶτον should go with ἐλθών, = *ἐπεὶ τὸ πρ. ἦλθε*, “as soon as he has come”. *ἐπεσβολ.*, “overtures”; the noun occurs nowhere else in H. Its elements are *ἔπος βάλλω*; cf. *ἐπέβολος*, adj., mar.

160. νῶϊ, i. e. Telem. and I: it does not appear that Pisist., who had not been at Troy, was previously known

to Menel., and Helen's enquiry (138—9) shows that to her both were strangers.

163. *ἔπος* and *ἔργον*, although put disjunctively, have a blended meaning, as in hendiadys; see on γ. 99.

165. *μὴ ἄλλοι*, obs. synizesis of ἡ ἄ.

167. *ἀλάλκ.*, this verb is used with *τί τινος* and *τί τινι*, as here, meaning “to keep off”; and so “defend” or generally “help” (mar.). It is found with dat. of both person and instrument.

169—82. It is remarkable how Menel. in this speech entirely ignores the busy and forward Pisistr., the previous speaker, and concentrates his attention on the silent and backward Telem. for his absent father's sake; nothing could more enhance the interest in that father, or more happily exhibit the frank and ardent temperament of Menel., than this simple poetic contrivance; — the rather, that the very emphatic exclamation about φίλου ἀνέρος υἱὸς is exactly as applicable to Pisistr. as to Telem., but is clearly meant for the latter only.

- 170 ἵκεθ' ὃς εἵνεκ' ἐμέτο πολέας ἐμόγησεν^a ἀέθλους·
καὶ μιν ἔφην ἐλθόντα φιλησέμεν^b ἔξοχον^c ἄλλων
Ἀργείων, εἰ νῶϊν ὑπεῖρ ἄλα νόστον ἔδωκεν
νηυσὶ θοῆσι γενέσθαι Ὀλύμπιος εὐρύνοπα Ζεὺς.
καὶ κέ οἱ Ἀργεὶ νάσσα^d πόλιν καὶ δῶματ' ἔτευξα,
175 ἔξ Ἰθάκης ἀγαγὼν σὺν κτήμασι καὶ τέκεϊ φ^e
καὶ πᾶσιν λαοῖσι, μίαν πόλιν ἐξαπαάξας^f
αἷ περιναϊεταύουσιν,^g ἀνάσσονται^h δ' ἐμοὶ αὐτῷ.
καὶ κε θάμⁱ ἐνθάδ' ἐόντες ἐμισγόμεθ' οὐδέ κεν ἡμέας
ἄλλο διέκρινεν φιλέοντες^k τε τερχομένω τε,
180 πρὶν γ' ὅτε^l δὴ θανάτοιο^m μέλαν νέφος ἀμφοεκάλυπεν.
ἀλλὰ τὰ μὲν που μέλλενⁿ ἀγασσέσθαι^o θεὸς αὐτός,
ὃς κείνον δύστηνον ἀνόστιμον^p οἶον ἔθηκεν^q·
ὥς φάτο, τοῖσι δὲ πᾶσιν ὑφ' ἱμέρον ὄρσε γόοιο.
κλαίτε μὲν Ἀργεῖη Ἑλένη^r Λιδὸς ἐκγεγαυία,
185 κλαίτε δὲ Τηλέμαχος τε καὶ Ἀτρεΐδης Μενέλαος·
οὐδ' ἄρα Νέστορος υἱὸς ἀδακρύτω^s ἔχεν ὄσσε·
μνήσατο^t γὰρ κατὰ θυμὸν ἀμύμονος Ἀντιλόχοιο,^u
τόν φ' Ἡοῦς ἔκτεινε φαιωνῆς ἀγλαὸς υἱός·^v

- a δ. 106 mar.
b E. 61, o. 70.
c ε. 118, I. 641, P. 358.
d App. A. 19 mar.
cf. ε. 251, B. 629.
e Δ. 36-7.
f Δ. 129, Ξ. 251, Σ. 405.
g β. 66, Σ. 561.
h γ. 245.
i α. 208.
k Σ. 316.
l β. 374.
m II. 350.
n δ. 377, γ. 322, cf. α. 252.
o α. 129, σ. 70, β. 67, δ. 658, Σ. 565, v. 173.
p cf. δ. 806, v. 333.
q ω. 525.
r ψ. 218, Γ. 418.
s ω. 61, Δ. 415.
t α. 20-31; cf. T. 338-9.
u λ. 468, ω. 16, γ. 112, δ. 202, ω. 78.
v λ. 522.

174. *For.* 175. *Σφ.* 177. *Γανάσσονται.*

170. *πολέας* Schol. H., ita Wolf. et edd. recentt. *πολεῖς* Barnes. 171. *ἔξοχον ἄλλων* Schol. M., ita plerique edd. *ἔξοχα πάντων* Venet. Harl. fortasse ex Ω. 134. 176-7. [] Löw. probante Ni. 178-9 apud Plutarch. (de adult. et am. discr. XV.) ἄλλο ἄμμε, Ni. 181. *μέλλει* Bek. annot.

174. *νάσσα*, see App. A. 19, "would have settled for him", i. e. assigned for his dwelling, a city. Ni. says Menelaus' intended offer "could only have been a flight of friendly fancy". The offer indeed was one which Odys. could not have accepted, even if it lay in the other's power to make; but, he adds, "it contradicts our notions of the relation of king to people, as we find it among the Achæans". This is true; but Menel., as a wanderer not long come home from Asia, Egypt, etc., may not limit his feelings at the moment by strictly constitutional notions, but talk with the uncalculating ardour which characterizes him: see App. E. 8 (19) end. What would have become of the townsmen whom he proposed to turn out (*ἐξαπαάξας*)? Probably H. means that Menel. did not ask himself the question. If any answer be given, it should seem that they

were to take the place of the immigrants; and this treatment of friends and subjects was nearly paralleled by Xerxes or Nebuchadnezzar in their conquests; comp. the "dragging" of Samos for Syloson by the Persians, Herod. VI. 31.

181. *ἀγασσ.*, this verb means (1) to think a thing *ἀγὰν* or too great, (2) to envy or grudge, as here, (3) to admire or wonder, (4) to wonder with indignation, (5) to grudge with indignation; see mar. for examples.

182. *ἀνόστιμον* occurs nowhere else in H., but we find the similar *ἀνοστος*, and *νόστιμος* (mar.) meaning similarly "fated to return".

186-9. Pisistr., weeping for his own loss, although it is suggested by that of Telem., is a touch of nature; so in T. 302 the women weep Πάτροκλον πρόφασι ν σφῶν δ' αὐτῶν κήδε' ἑκάστη. — Ἡοῦς κ. τ. λ., cf. Pind. Nem. III.

- a a. 66 mar.
 b λ. 229, ζ. 285.
 c ζ. 179; cf. Γ. 180.
 d ε. 513; cf. δ.
 100—2.
 e cf. γ. 48, ι. 234,
 249.
 f ε. 284, σ. 227.
 g ω. 190, 296, II.
 457, 675, Ψ. 9.
 h N. 568.
 i Ψ. 46; cf. 181.
 k II. 570; cf. ρ.
 415, O. 11.
 l A. 374—5.

τοῦ δ' γ' ἐπιμνησθεὶς ἔπεα πτερόεντ' ἀγόρευεν·
 “Ἀτρεΐδῃ, περὶ μὲν σε βροτῶν πεπνυμένον εἶναι
 Νέστωρ φάσῃ· ὁ γέρων, ὅτ' ἐπιμνησάμεθα σεῖο
 [οἷσιν ἐνὶ μεγάροισι, καὶ ἀλλήλους ἐρέομεν.]^b
 καὶ νῦν, εἰ τί που ἔστι, πῖθόιό μοι· οὐ γὰρ ἐγὼ γε
 τέρομαι^d ὀδυρόμενος μεταδόρπιος·^e ἀλλὰ καὶ ἡὺς
 ἔσσεται ἡριγένεια· νεμεσῶμαι^f γε μὲν οὐδὲν
 κλαῖειν ὅς κε θάνῃσι βροτῶν καὶ πότμον ἐπίσκη.
 τοῦτό νυ καὶ γέρας^g οἶον ὀΐζυροῖσι βροτοῖσιν,^h
 κείρασθαίⁱ τε κόμην βαλέειν τ' ἀπὸ δάκρυ παρειῶν.
 καὶ γὰρ ἐμὸς τέδνηκεν ἀδελφεὸς, οὗ τι^k κάκιστος
 Ἀργείων· μέλλεις δὲ σὺ ἰδμεναι· οὐ γὰρ ἐγὼ γε^l

189. *ἔπεα.* 192. *φοῖσιν.* 200. *ἰδμεναι.*

192 † Arist., Scholl. H. Q. [] Bek. Dind. Fa. Löw. ἀλλήλους fere omnes, et ἀλλήλοις notant Scholl. H. Q. 194. μεταδόρπιος Harl. supra μετα habet ἐπι, μεταδόρπιον Bek. annot. 197. οἶον (admirantis) Eustath. 198. κείρασθαί Harl.

62—3; see App. D. i. Strabo XV. p. 728 says, *φησὶ δὲ καὶ Διόχυλος τὴν μητέρα Μένοντος Κισσίαν.*

191. See App. A. 9 (20) for the imperf. in -αον followed by optat.

192. The rejection of this line proceeds on the sense of “were saying or speaking to each other” being ascribed to ἀλλήλους ἐρέομεν, which Homeric usage will not allow. But as ἐρέοιμι optat. bears in λ. 229, βούλετον ὅπως ἐρέοιμι ἐκάστην, the sense of “ask” with accus. of person, we may retain it, rendering “were asking one another”.

193. εἰ τί που ἔστι, i. e. πῖθασθαι, “if to comply be possible or reasonable”; a modest way of introducing his advice: cf. Hæmon's words to his father in Soph. Antig. 719, γνῶμη γὰρ εἰ τις κακ' ἐμοῦ κ. τ. λ.

194. μεταδόρπ., “during supper”, which had been interrupted by their burst of sorrow; see 216—8 where it is resumed. δόρπον was the latest of the meals; cf. ἄριστα, δείπνα, δόρπα θ' αἰεῖσθαι τρίτα, Æschyl. Fragm. ap. Athen. I. 14 e. Yet this same is called δείπνον 61 sup., ἄριστον occurs π. 2, Ω. 124. For the form cf. μεταδήμιον (mar.) “in or among the people”. In τέρομαι ὀδυρόμενος the γὰρ φράνα τέρομαι of Menel. 100—2 is reflected. “I at any rate”, says Pisistr., “find no solace in lamentations over our meal”,

cf. also Menelaus' words 105 sup. and Penelopè's words describing her forlorn state (mar.) ἡματα . . . τέρομαι ὀδυρομένη γοῶσα.

195—7. ἡριγένεια, see on β. 1. — νεμεσσ. γε κ. τ. λ., see on 158 sup. The force of γε may be given by “not that I am ashamed of weeping for one etc.”

ὀΐζυροῖσι βροτοῖσιν, contains a blended notion of the lost and the survivors, the γέρας being paid by the latter to the former. ὀΐζυρος portrays the estate of man, exemplified, in the poet's notion, most strikingly in the greatest heroes: cf. Thetis to Achilles, Δ. 417, ἄνθρωπος καὶ ὀΐζυρός περὶ πάντων ἔκλειο, and Telem. of Odys. γ. 95, περὶ γὰρ μιν ὀΐζυρόν τέκε μητήρ, also the contrast of this with the state of the gods ῥεῖα ζῶντες, and ὥς γὰρ ἐπεκλώσαντο θεοὶ δαίλοισι βροτοῖσιν ζῶνιν ἀχνομίνοισ, αὐτοὶ δὲ τ' ἀκηδέες εἰσὶν Ω. 525—6; see Nägelsbach I. § 9. 10.

198. κείρασθαι, so Achilles and his Myrmidones cover the corpse of Patroclus with their shorn hair, and in the opening scene of *The Choëphoræ* Orestes deposits his shorn lock on his father's tomb. This verb there becomes trans. in τ. 272 (Dind.) οὐκ ἔστιν ὅστις κλῆν ἐμοῦ κείρατο νῦν, so Herod. II. 61, τὸν δὲ τυπτόνται κ. τ. λ., and so here we might render “to shear one's hair for them (brother)”.

- ἦντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι
 Ἀντίλοχον,* πένρι μὲν θέλειν ταχὺν ἡδὲ μαχητήν."
 τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος
 "ὦ φίλ', ἐπεὶ τόσα εἶπες ὅσ' ἂν πεπνυμένος ἀνὴρ
 εἴποι καὶ ῥέξειε, καὶ ὅς προγενέστερος εἴη·
 τοίου^b γὰρ καὶ πατρός, ὃ καὶ πεπνυμένα^c βάξεις·
 ῥεῖα δ' ἀρίγνωτος^d γόνος ἀνέρος ὦ τε Κρονίων
 ὄλβον ἐπικλώσῃ^e γαμέοντί τε γεινομένῳ^f τε,
 ὡς νῦν Νέστορι δῶκε διαμπερές^g ἤματα πάντα,
 αὐτὸν μὲν λιπαρῶς^h γηρασκέμεν ἐν μεγάροισιν,
 υἷας αὖ πινυτούς τε καὶ ἔγχεσιν εἶναι ἀρίστους.
 ἡμεῖς δὲ κλανθμόν μὲν ἔασομεν, ὅς πρὶν ἐτύχθη,
 δόρπου δ' ἐξαῦτις μνησάμεθα,ⁱ χερσὶ^k δ' ἐφ' ὕδωρ
 χευάντων· μῦθοι δὲ καὶ ἡῶθεν περ ἔσονται
 Τηλεμάχῳ καὶ ἔμοι διαειπέμεν^l ἀλλήλοισιν."
 ὣς ἔφατ', Ἀσφαλίῳ δ' ἄρ' ὕδωρ^m ἐπὶ χεῖρας ἔχευεν,
 ὀτρηνὸς θεράπωνⁿ Μενελάου κυδαλλίμοιο.

- a δ. 187 mar.
 b γ. 124—5; cf
 Ω. 377.
 c I. 58; cf. σ. 392.
 d ζ. 108, 300, ρ.
 285; cf. 375.
 e γ. 205 mar.
 f App. A. 20 mar.
 g II. 499.
 h λ. 136, ε. 368,
 ψ. 283; cf. ο.
 332.
 i T. 148, Ω. 601,
 O 477.
 k α. 146 mar.
 l μ. 16, K. 425,
 A. 706.
 m δ. 213.
 n δ. 23, 39, α. 109,
 A. 321.

201. Ἰδον. 204. Φείπες. 205. Φείποι. 215. διαφειπέμεν.

207. ἀρίγνωτον γένος H. Stephan. 208. ἐπικλώσῃ Ern. Cl. ed. Ox. et recentt., ἐπικλώσει Wolf. Löw. secuti Schol. H. et var. lect. ms. GC. 210. αὐτῷ μὲν Bek. annot. 212. δὴ pro δὲ Eustath. 213. pro δόρπου δέπνουν Schol. ad 61 *sup*.

204—6. The apodosis of ἐπεὶ τόσα εἰκας is suspended by a parenthesis devoted to the praise of Nestor and his sons, as far as v. 211, when it appears in v. 212, ἡμεῖς δὲ κ. τ. λ. In 205 ὅς προγενέστερος εἴη is an adjectival clause coupled by καὶ to πεπνυμένος in 204. In 206 ὃ is "wherefore", by ellipsis of διὰ, see Liddell and S. s. v. ὅς; cf. for the sentiment 611 *inf*. and note.

208. γαμέοντί τε γειν. τε, "at his marriage and at his birth"; a *κωιδύστερον* which Ni. illustrates by δ. 723, κ. 417, μ. 134, A. 251, where rearing precedes birth; so γ. 467, δ. 50, ε. 264 etc. Bek. here and in the parallel passages (mar.) edits *γιννομένη* in the same sense. The text is supported by the Schol. B. here who, however, mistakenly renders it *τεκνοῦντι* "begetting", to be in keeping with γόνος ἀνέρος (207) and υἷας (211). Authority, however, is against the pres. *γεινομαι* in this sense (see Crusius s. v., Ni. *ad loc.*, Donalds. *Gr. Gr.* p. 286 s. v., Jelf. *Gr. Gr.* § 261. 5. obs. 3); Butttn. *Gr. Verbs* s. v., however allows it, but cites

no passage: see further App. A. 20. We may for the sense compare Hes. *Theog.* 218—9; *Κλωθὴ τε Λαχεῖν τε καὶ Ἀτροπον, αἳ τε βροτοῖσι γεινομένοις διδοῦσιν ἔχειν ἀγαθὸν τε κακὸν τε*.

210. *λιπαρῶς*, *λιπαρός* expresses (mar.) "in holiday trim", as the suitors, or "dainty" e. g. a lady's veil, so *λιπαροκήδεμνος* of Charis; cf. *λιπαράς καλῶσαι* Ἀθήνας Aristoph. *Acharn.* 639. In Latin *nitiuus* most nearly expresses it which Virgil applies (*Georg.* III. 437) to youth, as H. does *λιπαρός* to such old age as Nestor's; see also *γῆραι λιπαρῶ* (mar.) and cf. Pind. *Nem.* VII. 99, ἥβα *λιπαρῶ* τε *γῆραι* διακλέκτοις.

212—5. ἡμεῖς δὲ, see on 204 *sup*. *διαειπέμεν*, "to have our talk out", *διὰ* = "thoroughly", not "to speak in turn, converse"; so ζ. 47 *διαπέφραδε*. In this form the word occurs in H. only here; but *formae*, in which, as not uncommonly in *ἐκ-ακ-* and their derivatives, the *ε* is lost, also occur, as *δειπεῖν* etc. (mar.).

a β. 383, δ. 795; cf. β. 86.	οἱ δ' ἐπ' ὀνείαθ' ἑτοίμα προκείμενα χεῖρας ἱαλλων.
b cf. α. 77.	ἐνθ' αὐτ' ἄλλ' ἐνόησ' Ἑλλήνη Διὸς ἐκγεγαυῖα·
c β. 360, π. 224—7.	αὐτίκ' ἄρ' εἰς οἶνον βάλε φάρμακον, ἐνθεν ἐπινον, 22
d cf. η. 220—1, v. 85.	νηπενθὲς τ' ἄχολόν τε, κακῶν ἐπὶ λήθον ἀπάντων.
e cf. μ. 240.	ὅς τὸ καταβρόξευσεν, ἐπὶ νηπενθὲς κρητῆρι μυγέη,
f T. 208, Ω. 227.	οὐ κεν ἐφημέριός γε βάλοι κατὰ δάκρυ παρειῶν,
g β. 330.	οὐδ' εἰ οἱ κατατεθναίῃ μήτηρ τε πατήρ τε,
h A 163, P. 568, Ψ. 176.	οὐδ' εἰ οἱ προπαρόνθην ἀδελφεὸν ἢ φίλον υἱόν 22
i T. 306; cf. δ. 269, ζ. 160, μ. 258.	χαλκῷ ^h δηϊώφεν, ὃ δ' ὀφθαλμοῖσιν ὄρῳτο. ⁱ
k α. 10, E. 348.	τοῖα Διὸς θυγάτηρ ^k ἔχε φάρμακα μητιόεντα
l A. 741.	ἑσθλά, τὰ οἱ Πολύδαμνα πόρην, Θῶνος παρήμεναι
m γ. 3, α. 463, η. 332, ι. 367, λ. 308.	Αἴγυπτι, τῇ πλείστα ^l φέρει ζεῖδωρος ^m ἄρουρα

224. 225. 228. For.

221. ἐπὶ λήθον Arist., Scholl. H. Q., ita Hesych. Eustath. et edd. recentt.; ἐπὶ λήθον Ascalonita., Scholl. H. Q., quod Buttm. placuit, et ἐπὶ λήθον et ἐπὶ λήθον agnoscunt Scholl. T. V., Harl. ipse ἐπὶ λήθον, Schol. ἐπὶ λήθον præsente. ἐπὶ λήθον E. ita (teste Pors.) Dion Chrysost. XII. p. 209 et Plutarch. vit. Hom., Barnes. 222. καταβρόξευσεν var. lect. Scholl. H. E. 223. οὐ κεν Harl. a manu pr. Wolf.; οὐκ αν Harl. ex emend. Ern. Cl. ed. Ox. 227. μητιόεντα Schol. P. 229. τόθι pro τῇ Theophr. περὶ φυτῶν, l. IX. cap. 15, Barnes.

220—1. οἶνον meaning the κρητῆρ in which the wine was mixed, see 222 inf. νηπενθὲς, Sprengel and others think the opium intended by these qualities. Sir H. Halford, Essay X., supposes this possible, but adds that the substance may more probably be "the *hyoscyamus*, used at Constantinople, and, I believe, throughout the Morea, at this day under the name *Nebensch*". To the *hyosc.* belong the deadly nightshade and the potato. Two species are described by Dioscorides as both being *μανιωθεῖς* and *καρστικοί* "heady", but a third as a useful sedative: cf. πολλὰ μὲν ἑσθλά μεμιγμένα πολλὰ δὲ λυγρὰ, also β. 328—30 and note there. Without further knowledge, however, of the *Nebensch*, its identity with the νηπενθὲς plant, if plant it were, cannot be relied on. Spenser has built on the purely negative Homeric idea, and amplified it into an allegory, as follows:

Nepenthê is a drink of sovereign grace,

Devised by the Gods, for to assuage
Heart's grief, and bitter gall away
to chase,

Which stirs up anguish and contentious rage:

Instead thereof sweet peace and quiet age
It doth establish in the troubled mind.
Few men, but such as sober are
and sage,
Are by the Gods to drink thereof
assign'd;
But such as drink eternal happiness
do find.

Fairy Queen, B. 4, Cant. 3, St. 43.

ἐπὶ λήθον, an adj.; cf. ἐπὶ λήθον Hes. *Opp.* 29 for the form and ἐπὶ λήσεται α. 57 for the gen. following. Crusius says Buttmann reads ἐπὶ λήθον as if a partic. of ἐπὶ λήθω. Pind. *Pyth.* I. 90 has καμάτων δ' ἐπὶ λήσιν παρὰ σχοι; cf. *Nem.* X. 24. Ni. compares the φύλλον νάδωνον of Soph. *Philoct.* 44.

222. ἔπην, the optat. prevails throughout the following clauses, the whole train of thought being that of a hypothetical cause contingently producing an effect; see App. A. 9 (20).

228—9. Πολύδ., a Schol. notices that this word may be read as an adj. referred to τὰ, but on the authority of Euphorion takes it as a prop. name. On Θῶν see App. C. 7. Obs. the synizesis of ιῆ in Αἴγυπτι.

- 30 φάρμακα, πολλὰ μὲν ἐσθλὰ μεμιγμένα πολλὰ δὲ λυγρά·
 ἡτρός^a δὲ ἕκαστος ἐπιστάμενος^b περὶ πάντων
 ἀνθρώπων· ἡ γὰρ Παιήονος^c εἰσι γενέθλης.^d
 αὐτὰρ ἐπεὶ ῥ' ἐνέηκε κέλευσέ τε οἰνοχοῆσαι,
 ἐξαῦτις μύθοισιν ἀμειβομένη προσέειπεν
 35 "Ἀτρείδῃ Μενέλαε Διοτρεφῆς, ἡδὲ καὶ οὔδε
 ἀνδρῶν ἐσθλῶν παῖδες (αὐτὰρ θεὸς ἄλλοτε ἄλλῳ
 Ζεὺς^e ἀγαθὸν τε κακὸν τε διδοί· δύναται γάρ^f ἅπαντα)
 ἡ τοι νῦν δαίνυσθε καθήμενοι^g ἐν μεγάροισιν
 καὶ μύθοις τέρπεσθε·^h εἰκότα γὰρ καταλέξω.
 40 πάντα^k μὲν οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
 ὅσσοι Ὀδυσσεύς ταλασίφρονός εἰσιν ἄεθλοι.^l

- a A. 514.
 b c. 19, v. 313, ξ.
 359, ψ. 185.
 c E. 401, 899, 900;
 cf. A. 473, X.
 391.
 d γ. 130, E. 270,
 T. 111; cf. B.
 857.
 e ζ. 189—9.
 f δ. 612, 827, a. 25.
 g φ. 89.
 h δ. 597, ψ. 301,
 π. 393, A. 643;
 cf. ε. 580.
 i γ. 125, δ. 141.
 k λ. 328, 517, B.
 458.
 l δ. 270—1; cf. δ.
 107 mar.

231. *ἑκάστος*, 233. *οἰνοχοῆσαι*. 234. *προσέειπεν*. 239. *φευγόντα*.

230. *τετυγμένα* *ibid.* Barnes. 231—2. *ἐπεὶ σφισι δῶκεν Ἀπόλλων ἰᾶσθαι*
καὶ γὰρ Arist., Scholl. B. H. Q., *ἀνθρώπων et φαρμακείαν* Scholl. M. V.
 236. *ἄλλοι ἐπ' ἄλλῳ* Barnes. Ern. Cl. ed. Ox., *ἄλλοτε* Wolf.

230—1. *φάρμακα*, cf. Aeschyl. *Fragm.*
 428 Dind. *Τυφὸν γέναν φαρμα-*
κοποιὸν ἔθνος. — *ἡτρός*, cf. Herod.
 II. 84, III. 129, and the statement of
 the Egyptians' monthly course of physic
ibid. II. 77.

232. *Παιήονος*, Pæon, absorbed by
 later mythology into Apollo (Aesch.
Agam. 146, Soph. *Œd. Tyr.* 154), is in
 a fragm. of Hesiod (Schol.) distin-
 guished from him. It is *εἰ μὴ Ἀπόλ-*
λων Φοῖβος ὑπὲρ θανάτου σωσεί, ἡ
αὐτὸς Παιών κ. τ. λ. Aeschyl. (*Fragm.*
 229 Dind. supposed from the Philoc-
 tetes), invokes death as *ὦ Θάνατε*
Παιών. Pæon appears in II. as the
 healer of Olympus (mar.), just as Po-
 dalirius and Machaon in the Grecian
 camp. Fa. notes that those skilled in
 healing are his *γενέθλη*, just as a war-
 like hero is *ὄχος Ἀρης*. We also find
παιών for a hymn of thanksgiving
 or of triumph: twice in the II. the
 Greeks sing it, once to Apollo when
 appeased after the plague, and again
 on the death of Hector (mar.).

235—7. *οὔδε*, here of the 2nd pers.
 as τοῦ in α. 359 of the 1st. — *αὐτὰρ*
θεός . . . *διδόει*, the relation of this
 common-place formula on human af-
 fairs to the subject finds its link — a
 somewhat loose one — in *ἀνδρ. ἐσθ.*
παῖδες: "Sons of good sires, — though
 all (good and bad alike) must take

their lot of fortune, good or bad, as
 Zeus awards." Homer's view of hu-
 man affairs includes their chequered
 aspect and promiscuous distribution.
 Hence the good and brave, if disaster
 comes, must *τετλάμεν ἔμπης* (ζ. 190,
 cf. θ. 570, γ. 287, σ. 134—5). No less
 clearly is it crossed by a notion of
 fatality — *αἶσα* spinning at his birth
 the thread of man's weal or woe. Yet
 on the whole, the particular events in
 their relation to each are represented
 as dealt out by Zeus; see the allegory
 of his two *πίθοι* of good and evil in
 Q. 527 foll. But there is not traceable
 any notion of a scheme of Providence
 shaping the individual's lot, much less
 comprehending that of all men, save
 in *αἶσα* aforesaid, nor of any general
 control covering the whole flight of
 human action, neither is there any
 recognition of a general end of good
 seen amid partial evil. Divine know-
 ledge, will, and choice, are merely
 incidental where they occur. See Nä-
 gelsbach I. § 28, p. 52—3, III. § 6,
 p. 132, VII. § 3, p. 361—2. Still
chance is excluded from this aspect:
 all that happens has a cause, under
 whatever name of *δαίμων*, *αἶσα*, *Ζεὺς*,
 or *μοῖρα*, and that of *τύχη* does not
 even occur. For the relation of Ζεὺς
 to *μοῖρα* see on ε. 436.

239—43. *εἰκότα*, "suited to the
 purpose", i. e. *μύθοις τέρπεσθαι*.

a E. 601.

b γ. 100.

c B. 264.

d ζ. 269, 179; cf.
β. 102.e ζ. 129, o. 505,
Δ. 462, cf. o. 518,
B. 239, Δ. 194.

f a. 54, II. 11.

g λ. 144.

h ξ. 31, X. 247.

ἀλλ' οἶον^a τὸδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ
 δῆμῳ ἐνὶ Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί.^b
 αὐτόν μιν πληγῇσιν^c ἀεικελίῃσι δαμάσας,
 σπείρα^d κάκ' ἄμφ' ὤμοισι βαλὼν, οἰκῇ ἐοικώς,
 ἀνδρῶν δυσμενέων κατέδυν πόλιν [εὐρύαργιαν·
 ἄλλω δ' αὐτόν φωτὶ^e κατακρύπτων ἤσκεν,
 δέκτῃ, ὃς οὐδὲν τοῖος ἔην ἐπὶ νηυσὶν Ἀχαιῶν.
 τῷ ἔκελος^f κατέδυν Τρώων πόλιν] οἱ δ' ἀβάκησαν
 πάντες· ἐγὼ δέ μιν οἷη ἀνέγνων^g τοιοῦν ἔόντα,
 καὶ μιν ἀνηρώτων· ὃ δὲ κερδοσύνη^h ἀλΐεινεν.

244. ἀφεικελίῃσι.

245. Φοικῇι Φεφοικώς.
249. Φέκελος.

247. ἔφέφισκεν.

242. οἶον Parmeniscus, Scholl. H. P. Q. 244. αὐτόν codd. omn. (Barnes, qui
 putat αὐτόν scribi debere). 246—9. Bek. respuat inde ab εὐρύαργιαν usque
 ad Τρώων πόλιν.

οἶον, used admiringly, as often τοῖον,
 see on α. 209, 410.

244—58. This expedition may be
 viewed as shortly preceding the Wooden
 Horse, and as undertaken to procure
 the necessary information (φρόνιν). In
 Eurip. *Hec.* 239 foll. Hecuba asserts
 that Helen disclosed to her Odysseus'
 arrival, and that she effected his escape,
 a variation which impoverishes both
 these female characters. The Scholl.
 notice a pertinence in this mention of
 the beggar's disguise borne by Odys.,
 in Troy to his similar personation in
 the later books π. . . . χ., thus pre-
 paring Telem. for the unfolding of the
 plot, but if 246—9 be rejected (see
 note *inf.*) of course this has no place.
 With the whole story, especially the
 πληγῇσι ἀεικ. cf. the artifice of Zopy-
 rus, Herod. III. 153, foll. Eurip. *loc.*
cit. enhances it by ὁμμάτων ἀπο φό-
 νου σταλαγμοὶ σὴν κατέσταζον γένυν.

244—5. αὐτόν μιν = ἐαυτόν, a
 pron. which as one word never occurs
 in H. Donalds. *Gr. Gr.* § 235. — σπείρα
 is used of coarse wrappers, sails,
 shrouds, etc. (mar.).

246—9. Bek. sets in the mar. from
 εὐρύαργ. to πόλιν 249; reading con-
 tinuously ἀνδρῶν δυσμενέων κατέδυν
 πόλιν· οἱ δ' ἀβάκησαν — a rejection
 probably well-founded: if Odys. κατέδυν
 πόλιν οἰκῇ ἐοικώς, how could he do
 the same thing τῷ (δέκτῃ) ἔκελος, for
 the two are wholly distinct? Of course
 he might have shifted his disguise, but

the assertion, that he κατέδυν πόλιν
 first as one and then as the other,
 has all the air of an insertion; and
 οὐδὲν τοῖος ἔην, if applied to Odys.,
 is languid, if used as = οἶος οὐδέ τις
 ἔην, involves some violence to the
 sense and the relations of words. The
 imitator however probably meant it in
 this sense — to show the cleverness
 of Odys. Had he appeared in a dis-
 guise which might have been picked
 up ἐπὶ νη. Ἀχ., he might have been
 suspected, so he shifted it to one pe-
 culiar to the city. As an alternative,
 we might reject from ὃς οὐδὲν in 248
 to πάντες in 250.

247. φωτὶ, Ni. distinguishes between
 φῶς and ἀνὴρ, as though ἀνὴρ here
 would have meant some definite indi-
 vidual; but in fact φῶς occurs (mar.)
 in this definite sense, and ἀνὴρ with
 ἄλλος, τις, etc. in the indef; see X.
 330, 341.

248—9. δέκτῃ and ἀβάκησαν are
 ἀπαξ λεγ., the latter from saying no-
 thing (ἀ-βάξω) evolves the meaning
 of "took no notice", i. e. were duped
 by his trick. In Sapph. 29, ed. Giles
 ἀβακήν occurs expressive of simple
 placidity, as epith. of φρένα.

250—1. τοῖον ἐ., i. e. "though in
 such guise". — κερδοσ., he evaded
 her enquiries by ready guile, until, on
 his stripping for the bath, his identity
 became too clear for the illusion to be
 kept up.

ἀλλ' ὅτε δὴ μιν ἐγὼ λόεον καὶ χρίον ἐλαίῳ,^a
 ἀμφὶ δὲ εὔματα^b ἔσσα, καὶ ᾧμοσα καρτερόν δοκον,^c
 μὴ μὲν πρὶν^d Ὀδυσῆα μετὰ Τρώεσσ' ἀναφῆναι,
 55 πρὶν γε τὸν ἐς νῆας^e τε θοᾶς κλισίας τ' ἀφικέσθαι,
 καὶ τότε δὴ μοι πάντα νόον^f κατέλεξεν Ἀχαιῶν.
 πολλοὺς δὲ Τρώων πτείνας ταναΐηκεὶ χαλκῷ
 ἤλθε μετ' Ἀργείους, κατὰ δὲ φρόνιν^g ἤγαγε πολλήν.
 ἔνθ' ἄλλαι Τρωαὶ λίγ'^h ἐκώκυνον· αὐτὰρ ἐμὸν κῆρⁱ
 60 χαῖρ', ἐπεὶ ἤδη μοι κραδίη τέτραπτο νέεσθαι·
 ἄψ οἰκόνδ', ἄτην δὲ μετέστενον, ἣν Ἀφροδίτη^k
 δῶχ', ὅτε μ' ἤγαγε κείσε φίλης ἀπὸ πατρίδος αἵης,
 παῖδά τ' ἐμὴν νοσφισσαμένην^l θάλαμόν τε πόσιν τε
 οὗ τευ δευόμενον, οὔτ' ἄρ' φρένας οὔτε τι εἶδος."^m
 65 τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος
 "ναὶ δὴ ταῦτά γε πάντα, γύναι, κατὰ μοῖραν ἔειπες.
 ἤδη μὲν πολέων ἐδάην βουλήνⁿ τε νόον τε
 ἀνδρῶν ἡρώων, πολλήν^o δ' ἐπελήλυθα γαίαν·
 ἀλλ' οὐ πῶ τοιοῦτον ἐγὼν ἰδον^p ὀφθαλμοῖσιν,

a x. 364, 450, E.
 905, II. 669—70.
 b ζ. 228, η. 265,
 ξ. 396.
 c x. 381, μ. 298,
 σ. 55, T. 108,
 127.
 d A. 97, E. 288, O.
 72—4; cf. β. 128.
 e A. 487, Ξ. 392.
 f α. 3 mar.
 g γ. 244.
 h T. 284.
 i cf. Γ. 139—40,
 173, 400, Z. 350.
 k Γ. 390—5, 413
 seqq., Ω. 27—30.
 l τ. 339, 579, φ.
 77, 104; cf. λ.
 425.
 m λ. 337, σ. 249;
 cf. ε. 212—3.
 n β. 281 mar.
 o β. 364, τ. 284.
 p δ. 226 mar.

153. *Φέματα* *Φέσσα*.261. *Φοῖκόνδ'*.264. *Φεῖδος*.266. *Ἔειπες*.269. *Φίδον*.

252. *ἐγὼ λόεον* Harl. text. et plerique Wolf., *ἐγὼν ἐλόεον* Harl. marg. Ambros. E. V. et (teste Buttm.) P. Schol. H. Barnes. Ern. Cl. ed. Ox. 254. *μὴ μὲν* codd. (Harl. *μὴ με* etiam praebet), *μὴ μὴν* Bek. 260. *ἤδη* Arist. *ἡ δὴ* Crates., Scholl. H. Q. 263. *νοσφισσαμένην* Wolf., *νοσφισσαμένη* Barnes, Ern. Cl. ed. Ox.

252. *λόεον*, the *var. lect.* here should be noticed. Bathing the guest (see on γ. 464) was sometimes the office of a daughter of the house, here Helen is represented as doing it. Her curiosity may have been roused, we will suppose, by the suspected presence of Odys., and such attendance gave her the opportunity of private conference. He refused, however, to gratify her curiosity, until he had bound her by an oath; see App. E. i (1) note, and (4). The poet doubtless intends here and in 143—4 *sup.* to ascribe to Helen the quality of quick discernment.

254. *μὴ μὲν*, Bek. here again adopts *μὴν*, as if by a canon of his own; others *μὲν*. It may be urged that *μὲν* adds little or nothing to the sense, and indeed *ᾧμοσαι μὴ* without *μὲν* or *μὴν* occurs in x. 343—4, σ. 55—6; but our present text undeniably uses *μὲν* for

a mere complementary syllable; see σ. 252 and cf. τ. 124, where in the same phrase *μὲν* is inserted and omitted, apparently without any modification of the sense.

257—8. The details are not given, but this line and half suggests the similar excursion of book K. and makes it probable that night gave the opportunity. *φρόνιν* intelligence; cf. γ. 244.

260—4. Helen omits all mention of Paris as offensive to her husband. According to a later legend, countenanced however by δ. 274 and φ. 517—20, after Paris' death she lived in Troy as Deiphobus' wife; Eurip. *Troiad.* 962, Virg. *Æn.* VI. 511 foll. *νοσφισσ.*, this verb in the middle voice once means "to take away" (mar.), but mostly, as here, "to go away from".

a d. 242.	οἶον Ὀδυσσεύς ταλασίφρονος ἔσκε φίλον κῆρ.	27
b v. 393.	οἶον ^a καὶ τὸδ' ἔρεξε καὶ ἔτλη καρτερός ^b ἀνὴρ	
c d. 493—520, λ. 523—32.	ἵππῳ ^c ἐνὶ ξεστῷ, ἵν' ἐνήμεθα πάντες ^d ἄριστοι	
d I. 3.	Ἀργείων, Τρώεσσι ^e φόνον καὶ Κῆρα φέροντες.	
e B. 352, Γ. 6.	ἦλθες ἔπειτα σὺ κείσε· κελευσέμεναι δέ σ' ἐμελλεν	
f λ. 381, ξ. 488, π. 194, τ. 10, 138.	δαίμων, ^f ἧς Τρώεσσιν ^e ἐβούλετο κῦδος ὀρέξαι·	27
g A. 79.	καὶ τοι Δηϊόφοβος ^h θεοείκελος ἔσπετ' ἰούση.	
h M. 94, θ. 517.	τῷ δὲ περιστρεΐξας ⁱ κοῖλον λόχον ἀμπαφώσας,	
i cf. v. 73.	ἐκ δ' ὀνομακλήδην ^k Δαναῶν δνόμαζες ἀρίστους,	
k cf. I. 11.	πάντων Ἀργείων φωνὴν ἴσκουσ' ^l ἀλόχοισιν.	
l d. 148 mar.	αὐτὰρ ἐγώ ^m καὶ Τυδείδης καὶ δῖος Ὀδυσσεύς,	28
m A. 787—8.	ἦμενοι ἐν ⁿ μέσσοισιν ἀκούσαμεν ὥς ἐβόησας.	
n H. 394, 417, T. 77.	νῶϊ μὲν ἀμφοτέρω μενετήναμεν ὁρμηθέντε	
o x. 83.	ἢ ἐξελθέμεναι ἢ ἐνδοθεὶν αἰψ' ὑπακούσαι·	
p π. 430.	ἀλλ' ὅδ' Ὀδυσσεύς κατέρυκε καὶ ἔσχεθεν ἱεμένω περ.	
q β. 82, 84.	[ἐνθ' ^q ἄλλοι μὲν πάντες ἀκὴν ἔσαν νῆες Ἀχαιῶν,	28
r ψ. 480.	Ἀντικλος δὲ σέ γ' οἶος ἀμείψασθαι ^r ἐπέεσσιν	
s ψ. 76; cf. τ. 479 —80, I. 324.	ἥθελεν· ἀλλ' Ὀδυσσεύς ἐπὶ μάστακα ^s χερσὶ πίεξεν	
t App. A. 21 not.	νωλεμέως ^t κρατερῇσι, σάωσε δὲ πάντας Ἀχαιοὺς,	
u A. 509.	τόφρα ^u δ' ἐχ' ὄφρα σε νόσφιν ἀπήγαγε Παλλὰς Ἀθήνη.]	
v d. 158 mar.	τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤα	29
	“Ἀτρεΐδην Μενέλαε Διοτρεφὲς ὄρχαμε λαῶν,	

276. θεοφείκελος.

279. ἴσκουσ'.

284. ἱεμένω.

286. ἐπέεσσιν.

273. Ἀργεῖοι Harl. 276 † apud nonnullos Scholl. H. Q. 277. περίστιξας Arist., Scholl. H. Q., ita Ambros. et B. 279. ἴσκουσ' Harl. Flor. (?) 282. ὁρμηθέντες juxta Harl. Bek. ὁρμηθέντες reliqui. 285—9 † Arist., Scholl. H. Q. et plerisque abesse monet Schol. H.; [] Bek. Dind. Löw.

270—1. Ὀδυσσ. . . κῆρ, like ἱς Τηλεμάχοιο, β. 409, where see note, for the person's self. Not resuming and repeating the οἶον of 270, but used as in 242, see note there.

274. κελευσ. κ. τ. λ., “I think some god must have bidden you”, see on α. 232. This is the usual formula of excuse or extenuation to an indulged culprit; so Priam tells her οὐ τί μοι αἰτία ἔσσι, θεοὶ νό μοι αἰτιοί εἰσι Γ. 164 — the object being to spare the hearer's feelings; see App. E. 9 (6), and, for the account of this action, (9).

279—84. ἴσκουσ' see on 148. — ἀλόχοισιν, a contracted constr. for φωναῖς ἀλόχων, see on β. 121. — Τυδείδης, it is remarkable that Virgil. *Æn.* II. 261, in the list of heroes who

descend from the Horse omits Tydides, whose place next before Sthenelus, his constant *θεράπων* (cf. ἐγὼ Σθένελος τε I. 48), is occupied by the unknown Thesandrus or Tisandrus. *ὁρμηθέντε*, Bek. as usual gives *έντες*, but see on 33 *sup.* — *υπακούσαι*, “to answer” (mar.).

285—9. These have been rejected by Aristarchus, and Anticles is unknown in the II.; but the conclusion, as Nt. remarks, is inadequate without them, whereas *σάωσε δὲ πάντας* A. of 288 justifies *ἀλλ' οἶον τὸδ' ἔρεξε* of 271 *sup.* This, however, may account for their insertion — a view wh. seems to have escaped Nt.

287—8. *ἀλλ' Ὀδυσσ.*, for this action and the whole passage see App. E. 1 (4). For *νωλεμέως* see App. A. 21.

ἄλγιον·^a οὐ γάρ οἱ τι τά γ' ἤρκεσε λυγρὸν ὄλεθρον,^b
οὐδ' εἰ οἱ κραδίη γε σιδηρὴ^c ἐνδοθεν ἦεν.
ἀλλ' ἄγρε' εἰς εὐνὴν τράπεθ'^d ἡμέας, ὄφρα καὶ ἦδη^e
ὑπνῷ ὑπο γλυκερῷ ταρπόμεθα κοιμηθέντες."

ὡς ἔφατ', Ἀργεῖη^f δ' Ἑλένη δμῳῇσι κέλευσεν
δέμνι' εἰς ὑπ' αἰθούσῃ^h θέμεναι, καὶ ῥήγεαⁱ καλὰ
πορφύρε^j ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας,
χλαίνας τ' ἐνθέμεναι οὐλας καθύπερθε^kν ἔσασθαι.

αἱ δ' ἴσαν ἐκ μεγάρου^l δάος μετὰ χερσὶν ἔχουσαι,
δέμνια δὲ στορέσαν· ἐκ δὲ ξείνους^m ἄγε κήρυξ.¹
οἷⁿ μὲν ἄρ' ἐν προδόμῳⁿ δόμου αὐτόθι κοιμήσαντο,
Τηλέμαχος^o δ' ἦρω^pς καὶ Νέστορος ἀγλαὸς υἱός·

Ἀτρεΐδης^q δὲ καθεῦθε μυχῶ^q δόμου^r ὑψηλοῦ,
καὶ δ' Ἑλένη ταρύνεπλος^s ἐλέξατο, δια^t γυναικῶν.^u

ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
ᾤφρυντ'^v ἄρ' ἐξ εὐνῇ^w βοήν ἀγαθὸς Μενέλαος,
εἴματα ἐσδάμενος· περὶ δὲ ξίφος^x ὀξὺ θιέτ' ὦμφ,
ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,

βῆ δ' ἔμην ἐκ θαλάμοιο θεῶ^y ἐναλγκίος ἄντην,
Τηλεμάχῳ^z δὲ παρτίζεν,^z ἔπος^{aa} τ' ἔφατ' ἐκ τ' ὀνόμαζεν.

a π. 147, ρ. 14, τ.
322, Σ. 278, 306.
b Z. 16, Y. 289,
N. 440.
c cf. ε. 191, ψ.
172, X. 357.
d cf. Σ. 292, Γ.
411, ι. 315.
e ψ. 254—5, Ω.
635—36.
f δ. 184, ρ. 118,
Γ. 458.
g η. 336—39, Ω.
643—49; cf. τ.
589.
h App. F. 2. (7)—
(9) mar.
i γ. 349 mar., 351.
k ο. 542, ρ. 72.
l Σ. 477, Ω. 674.
m Ω. 673.
n ο. 5, υ. 1, 143;
cf. ε. 5.
o δ. 21, ο. 4.
p γ. 402, γ. 348.
q App. F. 2. (34)
mar.
r α. 106.
s ο. 171.
t α. 332, ο. 106,
π. 414, Γ. 171.
u Γ. 228.
v β. 2—5, γ. 405,
υ. 124—6; cf. B.
42—5.
w O. 530.
x ε. 528.
y γ. 374.
z cf. γ. 406.
aa β. 302 mar.

292. 293. Φοι. 299. Φούλας φέσασθαι. 308. Φεῖματα φεσδάμενος.
311. Φέπος.

294. τρέπεθ' Barnes. Ern. Cl. ed. Ox., τράπεθ' Wolf. 295. ταρπόμεθα
var. l. GC. Wolf., τερπόμεθα Barnes. Ern. Cl. ed. Ox., πανσάμεθα Scholl. H. P.
κοιμηθέντε Harl.

292—5. ἄλγιον, "all the more
sad!" i. e. to think of his brave deeds,
which could not save him, although
they preserved others (v. 288). The
single word has great force. οὐδ' εἰ
κ. τ. λ., "not even if his heart had been
of iron, wd. this have availed ἄρκεσαι
λυγρ. ὄλεθ'." — ὑπὸ expresses the no-
tion of being covered, overwhelmed
with sleep. Fa. compares ε. 493, φίλα
βλέφαρ ἀμφικάλυπας (ὑπνος), Hes.
Theog. 798, κακὸν δ' ἐπὶ κῶμα κα-
λύπτει.

297—9. This bed is meant to be of
the most luxurious kind which H. knew:
the δέμνια θέμεναι, or στορέσαι, is
comprehensive of the whole, of which
ῥήγεα ... τάπητας ... χλαίνας are the
parts. In v. 2—4 Odys. sleeps (as here
in the πρόδομ. = αἰθούσα; see on 302
tw.) on a bull's hide and many fleeces,
faw, it seems, from the animals lately

slaughtered, and covered by a simple
χλαίνα. There the hide — the bed
being χάμαδις (τ. 599; cf. v. 95—7) —
supplies the place of τριῖτα λέγχα, on
which all the bedding was usually laid
(γ. 399). In γ. 349—52 Nestor speaks
of ῥηγ. and χλαῖν. only; here τάπητες
are the added element of greater lux-
ury; see mar. for the passage as re-
curring. In v. 58 λέκτροισι μαλακοῖσι
seems generally to express the whole
of that, on or in which one slept.

301—2. κήρυξ, he was specially
charged with care of guests (mar.).
αὐτόθι, referring us to αἰθούσῃ of
297, seems to identify it with the πρό-
δομ., see App. F. 2 (9).

306—9. See on β. 1—5. Milton, *Pa-
rad. Reg.* IV. 426 foll., imitates ῥοδοδ.
ἦως, by "morning fair ... with radiant
finger".

311—2. παρτίζεν, perhaps on such

a ρ. 120—1.	“τίπτε ^a δέ σε χρειώ ^b δεῦρ’ ἤγαγε, Τηλέμαχ’ ἦφως,	
b β. 26 mar., 2. 184.	ἔς Λακεδαιμόνα διαν, ἐπ’ ^c εὐρέα νῶτα θαλάσσης;	
c γ. 142 mar.	θῆμιον ^d ἢ ἰδιον; τόδε μοι ^e νημερτὲς ἐνίσπες.”	
d γ. 82, β. 32.	τὸν δ’ αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤα	3
e γ. 101 mar.	“Ἀτρεΐδῃ ^f Μενέλαε Διοτρεφὲς ὄρχαμε λαῶν,	
f δ. 156 mar.	ἦλυθον, εἴ τινά μοι κληθδὼνα ^g πατρὸς ^h ἐνίσποις.	
g σ. 117, υ. 120.	ἔσθίεται ⁱ μοι οἶκος, ὄλωλε ^k δὲ πλοῖνα ἔργα, ^l	
h γ. 83.	δυσμενέων ^m δ’ ἀνδρῶν πλείος δόμος, οἳ τε μοι αἰεὶ	
i α. 180, 377, β. 43—9, 237.	μῆλ’ ⁿ ἀδινά σφάζουσι καὶ εἰλίποδας ἑλικας βοῦς, ^o	3
k β. 64.	μητρὸς ^p ἐμῆς μνηστῆρες ὑπέρβριον ὕβριν ἔχοντες.	
l β. 252.	τοῦνεκα ^q νῦν τὰ σὰ γούναδ’ ἱκάνομαι, αἱ κ’ ἐθέλησθα	
m β. 55—6.	κείνου λυγρὸν ὄλεθρον ἐνισπεῖν, εἴ που ὅππῃας	
n α. 92 mar.	ὀφθαλμοῖσι τεοῖσιν, ἢ ἄλλου μῦθον ἄκουσας	
o α. 92 mar.	πλαζομένου· περὶ γάρ μιν ὀϊζυρὸν τέκε μήτηρ.	3
p α. 368; cf. γ. 206—7.	μηδὲ τί μ’ αἰδόμενος μειλίσσεο μηδ’ ἐλεάρων,	
q γ. 92—101 mar.	ἀλλ’ εὖ μοι κατὰλεξον ὅπως ἤτησας ὀππῆς.	
r δ. 30, ο. 325.	λίσσομαι, εἴ ποτέ τοι τι κατῆρ ἐμός ἐσθλὸς Ὀδυσσεὺς,	
s ρ. 124—141.	ἢ ἔπος ἤέ τι ἔργον ὑποστάς ἐξετέλεσεν	
t II. 745, X. 297, 573.	ὀήμῳ ἐνὶ Τρώων, ὅθι πάσχετε πῆματ’ Ἀχαιοί·	31
u γ. 121 mar., γ. 262, ε. 281.	τῶν νῦν μοι μνήσαι, καὶ μοι νημερτὲς ἐνίσπες.”	
v cf. A. 113—5.	τὸν ^r δὲ μέγ’ ὀχθήσας προσέφη ξανθὸς Μενέλαος	
w ε. 445, A. 415, Φ. 573.	“ὦ πόποι, ^s ἦ μάλα δὴ κρατερόφρονος ἀνδρὸς ἐν εὐνῇ	
x Φ. 29, X. 189—90.	ἦθελον ^t εὐνηθῆναι ἀνάλκιδες αὐτοὶ εόντες.	
	ὥς ^v δ’ ὅπότε ^w ἐν ξυλόχῳ ^x ἔλαφος κρατεροῖο λέοντος	33
	νεβροῦς ^y κοιμήσασα νεηγενέας γαλαθηνούς	

318. *φοῖκος* *ἔργα*. 320. *ἑλικας*. 329. *ἔπος* *ἔργον*.

314. *ἐνίσπες* Harl. a manu pr., Schol. Q. Bek. Dind. Fa., *ἐνίσπε* Harl. ex emend. Ambros. Cl. ed. Ox. Lŭw. 317. καὶ κληθδὼνα E. Schol. ad A. 105. 325. [] Bek. 336. Aristoph. Byzant. legisse videtur (s Scholl. E. H. Q. T. ad 339) *νέβρον* ... νεηγενέα γαλαθηνόν, νεογενέας Arist.

ἔστοι λίθοι as formed a seat for Nestor, outside the palace (mar.). ἔπος κ. τ. λ. see on γ. 374. τίπτε κ. τ. λ. see on α. 225.

314. *θῆμιον ἢ ἰδιον*, "is the matter private etc.?", see on β. 28.

317—21. These words of Telem. are plainly and broadly to the point, without the tone of apology and hesitation of his similar speech to Nestor in γ. 79—101; but there, it is his *first* speech, and at first introduction; here he has spent a night in the house and society of the host, whose character, too, is, to

a youth, more winning and less awe-inspiring than Nestor's. κληθδὼνα, = κλῖος, but elsewhere (mar.) κληθδ. 318—20. *ἔργα*, see on β. 22. — *ἀδινά*, see App. A. 6 (2).

322—31. See on γ. 92—101, but obs. that τοῦνεκα in γ. 92 refers to the uncertainty in which his father's fate lay, here to his difficulties at home.

334. *ἦθελον*, "were venturing", see on γ. 121; ἀνάλκιδες following gives force to it. Here Menel. dwells on the scene wh. Telem. had left behind him. Hence the imperf.

κνημούς^a ἐξερέησι^b καὶ ἄγκρα^c ποιήεντα
 βοσκομένη, ὃ δ' ἐπειτα ἐὴν εἰσῆλυθεν^d εὐνὴν,
 ἀμφοτέροισι δὲ τοῖσιν ἀεικέα^e πότμον ἐφῆκεν,^f
 ὡς Ὀδυσσεὺς κλίνεισιν ἀεικέα^g πότμον ἐφῆσει.
 αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,^h
 τοῖοςⁱ ἔδην οἶός ποτ' ἐὔκτιμένη^j ἐνὶ Λέσβῳ
 ἔξ ἔριδος^k Φιλομηλείδῃ ἐπάλαισεν^l ἀναστὰς,

a B. 821, Φ. 449,
 559, η. 117.
 b μ. 259.
 c Σ. 321, γ. 490.
 d Δ. 145.
 e Δ. 396.
 f τ. 650.
 g η. 311, σ. 235,
 ω. 376, B. 371,
 Δ. 298, H. 132,
 II. 97.
 h α. 257 mar.
 i I. 129, 271.
 k H. 111.
 l cf. Ψ. 739.

338. *Ἔσην.* 339. 340. *ἀφεικέα.*

337. *κνημούς* B., sed ejusd. Schol. *κνημούς.* 342. *ἐν Λέσβῳ* P.

337. *κνημούς*, this word in II. is used always of Mount Ida, mostly with a mention of its wooded character. *ἐξερέησι* "explores", cf. the similar use of *ἐξερεῖνων* (mar.). For the subjunct. in comparisons see Jelf, *Gr. Gr.* § 419, 2. In A. 113—5 we find what seems like a first cast of this simile: here the "seeking out the slopes and glens and grazing" seems added to mark the security of the suitors' depredations on Odysseus' house and substance in his absence (318); and with like intent *κοιμήσασα* is added as marking the presumptuous confidence of the intruder. In A. 115 we have *ἔδην εἰς εὐνὴν* said of the lion, to describe his breaking up the fawns at his leisure, not that there he finds them, as here, in his lair. *ἄγκρα* "hollows" is found only in simile: it is akin to *ἄγκη*, *ἄγκυλος*, *ἄγκύλη*.

338. *εἰσῆλυθεν*, this aor., with *ἐφῆκεν* 339, following *ἐξερέησι* subjunct., as it might a fut., is to be taken as denoting the certainty of the consequence; see Jelf, *Gr. Gr.* § 403, 2. It is thus not a case of the "aor. (or other narrative tense) of simile" (Jelf, *Gr. Gr.* § 402, 3), which (since a simile is under no limitation as to time) merely reflects the time of the action compared — a practice which is most plain in the shorter similes, e. g. N. 389, *ἤριπε δ' ὡς ὅτε τις θύρεξ ἤριπεν*, T. 403—4, *καὶ ἤρυνγεν ὡς ὅτε ταῦρος ἤρυνγεν*, and so in Θ. 455—60, N. 62—5, O. 271—80, and II. 633, where *ὄρωρει* is pluperf. with force of imperf., but the same is traceable also in longer similes, e. g. A. 324—6, 557—8.

339. *ἀμφοτέροισι*, i. e. both the

hind and her fawns; Ni. would limit it to the fawns viewed as twins; but *ἀμφοτ.* is properly referred to two things which have been distinctly enumerated. Fa. compares Virg. *Æn.* I. 458. *Atridas Priamumque et sœvum anubus Achilleus*.

341. *αἶ γάρ, Ζεῦ* x. τ. l., for this famous trine invocation see App. C. 6. Ni. says it is used of a wish the fulfilment of which is not expected by the speaker. It is true wishes so expressed are commonly extravagant or hyperbolic in their terms; yet they generally point to some substantial object on which the speaker's heart is set at the moment. In α. 255 (where see note) a wish of precisely similar import is introduced by *εἰ γάρ* without any appeal to deities, and concludes with the same apodosis as in 346 here; and in H. 157, A. 670 *εἰθ'* is used just as *αἶ γάρ, Ζεῦ* x. τ. l. here. In all these optative forms the speaker seems in the fervour of his earnestness lifted out of the sphere of the present and catches at the remembrance of some past state, which he would fain recall, without at the moment considering whether such a recall be possible. In all, being originally protatic in character, an apodosis, expressed or implied, seems due.

342—3. *ἐν Λέσβῳ*, the reading *ἐν Λέσβῳ* (mar.) points to a site on the Hellespont, which therefore is less suited to an exploit performed, we must suppose, on the way to Troy, than that of Lesbos, to which the epithet *εὔκτιμένη* also belongs (mar.). — *ἔξ ἔριδος*, so *ἔξ ἔριδος μάχεσθαι*, H. 111 (Ni.), "by way of rivalry", or as we say

a. 482, 539, .x.
172.
b. α. 265—6.
c. cf. o. 402.
d. ξ. 188; cf. ε. 439.
e. cf. ψ. 424.
f. δ. 384, 401, 542,
δ. 395, v. 96, 345,
A. 553.
g. E. 819, δ. 744,
ε. 143, ξ. 467, ρ.
154, τ. 269, ψ.
265.
h. γ. 300.
i. δ. 736, ψ. 228.
k. I. 535—6, δ. 582,
v. 350, ρ. 50, 59,
A. 315, B. 306.
l. E. 815, cf. δ. 570.
m. 116; cf. o. 403,
B. 311—3.
n. ζ. 204, τ. 277.
o. i. 368.

κάδ' ^a δ' ἔβαλε κρατερῶς, κεχάροντο δὲ πάντες Ἀχαιοί,
τοίος ^b ἔων μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς·
πάντες κ' ὠκύμοροι τε γενοίετο πικρόγαμοί τε.
ταῦτα ^c δ' ἄ μ' εἰρωτᾶς καὶ λίσσεται, οὐκ ἂν ἐγὼ γε
ἄλλα παρὲξ ^d εἰποιμι παρακλιδόν, ^e οὐδ' ἀπατήσω,
ἀλλὰ τὰ μὲν μοι εἶπε γέρον ^f ἄλιος νημερτής,
τῶν οὐδέν τοι ἐγὼ κρύψω ἔπος, ^g οὐδ' ἐπικεύσω.
Αἰγύπτῳ ^h μ' ἔτι ⁱ δεῦρο θεοὶ μεμαῶτα νέεσθαι
ἔσχον, ἐπεὶ οὐ σφιν ἔρεξα ^k τεληέσσας ἐκατόμβας.
οἱ δ' αἰεὶ βούλοντο θεοὶ μεμνησθαι ^l ἐφετμέων.
νῆσος ^m ἐκσιτά τις ἔστι πολικλύστῳ ⁿ ἐνὶ πόντῳ
Αἰγύπτου προπάροιθε, Φάρον δέ ^o ἐκικλήσκουσιν, ^o

348. *φαίποιμι.* 349. *ἔειπε.* 350. *ἔπος.* 355. *φε.*

353. † Zenod., Scholl. E. H. P. Q., [] Wolf. Bek. Dind. Fa. Löw. βούλονται
var. lect. H. Steph.

"in a match against"; cf. the Latin *certatim*. — *Φιλομη*, the mother of Patroclus was named Philomela; as, however, metronymies are not Homer's usage, and as the overthrow of Patroclus could not have caused joy to the Achæans, a son of some Philomeles or —leus, is meant. Eustathius says that he was king of Lesbos, and challenged all who sailed by to wrestle with him; Odys., accepting the challenge, overthrew him. Lesbos was a dependency of Priam, see Ω. 544, where Macar is named as its king, whether then or formerly is not clear.

345—8. *τοίος*, see on α. 265—6. — *ἄλλα* is contrasted with *τὰ μὲν* 349. *παρὲξ* has the same force as if compounded with *εἰποιμι*, and develops the force of *παρακλιδόν* (only read here and ρ. 139) more distinctly: "other things, digressing from and declining what you ask".

350. Here begins the narrative of Menel., which may be viewed as complementary to that of Nestor concerning him, and fitting in between γ. 302 and 311. He tells how in pinch of famine through baffling winds he was taught by Eidotheê to entrap Proteus of the Nile, who then told him all he wished to know — and more. This brings us to definite tidings of Odys. (555—60), as detained in Calypso's island with no present prospect of escape, and

justifies so far the whole episode, as also the errand of Telem. at Sparta. The whole passage stands unmatched, even in H., for vigour of delineation, novelty of adventure, and the happy play of light and shade; the archness of Eidotheê and the grotesque humour of the capture of Proteus relieving the forlorn aspect of Menel., and the dismal tragedy of his brother's death.

351. *Αἰγύπτῳ* seems here to mean the river. — *ἔτι δεῦρο*, as seen in 736 *inf.* *ἔτι δ. κιοῦσα*, otherwise it might seem rather to go with *ἔσχον*.

353, this v. has been suspected as spurious, but see App. E. 8 (3) note **, cf. *Æschyl. Suppl.* 105—6 Dind. *μεμνησθαι σέθεν κεννάς ἐφετμάς*; wh. suggests that this line was in the Homeric text as known to *Æschyl.*; also Pind. *Pyth.* II. 21 *θεῶν δ' ἐφετμάς*. — *ἐπεὶ οὐ* should be read in synizesis.

355. *Φάρον*, of the fact of its having once been an island there seems no doubt; the question is whether the interval of a day's sail be not too large. Herod. (II. 179) says that of old the lower portion of Egypt was all sea, and was added to the land by the deposit of the Nile. This leaves open the question of distance, which need not be taken as that of the shortest line from Pharos to the coast.

τὸσσον ἄνευθ' ὅσσον τε πανημερίῃ^a γλαφυρή^b νηὺς
 ἦνυσεν,^c ἢ λιγύς^d οὐρος ἐπιπνέησιν^e ὀπισθεν.
 ἐν^f δὲ λιμὴν εὐορμος, ὅθεν τ' ἀπὸ νῆας εἴσας
 ἐς πόντον βάλλουσιν, ἀφυσσάμενοι μέλανε^g ὕδωρ.
 360. ἐνθα^h μ' ἐλίκουσιν ἦματ' ἔχον θεοί, οὐδέ ποτ' οὐροί
 πνεύοντες φαίνονθ' ἄλειαές,ⁱ οἳ ῥά τε νηῶν
 πομπῆς^k γίνονται ἐπ' εὐρέα^l νῶτα θαλάσσης.
 καί^m νύ κεν ἦμαⁿ πάντα κατέφθιτο καὶ μένε^o ἀνδρῶν,
 εἰ^p μὴ τίς με θεῶν ὀλοφύρατο καὶ μ' ἐσάσων,
 365. Πρωτοῦς ἰφθίμου θυγάτηρ, ἄλλοιο^q γέροντος,
 Εἰδοθέη· τῇ γάρ ῥα μάλιστά γε θυμὸν^r ὄρινα.
 ἦ μ' οἶφ' ἔρροντι συνηύτετο νόσφιν ἐταίρων.
 αἰεὶ γὰρ περὶ νῆσον^s ἀλώμενοι ἰχθυάσσκον^t

a 2. 11.
 b γ. 287, δ. 513.
 c ω. 71.
 d γ. 178.
 e α. 139, E. 698.
 f α. 136.
 g C. 91, v. 400, cf. v. 158, II. 3—4.
 h cf. δ. 585—6.
 i cf. α. 285, Φ. 335.
 k γ. 325, 376, v. 71, u. 564.
 l γ. 142.
 m u. 329, cf. α. 163.
 n β. 289 mar.
 o α. 447, Θ. 61.
 p α. 157, cf. α. 336, ι. 142.
 q δ. 349 mar.
 r Θ. 176, ξ. 361, u. 9.
 s μ. 333.
 t μ. 339—2, cf. μ. 95, 251—4, ζ. 60—2.

358. εἴσας.

360. ἐλίκουσιν.

366. Εἰδοθέη.

367. ἔρροντι.

356. ἄνευθεν ὅσον Schol. H. sed ἄνευθ' in text. 359. et ἀφυσσάμενοι Scholl. E. P. 363. pro μένε^o μένος Bek. annot. 364. ἐλέησεν var. lect. H. Steph. 366. Εὐρομένη Zenod., Scholl. E. H. Q. 367. συνηύτε Bek. annot.

It would suffice to consider it measured from the nearest port or frequented point, *e. g.* to Naucratis on the eastern side of the western and most ancient mouth of the Nile; and, according to Aristotle, "then the emporium (Schol.) of Egypt". Or the *terminus a quo* for the day's sail might reckon from the station for ships, which, from ἀψ δ' εἰς Αἰγύπτιοιο κ. τ. λ. 581 *inf.* (cf. ξ. 258), seems to have been within and perhaps some way up the river. Löwe cites Lucan. *Phars.* X. 509 foll. *claustrum pelagi cepit Pharon, insula quondam in medio stetit illa mari, sub tempore vatis Proteus: at nunc est Pellacis proxima maris*. The Schol. has preserved a story that Pharos was named from the pilot who brought Helen thither and then perished by a serpent's bite. Herod. (II. 111), who makes Proteus a king of Egypt, gives Φερός as his immediate predecessor. This is very suggestive of "Pharaoh" as in connexion with Φάρος. The clause Φάρον . . . κελήσκουσιν bespeaks the foreign origin of the tale, being such a phrase as a Phœnician voyager might use in recounting it to a Greek. κελήσκ. is used of an appellation given by foreigners, by men in contrast with gods, or with some such

special significance; but also of summoning, invoking, etc.

357—9. ἦνυσεν, this aor., for which the future might be substituted, denotes an "habitual act regarded as single, separate, and of repeated but distinct occurrence". Donalds. *Gr. Gr.* § 427 (bb). — ἀφυσσ. μ. ὕδωρ, this verb is constantly used of drawing or pouring off wine from the κρητήρ into the drinking cups, here of ships watering from a spring or pool.

361—3. ἀλειαές, not denoting direction to or from the sea, *i. e.* off or on shore, but "blowing along the sea's surface", as explained by the sequel οἳ ῥά τε νηῶν. For this expansion of a word by the sequel see notes on α. 1, πολυτροπον, α. 199, πατροφονῆα, also cf. γ. 382—3 and note. — νύ has somewhat of "an ironical bitterness" (Jelf *Gr. Gr.* § 732), cf. α. 347, β. 320, Δ. 416.

364—5. εἰ followed by μὴ is in H. far more frequent with optat. than with indic., and with the subjunct. is not found. — Πρωτ., see App. C. 7. In Σ. 43 Πρωτῶ is the name of one of Thetis' nymphs; cf. Hes. *Theog.* 243, 248. For Εἰδοθέη see App. C. 7.

368. ἰχθυάσσκ., this resource marks the approach of famine. Agricultural

a cf. E. 796.
b ζ. 56, x. 400.
c i. 273, v. 237.
d o. 405.
e x. 530; cf. π. 310, ψ. 13.
f Z. 523, K. 121.
g δ. 194 mar.
h cf. a. 50, 55, δ. 466—7.
i H. 30—1, I. 48, 418, N. 20.
k cf. δ. 481, 539, cf. *sepius*.
l a. 445, ζ. 149.
m δ. 372—3.
n a. 108, Ω. 570.
o a. 67 mar.
p δ. 466—70, v. 74—8, ξ. 119, B. 465; cf. a. 266, μ. 374, N. 521.

γναμπτοῖς ἀγκίστροισιν, ἔτειρε^a δὲ γαστέρα λιμὸς.
ἦ^b δέ μεν ἄγχι σταῖσα ἔπος φάτο φώνησέν τε
'νήπιός^c εἰς, ᾧ ξείνε, λίην^d τόσον ἤδὲ χαλῖφρων,^e
ἦ^f ἐκὼν^g μεθίεις καὶ τέρπειαι^h ἄλγεα πάσχων,
ὡς^h δὴ δῆθ' ἐνὶ νήσῳ ἐρύκειαι, οὐδέ τι τέκμωνⁱ
εὐρέμεναι δύνασαι, μινύθει δέ τοι ἦτορ^k ἐταίρων.^j
ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον
'ἐκ μὲν τοι ἐρέω, ἦ τις^l σύ πέρ ἐσσι θεάων,
ὡς ἐγὼ οὐ τι ἐκὼν^m κατερύκομαι, ἀλλὰ νυ μέλλω
ἀθανάτουςⁿ ἀλιτέσθαι,^o οἷρ' οὐρανὸν εὐρὺν ἔχουσιν.
ἀλλὰ^p σύ πέρ μοι εἰπέ (θεοὶ δέ τε πάντα ἴσασιν)

370. *ἔτειρος*. 372. *ἑκὼν*. 375. *προσέειπον*. 376. *ἑρέω*. 377. *ἑκὼν*.
379. *ἑίπε* *ἴσασιν*.

369. *γναμπτοῖς* *ibid.* 370. *ἦ δέ μοι ἀντομένη* Zenod., Scholl. E. H. 372. *μεθίεις* Harl. Ambros. E. Scholl. E. P. Q. Wolf., ita Schol. ad Plat. Alcibiad. I. 74 (teste Pors.), *μεθίης* Ern. Cl. ed. Ox. 374. *τοὶ ἐνδοθεν ἦτορ* Schol. E. 379. Zenod. *porperam εἰπέ*, Schol. H.

or pastoral pursuits (the *ἔργα* of men β. 22 note), furnished man's ordinary food. Fishing, although well known, was an exceptional pursuit. It was practised by the net (E. 487), and by the angle with a hook of copper (Π. 407—8) or of buffalo horn, weighted with lead (μ. 251—4, Ω. 80—2). It furnishes a simile (ζ. 384—8), and among the sources of wealth in a rich country it is mentioned *θάλασσα δὲ παρέχει ἰχθῦς* (τ. 113). In Hes. *Scut.* 214—5 the fisherman and his action are described with some minuteness. *ἀλιεὺς* in the *Ody.* means a fisherman, but also a seafaring man generally (π. 349, ω. 419). Commercial or marauding enterprise offered richer prizes to those who could command a vessel, and fishing was doubtless left to the poor and the unenterprising, i. e. was despised. Virg. (*Geor.* I. 141—2) speaks of fishing as an art wh. came in as the golden age went out.

369. *ἔτειρε*, "was beginning to afflict". By thus pressing the imperf. sense we may reconcile this line with 363 *sup.*

372. *μεθίεις*, "in the 2nd and 3rd sing. (pres.) collateral forms according to the conjugation in ω are in *τίθημι* not unusual even in the Attic dialect"

Donalds. *Gr. Gr.* § 319 I. (3); such occur in H. in the verb *ἐγμι*, as in *ποῖσι* B. 752, *ἀνίεις* (Bek. -ης) E. 880 and the imper. *ἔει* Φ. 338, see also mar. Here the ms. authority seems in favour of *μεθίεις* not -ης, and this is confirmed by the Schol.

373. *τέκμων*; the notion of finality pervades this word. In A. 526 Zeus promises to nod, that being his *μέγιστον τέκμων*, "supreme or decisive token". There it procures the deliverance from doubt, here from difficulty: so in Π. 472 it signifies remedy or riddance. The verb *τεκμαίρομαι* similarly involves the notion of final appointment, but not necessarily by divine authority (η. 317, x. 563); see Buttm. *Lexil.* 98.

379. *Θεοὶ δέ τε* x. τ. λ., H. asserts a theoretic omnipotence (δ. 237, x. 306, ξ. 444), as here an omniscience, for his deities, but of course both break down in practice through the anthropomorphic limitations inseparable from such conceptions. Thus Zeus himself is beguiled by Herē (Σ. 352 foll., cf. Σ. 168, 184, T. 112); see Nägelsbach I. § 5—7. Hence Proteus knows nothing of the assault meditated upon him, and suspects not the device of the seal-skins (451—3 *inf.*). Homeric

80 ὅς τις μ' ἀθανάτων πεδάα καὶ ἔδησε^a κελεύθου,
 νόστον^b θ', ὥς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεσσι.^c
 ὧς^d ἐφάμην, ἣ δ' αὐτίκ' ἀμβέβeto δια θαλάων,
 'τοιγάρ^e ἐγὼ τοι ξείνε μάλ' ἀτρεκέως ἀγορεύσω.
 πωλεῖται^f τις δεῦρο γέρων^g ἄλιος νημερτής,
 85 ἀθάνατος Πρωτεύς Αἰγύπτιος, ὃς τε^h θαλάσσης
 πάσης βένθεα οἶδε, Ποσειδάωνος ὑποδμάς.
 τόνδεⁱ τ' ἐμόν φασιν πατέρ' ἔμμεναι ἡδὲ τεκέσθαι.
 τὸν γ' εἰ πως σὺ δύναιο λοχησάμενος λελαβέσθαι,
 ὃς^k κέν τοι εἰπησιν ὁδὸν καὶ μέτρα κελεύθου
 90 νόστον^l θ', ὥς ἐπὶ πόντον ἐλεύσαι ἰχθυόεσσι.
 καὶ δέ κέ τοι εἰπησι, Διοτρεφές, αἱ κ' ἐθέλῃσθα,
 ὅτι^m τοι ἐν μεγάροισι κακὸν τ' ἀγαθὸν τε τέτυκται.
 οἰχομένοιο σέθεν δολιχὴν ὁδὸνⁿ ἀργαλέην τε.'

a ε. 353.
 b δ. 390, 421, x.
 540; cf. α. 77.
 c δ. 518, ε. 420, ψ.
 317.
 d x. 487, 503, μ.
 115.
 e α. 179, 214, ξ.
 192, α. 266, 352,
 π. 113.
 f cf. β. 55 mar.
 g δ. 349 mar.
 h α. 52—3.
 i cf. α. 215—6.
 k x. 539—40, cf.
 α. 286, φ. 198.
 l δ. 381 mar.
 m cf. ν. 306.
 n δ. 483, ρ. 426.

386. Φοῖδε. 389. Φείψην. 391. Φείψησι.

380. κελεύθους Harl. κέλευθον Bek. annot. 383 et 399. ἀγορεύσω Harl.
 Wolf. καταλέξω Ern. Cl. ed. Ox. 387. πατέρα φασ' Schol. P. (Buttm.).
 388. λελαβέσθαι Bek. annot.

deities enjoy a range of knowledge, as of power, irregularly transcending human, and the poet extends, abridges, and economizes either at will, to suit the interest of the poem. Thus Menel. after outwitting Proteus, still addresses him as widely knowing, or even as all-knowing (465—8). Poseidon knows not what takes place even on his own element, until he comes within sight of it (ε. 286). Apollo only knows because he "keeps a good look-out" (οὐδ' ἀλασσοκοπὴν εἶχεν K. 515), but even then he knows less soon than concerns the interest of those whom he befriends. Cf. also *Æ.* 286 foll. Thus the πάντα δύνανται or ἴσασσι sinks into a hyperbole, drawn forth perhaps by the lowering sense of human weakness. The Muses are said to "be present and know all things", but this is their function, as instructing the bard, and this very condition carries its own limitation with it; and, manifestly, foreknowledge formed no part of the gift. This indeed, seldom enters into the poet's conception, save as through the medium of vaticination (*A.* 69—72): when it does, it is chiefly in express reference to αἶσα or μοῖρα (ν. 306, T. 407—10, ε. 206—7), as indeed is Proteus' state-

ment, so far as regards the future (*inf.* 475, cf. 561). The Sirens also profess to know all things that come to pass on earth (μ. 189—91), but the poet may have meant their words to be untrue.

384. δεῦρο, with πωλεῖται, a verb of motion to and fro involves the notion of frequenting the spot, not merely coming to it.

388—9. εἰ πως x. τ. λ., the apodosis is ὃς κέν τοι x. τ. λ. where ὃς = αὐτός. For the subjunct. in apodos. with optat. in protas. cf. *A.* 386—7, εἰ μὲν δὴ..... περὶ θείης, οὐκ ἄν τοι χραισμησι βλος, and see some remarks in App. A. 9. (19). With μέτρα κελεύθου cf. Hes. *Opp.* 648, δέλω δὴ τοι μέτρα πολυφλοίσβοιο θαλάσσης, and Herod. I. 47, οἶδα δ' ἐγὼ.... μέτρα θαλάσσης. Here the words ὁδὸν καὶ μέτρα κελ. seem to promise a detail regarding Menelaus' homeward voyage, which the sequel does not verify.

392. The line was often cited by Socrates but with a new application, as meaning the knowledge best worth knowing, good and evil morally, in relation to one's self. (Aul. Gell. XIV. vi.)

393. ὁδὸν with οἰχομένοιο is an accus. of the equivalent notion, similar

a X. 274—5.
 b cf. v. 312.
 c δ. 392 mar.
 d δ. 383 mar.
 e Θ. 68, II. 777—80.
 f μ. 312, 439—41, v. 95, H. 433—4, Ψ. 226—8.
 g η. 318.
 h δ. 450.
 i δ. 349 mar.
 k H. 64—5, Φ. 126, Ψ. 692.
 l α. 15 mar.
 m δ. 448, 450, ο 450.
 n γ. 207.

ὥς ἔφατ', ἀντάρ ἐγώ μιν ἀμειβόμενος προσέειπον·
 'αὐτὴ νῦν φράξου σὺ λόχον θελοῖο γέροντος,
 μὴ πῶς με προῖδων· ἥ ἐ προδαεὶς ἀλέγεται·
 ἀργαλέος^b γάρ τ' ἐστὶ θεὸς βροτῶ ἄνδρι δαμῆναι.'
 ὥς^c ἐφάμην, ἣ δ' αὐτίκ' ἀμείβετο διαθεάων·
 'τοιγάρ^d ἐγώ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
 ὦ ἦμος^f δ' ἥελιος μέσον οὐρανὸν ἀμφιβεβήκη,
 τῆμος^e ἄρ' ἐξ ἁλὸς^h εἰσι γέρωνⁱ ἄλιος νημερτὴς
 πνοιῇ ὑπο Ζεφύροιο, μελαίνῃ φρικί^k καλυφθεῖς,
 ἐκ δ' ἐλθὼν κοιμᾶται ὑπὸ σπέσσι^l γλαφυροῖσιν·
 ἀμφὶ δέ μιν φῶκαι^m νέποδες καλῆς Ἀλοσύδνηςⁿ

394. προσέειπον.

396. προφιδάιν.

399. ἐγὼν ἐρέω σὺ δ' ἐπὶ φρεσὶ βάλλω σῆσιν Venet. P. et ex Romanā Eust. ed. Stephan., nostram tuentur Flor. Lov. (Barnes.). 400. ἀμφιβεβήκη Bek. Dind. Fa., ἀμφιβεβήκει Eustath. Ern. Cl. ed. Ox. Wolf. Löw., etiam ἀμφιβεβήκειν prodiit Schol. H.

to that of the object cognate with the verb; see Donalds. *Gr. Gr.* 466. So Virgil has *currimus æquor*, *Æn.* III. 191, cf. V. 235.

400. ἦμος δ', the absence of any logical ground for the presence of δὲ here led Ni. to suppose that δ' was δῆ. He probably means that it forms a crasis δῆελιος, or rather a synizesis δῆ ἥελιος. This would gain some support from μ. 399, ο. 477, δῆ ἔβδονον and other instances collected by Bek. (*Homer. Blätt.* p. 173) who also reads μὴ δῆ οὕτως in A. 131, E. 218. But this presumption is of no value against the undeviating custom that ἦμος is followed by δὲ, not, as some have supposed, coalescing in sense with it, as in τοιόςδε τοσόσδε, but as a conjunction having a definite grammatical function, as in ε. 558—61, A. 475—8, H. 433, Θ. 68, Ψ. 226. It is probably the same here as δὲ resumptive of Γ. 200, 229, where Helen's reply to Priam's successive questions, "who is this and that warrior", commences with οὗτος δ'; see Jelf, *Gr. Gr.* § 768, 4. Yet it should be remarked that Homer's style rather overflows with conjunctions, and that he feels himself at liberty to connect a clause by δὲ, whether there is or is not anything in the subject matter or form of the sentence to require it; cf. E. 890 ἐχθιστος δὲ μοι ἔσαι, 635, ψευδόμενοι δὲ σέ φασι, phrases preceded by an

imperative mood or a question. Probably this abundance of conjunctions is a trace of the recitative style, they forming links to the recitation whether there were anything in the matter recited to require a conjunction or not. The Schol. indicates a *var. lect.* ἀμφιβεβήκειν (see Dindorf's note thereon), but prefers ἀμφιβεβήκει. Granting even that, as ἀμφιβεβήκεις is said to be used with a present force in A. 37, so here the pluperf. could in sense be imperf. or simply past, still to say "when the sun was going" or "went round", would not suit the sequel *αὖ*, which requires "shall have gone round". We may comp. II. 54, ὅποτε δῆ τὸν ὁμοῖον ἀνὴρ ἐδέλυσιν ἀμέσαι ὃ τε κράτει προβεβήκη, where also προβεβήκει is wrongly read (Bek. *Homer. Blätt.* p. 67). Virg. *Georg.* IV. 401 imitating this, has *medius quum sol accenderit ætius, and 426, cælo et medium sol igneus orbem hauserat.*

402—4. See App. C. 7 for πνοιῇ, φρικί, and φῶκαι. The "Zephyr" might seem, on comparing 360—1, to be the foul wind which had detained Menel. so long, but it is rather mentioned as a fact attending the time of Proteus' emerging, i. e. noon. — νέποδες. Curtius (l. 232) takes this as from νεπ- related to ἀνέπιος νεπο(ί)s, nepis, nephew, and meaning "brood"; so Eustath. gives ἀπόγονοι as one interpretation. Curt. cites Theocr.

- 5 ἀθρόαι εὐδουσιν, πολιῆς ἀλὸς^a ἐξαναδύσαι,^b
 πικρὸν ἀποπνεύουσαι^c ἀλὸς πολυβενθόος^d ὀδμήν.^e
 ἔνθα σ' ἐγὼν ἀγαγούσα ἄμ' ἦοι' φαινομένηφιν
 εὐνάσω^f ἐξείης· σὺ δ' εὖ κρίνασθαι^h ἐταίρους
 τρεῖς, οἳ τοι παρὰ νηυσὶν εὐστέλμοισιν ἄριστοι.
 οὐ πάντα δέ τοι ἐρέω ὀλοφώϊαⁱ τοιοῦ^k γέροντος.
 φώκας^l μὲν τοι πρῶτον ἀριθμήσει καὶ ἔπεισιν.^m
 αὐτὰρ ἐπὴν πάσας πεμπάσσειται ἡδὲ λήγεται,ⁿ
 λέξεται ἐν μέσσησι,^o νομεὺς^p ὥς πώεσι μῆλων.
 τὸν μὲν ἐπὴν^q δὴ πρῶτα κατεννηθέντα^r λήγσθε,
 5 καὶ τότε^s ἔπειθ' ὕμιν μελέτω κάρτος^t τε βίη τε,
 αὐθι δ' ἔχειν μεμαῶτα καὶ ἐσσύμεμόν^u περ ἀλύξαι.
 πάντα δὲ γιγνώμενος πειρήσεται, ὅσσ' ἐπὶ γαίαν

a β. 261 mar.
 b δ. 438, Δ. 369,
 496
 c Z. 182.
 d Δ. 432.
 e Δ. 415, δ. 442,
 446.
 f ζ. 31, η. 222, μ.
 24, ε. 268.
 g δ. 440
 h δ. 530, 666, σ.
 98, ω. 109.
 i δ. 480, κ. 289, ρ.
 248.
 k Ω. 577.
 l δ. 404 mar.
 m ψ. 359.
 n γ. 215.
 o ε. 457.
 p Ο. 632.
 q γ. 183, cf. δ.
 159 mar.
 r Γ. 418.
 s ζ. 197.
 t κ. 484, ε. 33; cf.
 α. 309, 315.

410. *ἑρέω*.412. *ἴλθεται*.414. *ἴλθσθε*.

413. *μέσσοισι* Ern. Cl. *μέσσησι* Wolf. ed. Ox. 415. *ἔπειτ' ὕμιν* Ambros.
 Ern. Cl. *ἔπειθ' ὕμιν* Harl. Wolf. ed. Ox., *mox ἔργον τε ἔπος τε* Heidelb. Vind.
pro κάρτος τε βίη τε, quod mavult utriusque Schol.

XVII. 25, ἀθάνατοι δὲ καλεῖσθαι ἐοί-
 κέσθες. He also (II. 220) views
-σύνθη in *ἀλυσθης* as = Indo-ger-
 manic *eu-n-jā*, and connects it with
 the fem. of a masc. which in Sanscrit
 corresponds with the German *Sohn*
 (son). Thus "daughter of the sea"
 (applied thus also to Thetis, cf. *Θυγά-
 τηρ ἁλίοιο γέροντος*) is the sense. Pro-
 bably *-σύνθη* might also be akin to *ὑδωρ*
 (*eu-dor*), as in *σὺλα ὕλη*, etc. Cf. Virg.
Georg. IV. 394 *Immanis cujus Armenta
 et turpes pascit sub gurgite phocas*.

405. *πολ. ἀλὸς*, see on β. 261.

406—8. Obs. the rare usage of *πι-
 κρὸν* as an adj. of 2 terminations, in
 contrast with *ἄλμην πικρὴν* s. 322—3.
 See *inf.* on 442, *ὀλοάτατος ὀδμή*. —
εὐνάσω, see on 440 *inf.*

410. *ὀλοφώϊα*, "elvish tricks", cf.
ὀλοφώϊα δήγεια Κίρκης, and Melanthius
 to Eumæus, *ὀλοφώϊα εἰδώς* (mar.); see
App. A. 3.

411. *ἔπεισιν*, "will go over" as
 items in a total, an easy transition
 from the notion of traversing a surface
 cf. *ἐπάρχοτο inf.* 451 and mar. there.

412—6. *πεμπάσσειται*, this may be
 subjunct. shortened *epice*, but need
 not, see *App. A. 9, 4* (end) and 5: cf.
Æsch. Eumen. 748, *πεμπάσσειτ' ὀρθῶς*
ἐκβολὰς ψήφων, and *Pers.* 981, *μυρία
 πεμπαστάν*, "reckoning by tens of

thousands", i. e. the host of Xerxes (He-
 rod. VII. 60); also the Heb. *עֶשְׂרִי*,
Exod. XIII. 18 in "ranks of five (or
 fifty)" where the A. V. has "harnes-
 sed"; also the Roman numeral V, which
 was probably originally the hiero-
 glyphic for the hand with its fingers
 spread. It suits here the simple humour
 of the passage to keep the primitive
 sense of "counting on the fingers".
κάρτος τε β. τε may have suggested
 to Æschylus his names of the mini-
 stering fiends who bind Prometheus;
Prom. V. 1. — *ἐσσύμενον*, often used
 as if = *μεμαῶτα*, here bears its primi-
 tive sense of "set in motion, struggl-
 ing", shown also in N. 142, the simile
 of the stone, which, after reaching the
 flat, οὐ τι κυλινδεται ἐσσύμενός περ.

417. *πειρήσεται*, i. e. ἀλύξαι; this
 gives greater force to the δέ: render
 "and (to escape) he will endeavour",
 not by joining *πειρήσ.* with *γιγνώμενος*,
 "will endeavour to become", which Ni.
 notes as generally a later participial
 idiom, not, however, without Homeric
 example, as with *ἄρχω* and *παύομαι*,
 cf. β. 15, B. 378, Γ. 447, N. 815—6,
 X. 502, and see Jelf *Gr. Gr.* § 681,
 3, 4. Ni. therefore proposes a colon
 at ἀλύξαι. Hor. Sat. II. 3, 73 follows
 this, varying the images, in *Fiet aper*,

- a cf. σ. 131, P. 447.
 b M. 177, O. 597,
 T. 460, Φ. 342,
 3-1, Ψ. 216.
 c B. 344, T. 219.
 d μ. 199, 184, δ.
 287.
 e cf. δ. 376
 f δ. 391 mar.
 g δ. 570—6, ε. 362,
 λ. 253.
 h Ξ. 229.
 i γ. 99, δ. 438, ε.
 546, Δ. 486, I.
 399, O. 362.
 k ε. 309, Φ. 551.
 l Ξ. 16; cf. β. 428.

ἐρπετα^a γίγνονται, καὶ ὕδωρ καὶ θεσπιδαῖς^b πῦρ.
 ὑμεῖς δ' ἀστεμφώς^c ἐχέμεν μᾶλλον τε πιέζειν.^d
 ἀλλ' ὅτε κεν δῇ σ' αὐτὸς ἀνείρῃται ἐπέεσσιν,
 τοῖος ἐὼν οἷόν κε κατευνηθέντα ἰδῇσθε,
 καὶ τότε δῇ σχέσθαι τε βίης λῦσαι τε γέροντα,
 ἥρως, εἰρεσθαι δὲ, θεῶν^e δς τίς σε χαλέπτει,
 νόστον^f θ', ὥς ἐπὶ πόντον ἐλεύσειαι ληθνύοντα.
 ὧς^g εἰποῦς^h ὑπὸ πόντον ἐδύσετο κυμαίνοντα.ⁱ
 αὐτὰρ ἐγὼν ἐπὶ νῆας, ὅθ' ἕστασαν ἐν ψαμάθοισιν,^j
 ἦα,^k πολλὰ δέ μοι κραδίη πόρφυρε^l κίοντι.

420. *ἑπέεσσιν.*421. *ἰδῇσθε.*425. *ἑειποῦς.*

419. *πιέζειν* Apion, Schol. Q. 420. *αὐτὸς* Arist., Schol. H., et ipse Harl.
 ex emend. rec. in textu, alii αὐτῆς. 421. *pro ἰδῇσθε* Schol. M. a man. rec.
ἰδῇαι mavult. 426. *ἕστασαν* Ern. Cl. ed. Ox. *ἕστασαν* Wolf.

modo avis, modo saxum, et cum volet, arbor. Ovid *Met.* XI. 243 foll. ascribes similar transformations to Thetis, as a sea-goddess.

The transformations of Proteus have been viewed as allegorizing 1. physically, the various forms assumed by primary (*Πρωτ-*) matter (Harris' *Hermes*), or by the watery element as constituent of all things (Thales' theory), 2. ethically, the dangers which beset the sea-faring man, wh. he meets and conquers by enterprise and resoluteness, and wh. teach, at last by experience, thus imparting knowledge not otherwise attainable. So Longfellow,

"Wouldst thou", so the helmsman answer'd,

"Learn the secret of the sea?

Only those who brave its dangers
 Comprehend its mystery."

Nl. further notes that Plato applied the fable to express (*Euthyd.* 426) the wiles of the Sophists; Lucian (*de Salt.* 19) to the intricate changes of a dance; Himerius (*Or.* XXI. 9) to the artifices of rhetoric; Horace (*Sat.* II. 3. 71) to a pettifogger — all involving the notion of versatility or evasiveness. Prof. Conington on Virg. *Georg.* IV. 388 has other applications collected by Taubmann; who adds, "tot autem fere allegorias huic figmento induerunt, quot Proteus ipse formas." To the notion that Proteus was an allegory of the versatility of matter was added that of Eidotheë being an al-

legory of form (*εἶδος*). Ovid, *Met.* VIII. 731 foll., to the transformations mentioned here and 456 foll. adds those of a bull and of a stone. See App. C. 7, and parts of 3.

418—20. *ἐρπετα*, = *ζῶα* Schol., as *ἐρπειν ἐπὶ γαίαν* (mar.) includes all motion on the earth's surface. *θεσπιδαῖς*, this epithet applied to fire in its own nature, without regard to its quantity or size, suggests a god as the first giver, and leads up to the legend of Prometheus' stealing it from heaven. *ἀλλ' ὅτε*, see on α. 16. *αὐτὸς* = *sponse* or *ultra*, without being first addressed.

419. *πιέζειν*, so Virg. *Georg.* IV. 412, *Tanto, nate, magis contende tenebra vincula*, cf. also Silenus bound by Chromis and Mnasylos *Bucol.* VI. 19 foll.

426. *ψαμάθοισιν*, plur. used collectively for "the beach". In one or two places, where the sing. once stood in this sense, the best edd. now prefer the plur., as *A.* 486, *Ψ.* 853. We find also *ψαμάθος τε κόνις τε* to express "the sand of the shore", and *ψαμάθον* acc. for "a heap of sand" (mar.).

427. *πόρφυρε*, this word, in later authors transitive, is in H. neut. as applied to the sea rolling and heaving: here the metaphor is from the turbid state of the water when so moved. So Sophoc. *Antig.* 20 *καλγαίνουσι* ἔπος, and Virg. *Æn.* VIII. 19, *magno curarum fluctuant æstu*. Obs. *ῶ*, but *πορφύρεος*,

αὐτὰρ* ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,
 δόρπον^b δ' ὀπλισάμεσθ', ἐπὶ τ' ἤλυθεν ἀμβροσίη^c νύξ·
 οὐδ' ὅτ' ἐκείνη κοιμήθημεν ἐπὶ φηγμῶν^d θαλάσσης.
 ἤμος^e δ' ἠφριγένεια φάνη βοδοδάκτυλος Ἥως,
 καὶ τότε δὴ παρὰ θίνα θαλάσσης^f εὐρυπόροιο
 ἦα πολλὰς θεοὺς γοννούμενος· αὐτὰρ ἐταίρους
 τρεῖς ἔγον, οἷσι μάλιστα πεποίθεα^h πᾶσαν ἐπ' ἰθύν.ⁱ
 5 τόφρα δ' ἄρ' ἦ γ' ὑποδῦσα^k θαλάσσης εὐρέα^l κόλπον
 τέσσαρα φωκάων ἐκ πόντον δέρματ' ἐνείκεν
 (πάντα δ' ἔσαν νυόδαρτα^m), δόλον δ' ἐπεμήθετοⁿ
 πατρί.

εὐνὰς δ' ἐν ψαμάθοισι^o διαγλάψας^p ἀλήησιν
 ἦστο μένουσ'· ἡμεῖς δὲ μάλα σχεδὸν ἤλθομεν αὐτῆς·
 οὐδ' ἐξείης δ' εὐνήσε,^q βάλεν δ' ἐπὶ δέρμα ἐκάστω.
 ἐνθα κεν αἰνότητος λόχος ἔπλετο· τεῖρε^r γὰρ αἰνῶς
 φωκάων ἀλιότρεφῶν ὀλοώτατος ὁδμή·

a β. 407 mar.
 b μ. 292.
 c η. 283, Σ. 267—8;
 cf. λ. 330, Ξ. 78.
 d δ. 449, 575, ε. 150,
 109, 547, 559, π.
 156, μ. 6, ο. 409,
 Α. 437, Θ. 501.
 e δ. 306.
 f μ. 2, O. 381.
 g λ. 29, κ. 521, χ.
 312, O. 060, Σ.
 240.
 h cf. π. 98, N. 96,
 Π. 171.
 i Z. 79, θ. 377,
 π. 304, Φ. 303.
 k α. 481—2, Θ. 382,
 Σ. 145, cf. ζ. 127,
 υ. 54, κ. 398.
 l Σ. 140, Φ. 125.
 m χ. 363; cf. α. 104.
 n cf. X. 395.
 o δ. 426 mar.
 p cf. δ. 758, ε. 381.
 q Π. 510, Φ. 61,
 306; cf. κ. 78.

440. Γεκάστω.

429. δόρπον δρ' Harl. ex emend. rec. 437. νυόδαρτα Harl. 438. διαγλάψας
 scriba Harl. scripserat sed in διαγνᾶμψας, mutavit, quod Apollonio Sophistas
 Bek. tribuit, διαγλύψας Scholl. B. E., sed in text. utriusque διαγλάψας.
 440. δέρματ' Harl. 441. ἐνθα κεν Bek. Dind. Fa. juxta Scholl. H. P. Q.
 collato Θ. 130, κείθε δὴ Cl. ed. Ox. Löw. quod Harl. Heidelb. Ambr. habent.

and ζ. 53 ἀλιόρροφα; so πορροῖα in
 Attic Greek, as Æschyl. *Agam.* 957.

433. πολλὰς θεοὺς κ. τ. λ., so Ovid
 represents Pelens (*Metam.* XI. 247—8)
Inde deos pelagi.... adorat. γοννού-
μενος, γοννοῦμαι means "to entreat",
 often as a phrase of supplication, *γον-*
νοῦμαι σε (mar.), whereas *γοννάξομαι*
 is rather the actual taking by the knees,
 sometimes with *γονύων*, gen. of part
 seized, added — an energetic mode
 of supplication.

434. ἰθύν, in H. only found in acc.,
 has motion for its primary notion. The
 vulgar English use of "go" as a noun
 may illustrate the lively image of force
 associated with motion, "for every go";
 cf. P. 725, ἰθυσαν δὲ (rushed on)
κυνάσων δοιάτες. Sometimes its sense
 is more general, as "purpose" (mar.).
 Like ἰθμα E. 778, it contains the root
 of *εἰμι ἰδο*, as shown in ἰθι its impe-
 rative.

435. ὑποδῦσα, used, as here, with
 acc. to "plunge into", with gen. to
 "come forth of", and rarely with dat.

of person, as πᾶσιν ὑπέδυν γόος "took
 possession of all" (mar.).

440—1. εὐνήσε, ἐνθάδε in 408 sup.
 is from εὐνάζω. εὐνῶν is also used
 figuratively, with γόον or ἀνέμους
 (mar.) to mean "lulled". τεῖρε,
 said also of fiery vapour or of sweat
 (mar.), oppressing and overpowering;
 perhaps our verb "tire" is akin to it.

442. ὀλοώτατος, here fem.; some
 comp. and superl. adjs. are of 2 ter-
 minations in other writers, as Hy. *Cer.*
 157, πρῶτιστον ὀπωπήν, Thucyd. V. 110
 ἀπορώτερος ἢ λῆψις (Jelf. *Gr. Gr.* § 127,
Obs. 3). In H. we have also πικρὸν
 ὁδμήν 406 sup., ἄγειον ἄτην T. 88,
 κλυτὸς with Ἀμφιτρίτη and Ἰκποδά-
 μεια, ε. 422, B. 742, and θερμὸς ἀντήμῃ
 Hy. *Merc.* 110. For the sentiment see
 App. C. 7. p. XLIII, and comp. Trin-
 culo's repugnance to Caliban as yield-
 ing "a very ancient and fish-like smell;
 a kind of, not of the newest, Poor-
 John"; *The Tempest.*, II. 2. Buffon
 (*Transl.* 1791) speaks of their offensive
 odour as characterizing seals.

- a. e. 67, o. 179.
 b. e. 78, X. 483, 486.
 c. E. 777, Σ. 170, II. 670, 680, T. 38—9.
 d. cf. η. 119, δ. 406.
 e. δ. 449, λ. 181, π. 37, ψ. 100, 168.
 f. ω. 47, 55—6, N. 15.
 g. e. 65, 119.
 h. B. 779, δ. 430 mar.
 i. A. 726.
 k. P. 356.
 l. i. 335.
 m. π. 475, I. 453.
 n. η. 346; cf. χ. 196.

τίς γάρ κ' εἰναλίῳ^a παρὰ κήτει κοιμηθεῖν;
 ἀλλ' αὐτῇ ἐσάωσε, καὶ ἐφράσατο μέγ' ὄνειαρ.^b
 ἀμβροσίην^c ὑπὸ ρίνα ἐκάστω θήκε φέρουσα
 ἡδὺ μάλα πνεύονσαν,^d ὅλεσσε δὲ κήτεος ὀδμήν.
 πᾶσαν δ' ἡοίην μένομεν τετληότι^e θυμῷ.
 φῶκαι δ' ἐξ ἁλὸς ἦλθον^f ἀολλέες· αἶ μὲν ἔπειτα
 ἐξῆς εὐνάζοντο^g παρὰ^h ῥηγμῖνι θαλάσσης·
 ἐνδίοιⁱ δ' ὁ γέρων ἦλθ' ἐξ ἁλὸς, εὖρος δὲ φάκας
 ζατρεφείας, πάσας δ' ἄρ' ἐφάγετο,^k λέκτο^l δ' ἀριθμόν.
 ἐν δ' ἡμέας πρῶτους λέγε κήτεσιν, οὐδέ τι θυμῷ,
 ὠϊσθη^m δόλον εἶναι· ἔπειτα δὲ λέκτοⁿ καὶ αὐτός.
 ἡμεῖς δὲ λάχοντες ἐπεσσύμεθ', ἀμφὶ δὲ χειρας

445. Γεκάστω. 446. Ἡδὺ. 454. Φιάχοντες.

443. κ' Wolf. αὐ Barnes. Ern. Cl. ed. Ox. 449. ἡνάζοντο Ern. Cl. ed. Ox.
 εὐνάζοντο Wolf. 450. pro ἐνδίοις Bek. annot. εὐδίοις ἐνδίοις. 454. ἡμεῖς δ'
 αἶψ' (addito αἶψ' ex emend.) Harl., ita Ern. Cl. ed. Ox. ἡμεῖς δὲ Wolf.

444—50. ὄνειαρ, "dainty or solace". Hector is so called by his mother and wife in their fond laments for his death (mar.). ἀμβροσίην, Buttm. *Lexil.* 15 (2) (4) regards this as a noun meaning "immortality", that quality which imparts and perpetuates vigour, a quality partaken of by everything which belongs to the gods and is around them: hence the adj. ἀμβροσίος. This thought seems to have possessed Milton also in *Parad. Reg.* IV. 588 foll.

A table of celestial food, divine,
 Ambrosial fruits fetched from the
 tree of Life,
 And from the fount of Life am-
 brosial drink.

Such a substance, although not used as food, is here meant; not an unguent, as when used by Herê in order to captivate Zeus, and as when applied by Apollo to the dead body of Sarpedon (χορίσιν τ' ἀμβροσίῃ mar.) Virgil's imitation suggests the image of a casket opened, diffusing odour, and its contents then applied by inunction to invigorate; see *Georg.* IV. 415—8 and Prof. Conington's note. But H. here speaks of a substance placed ὑπὸ ρίνα ἐκάστω, and, when applied thus to the part aggrieved, quelling the noisome odour of the seal-skin. And so far only as such fetor tends to kill, as

ὀλοώτατος perhaps suggests, does the immortal quality of the antidote come into view. This brings out fresh force in ἐσάωσε. In the case of Patroclus' corpse Thetis instills ambrosia and nectar through the nostrils, ἀμβροσίην καὶ νέκταρ ἐνθρόνι στάξει κατὰ δι- νῶν ἵνα οἱ χροῶς ἔμψυχος εἴη (mar.). But there the notion is probably that the life giving principle, in order to counteract the effects of death, must be applied in the usual channel of life, the nostrils, through which passes that breath which is the life.

447—50. τετληότι θ., "patiently". For ἀολλέες see on γ. 165; for ἐνδίοις see App. A. 17 (2).

451. ἐφάγετο, see on ἔπειτα 411 sup. — λέκτο, here and in 453 there is a play on this word in the senses of "he reckoned" and "he lay down"; see on γ. 124—5. λέγε in 452 and ἐλέγμην (mar.) are said of reckoning the items; but to express the total also we have here λέκτο. Further in 453 although lying down is the notion which predominates, yet there is a bye-sense of adding himself as the last item to the total, which much assists the humour of the whole.

453—4. δὲ, a var. l., to avoid, probably, the hiatus, is δ' αἶψ': but λάχοντες may have the F (cf. however,

55 βάλλομεν. οὐδ' ὁ γέρων δολίης^a ἐπελήθητο τέχνης,
 ἀλλ' ἢ τοι^b πρῶτιστα λέων· γένετ' ἡγύνειος,
 αὐτὰρ ἔπειτα δράκων καὶ πάρδαλις^d ἡδὲ μέγας· σῶς
 γίγνεται δ' ὕγρον ὕδωρ καὶ δένδρεον^e ὑψιπέτηλον,
 ἡμεῖς δ' ἄστεμφώς^f ἔχομεν τετληότι^h θυμῷ.
 50 ἀλλ' ὅτε δὴ ρ' ἀνία^g· ὁ γέρων, ὀλοφώϊα^k εἰδώς,
 καὶ τότε δὴ μ' ἐπέσσειν ἀνειρόμενοςⁱ προσέειπεν
 'τίς νύ τοι, Ἀτρεΐος υἱέ, θεῶν συμφράσσαιο^m βουλάς,
 ὄφρα μ' ἔλοις ἀέκοντα λοχησάμενοςⁿ; τέο^o σε χρή;
 ὧς^p ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον
 55 'ὀλοσθα, γέρον· τί με ταῦτα παρὰ τροπέων^q ἀγο-
 ρεύεις;

a δ. 529.
 b γ. 419.
 c δ. 276, P. 109,
 Z. 315.
 d N. 103, Φ. 573.
 e ε. 439
 f λ. 388 N. 487,
 cf. i 196.
 g δ. 419, Γ. 219,
 B 344.
 h δ. 447 mar.
 i ψ. 721, δ. 508,
 χ. 87, Σ. 300,
 Φ. 270.
 k δ. 410 mar.
 l δ. 631, α. 231 mar.
 m Δ. 537, 540, I
 374.
 n δ. 398, γ. 268;
 cf. χ. 53.
 o α. 124, χ. 377
 p δ. 375.
 q Δ. 266.
 r I. 500 ψ. 398,
 423.

460. *Φειδῶς.* 461. *ἔπεσσειν προσέειπεν.* 463. *ἀέκοντα.* 464. *προσέ-
 ειπεν.* 465. *φοῖσθα.*

457. *πάρδαλις* Eustath. Harl. marg. Ern. Cl. ed. Ox. Bek. Fa., *πόρδαλις* Ap-
 pollon. Harl. a pr. manu Wolf. Dind. 461. *ἀμειβόμενος* Harl. ex emend. (sed
 in marg. rursus correxit) et Heidelb., sed Schol. et text. a pr. manu *ἀνειρο-
 μενος*. 462 *ἐφράσσατο* Harl. ascripsit supra *συμφράσσατο*. 465. *ἐρεῖνεις*
 Arist., Schol. P., Harl. Barnes. Ern. Cl. ed. Ox. *ἀγορεύεις* Schol. H. Wolf.

Ψ. 216) and the δὲ is then long by ar-
 sis. *ἐπέσσυμεθ'* 2nd aor. The change
 of tense to imperf. in 455 (*βάλλο-
 μεν ἐπελήθητο*) has no force. A very
 familiar instance of this interchange
 is in Δ. 3, 4, *φυγὰς Ἰδὶ προῖαφεν
 ἡρώων, αὐτοὺς δὲ ἑλώρια τεύχε κύν-
 νησιν*, esp. as *τεύξε* is read in H.,
 and here the time of both verbs is
 clearly the same. Still H. often pre-
 vents monotony by presenting some in-
 cidents as having incidence merely and
 others duration also, in the same nar-
 rative. With οὐδ' ὁ γέρων κ. τ. λ. cf.
 Virg. *Georg.* IV. 440 *Ille sua contra
 non immemor artis*.

457. *πάρδαλις*, Liddell and S. say,
 "πορδαλις is in H. now everywhere
 found in the text". Bek., however,
 prefers *πάρδαλις*, as in ll. does Dind.
 also. Porson says (*Postscr. ad varr.*
l. c cod. Harl. ad loc.), "Apollonius in
 Schol. supra ad γ. 156, *πάρδαλις ἡ δορε
 καὶ πόρδαλις τὸ ζῶον*". The Oxford
 reprint of Dindorf's ed. of the Scholl.
 gives *παρδαλῆ . . πάρδαλις* as the read-
 ing of this Schol., *παρδαλῆ* being (not.
ad loc.) a correction of Cobet for

πάρδαλις. This seems more likely to
 be the true reading of the Schol.
 Besides the orthography, the gender
 is very doubtful. In Φ. 573 foll., Hy.
Ven. 71, it is found fem., but is classed
 with male animals, the *λέων* and the *σῶς*
κάπρος, in that Hy. and in P. 90—1.
 Prof. Conington from his note on *Georg.*
 IV. 408 *fulvâ cervicē leana*, seems to
 take it as fem. But as H. does not
 seem to have felt any difficulty about
 sex in his metaphors or similes, neither
 need he in transformations; cf. Herē
 to Artemis Φ. 483 *σε λίσοντα γυναιξὶ
 Ζεὺς θῆκεν*, and the comparison of
 Penelopē to a lion in 791 *inf.*, where
 see note. Nor is there perhaps any
 propriety in retaining a tie of sex for
 Proteus whom form does not bind, and
 whose metamorphoses transcend all
 human and even animal limits.

460. *ἀνία^g*, for the use of this
 verb, neut., as here, and trans. see
 mar.

465. *παρὰ τροπέων*, not found else-
 where in H., has *με* for object; cf. the
 use of *παράτροπος* actively by Eurip.

a δ. 373—4 mar.
 b δ. 379—81 mar.
 c δ. 382, 484.
 d γ. 546, Z. 360,
 Ω. 764.
 e Θ. 528, I. 357.
 f η. 191, Z. 130, ι.
 563, γ. 277, Δ.
 727, γ. 196, 209.
 g α. 210, δ. 579,
 ι. 177.
 h η. 151, θ. 410,
 κ. 416.
 i α. 183 mar., II.
 88.
 k α. 41—2, 114—5,
 ζ. 314—5, η. 76
 —7, θ. 410, ι.
 532—3.
 l Σ. 190, Ω. 781,
 cf. κ. 334—5, ν.
 192—3.
 m β. 374, δ. 180,
 ι. 488.
 n δ. 591, η. 284,
 II. 174, P. 263.
 Φ. 298, 326.

ὥς^a δὴ δῆθ' ἐνὶ νήσῳ ἐρύκομαι, οὐδέ τι τέκμωρ
 εὐρέμεναι δύναμαι, μινύθει δέ μοι ἐνδοθεν ἦτορ.
 ἀλλὰ^b σὺ πέρ μοι εἰπέ (θεοὶ δέ τε πάντα ἴσασιν)
 ὅς τίς μ' ἀθανάτων πεδάα καὶ ἔδησε κελεύθου,
 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα.⁴⁷
 ὥς^c ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν
 'ἀλλὰ μάλ' ὤφελλες^d Διὶ τ' ἄλλοισιν τε θεοῖσιν^e
 ῥέξας^f ἱερὰ κάλ' ἀναβαινέμεν,^g ὅφρα τάχιστα
 σὴν ἐς πατρίδ'^h ἵκοιο πλέων ἐπὶ οἴνοπαⁱ πόντον.
 οὐ^k γάρ τοι πρὶν^l μοῖρα φίλους τ' ἰδέειν καὶ ἰκέσθαι⁴⁷
 οἶκον ἐς ὑψόροφον καὶ σὴν ἐς πατρίδα γαίαν,
 πρὶν^m γ' ὅτ' ἂν Αἰγύπτῳ διυπετέοςⁿ ποταμοῖο

468. *Φεῖπὲ* *Ἰσάσιν*. 471. *προσέειπεν*. 474. *Φοῖνοπα*. 475. *Ἰδέειν*
 omisso τ'. 476. *Φοῖνον*.

468. *ἔειπε* Schol. H. cf. ad 379. 469. *κελεύθου* Harl. sed eraso ε ad fin.
 tanquam *κελεύθους* fuisset. 471. *αὐτίς* Ern. Cl. ed. Ox. *αὐτίκ'* Wolf.
 477. *διυπετέος* Zenod., Scholl. E. H. Q.

Androm. 528, and passively by Pind. P. II. 65. We find *παρὰτρέφας* of turning a chariot ἐκτός οδοῦ, also in later writers of perverting, falsifying, and *παρὰτραπᾶν* of turning away anger (mar.). Ni., thinking that *παράτρ.* is more correctly intrans., as, he says, *παρὰτροπέω* is always, defends Aristarchus' reading *ἐρεείνεις* for *ἀγορεύεις*, making *με* its obj. But in Hy. Merc. 542, *παρὰτροπέων* ... *φύλ' ἀνθρώπων*, where Schneider would read *παράτρ.*, it seems trans., so certainly is *τροπέω* in Σ. 224, and *παρὰτραπᾶν* in I. 500.

466—9. *ὥς*, connects the clause with *οἶσθα* (Löw.). — *τέκμωρ*, see on 374. — *ἔδησε* = *ἀπέρυνε*, as we say "weather-bound".

472—3. *ἀλλὰ* is adversative of some statement omitted in the vehemence of the reply, such as, "yes, the gods detain you, for you have neglected them; but you surely ought etc." *ὤφελλες*, see on γ. 367. — *ἀναβαινέμεν*, see on α. 210.

475—7. For *πρὶν* . . . *πρὶν* with optat. following see mar. at 475: for *πρὶν γ' ὅς* with *ἂν* and subjunct., also with indic. and optat., see mar. at 477.

Bek. (*Homer. Blätt.* p. 89, 8) notes that nowhere in H. is *πρὶν* followed simply by indic. *διυπετέος* is epith. also of the Spercheüs, of the Scamander, and of "a river" indefinitely in a simile (mar.): so Hes. *Fragm.* cxxii. In Φ. 195—7 all rivers, except Oceanus, attend as deities the great Assembly of Olympus, and the nymphs come next. The statement in Φ. is that of a supposed physical fact — one great cosmical water-system. Still, the dependence of rivers on precipitation, and their sympathy with drought or heavy rain must have been instantly observed. Hence their epithet *διυπετής*, and their mythological relation to Zeus and Olympus, sometimes more closely expressed, as in the case of the Xanthus (X. 434) by affiliation: in which, however, Zeus' own seat Ida, being the local source, helps out the relationship. The Ocean river was conceived as external to both γαῖα and οὐρανός, and hence is independent (Σ. 607—8, cf. 483) and keeps aloof from Zeus. In Hy. Ven. 4 *διυπετίας* epith. of *Ὠκεανός*.

αὐτὶς ὕδαρ ἔλθῃς, ῥέξῃς^a θ' ἱερὰς ἑκατόμβας
 ἀθανάτοισι^b θεοῖσι τοὶ οὐρανὸν εὐρὺν ἔχουσιν.
 καὶ τότε τοὶ δώσουσιν ὁδὸν θεοὶ ἣν^c σὺ μενοινᾷς.^d
 ὧς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ,^d
 οὐνεκά μ' αὐτὶς ἄνωγεν ἐπ' ἡεροειδέα πόντον^e
 Αἴγυπτονδ' ἰέναι, δολιχὴν ὁδὸν ἀργαλήν τε.
 ἀλλὰ καὶ ὧς μιν ἔπεσσιν ἀμειβόμενος προσέειπον
 15 'ταῦτα^f μὲν οὕτω δὴ τελέω, γέρον, ὥς^g σὺ κελεύεις.
 ἀλλ'^h ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον
 εἰ πάντες σὺν νηυσὶν ἀπήμονεςⁱ ἦλθον Ἀχαιοί,
 οὓς^k Νέστωρ καὶ ἐγὼ λίπομεν^l Τροίηθεν^m ἴοντες,

a γ. 144.
 b α. 67 mar.
 c β. 285.
 d δ. 538, ε. 256, κ. 198, 196, 506, μ. 277.
 e β. 263 mar.
 f λ. 80, ψ. 20, 180.
 g θ. 347, 402; cf. κ. 413, λ. 507.
 h α. 160 mar.
 i Ν. 744.
 k cf. γ. 109—9.
 l cf. χ. 119.
 m γ. 276.

482. ἡεροφειδέα. 484. ἔπεσσιν ὧς Fe. προσέφειπον. 486. φειπέ.

484. ὧς μύθοισιν Harl. Schol. M. 486. ἀγόρευσον Harl. ascripsit supra κατάλεξον.

involves the notion of *πέτομαι*, as "flying". The word occurs as epith. of the image of *Ἀετῆς*, which was perhaps an *aërolith*, in Acts XIX. 35.

479. *θεοῖσι*, these are not the Egyptian local deities, but those of Homer's own mythology, who recognizes none but his own theistic system.

483—4. *ὁδὸν*, see on 393. — *μιν ἔπεσσιν*, here *μύθοισιν* is a *var. lect.* On reviewing the passages in the *Ody.* where *ἀμειβ.* stands with *ἔπεσσι* and *μύθοισι* respectively, the former far preponderate; and even if we add to the latter those in which *ἀνειρόμενος*, or some such participle, has *μύθοισι* subjoined, and those in which the phrase *ἀμειβετο μύθῳ* occurs, the majority remains as before. Obs. *μύθοι* plur. specially means "narrative" or "tales", as *inf.* 597, *μύθοισιν ἔπεσσι τε*, "tales and talk" (cf. λ. 379), but also a speech or conversation generally; see η. 47, 72, 157, 233, λ. 511, ν. 298, ρ. 488. The verb *μνῆσθαι* means in *Ody.* either "to tell a tale", or "to declare as with authority, oracularly", etc. At α. 124 mar.; δ. 829 mar. the chief passages are collected. In φ. 193 occurs *ἔπος τί κε μνῆσθαιμην*, "I could a tale unfold".

487. *εἰ*, Bek. reads *ἦ*, thinking (*Homer. Blätt.* pp. 59—61) (1) that *εἰ* and *ἦ* are only dialectic varieties of

the same original word, and assuming (2) that *ἦ* was the original, and therefore the Homeric form, and further (3) that words so differing should not be found in the same poem — all three questionable doctrines. For "dialectic varieties" "phonic modifications" seems preferable, i. e. slight changes in the sound to express a recognition of the difference between two forms of thought so closely cognate, as the simple hypothetical and the disjunctive. (2) and (3) seem unfounded assumptions; and (3), if I understand it aright, would tend to exclude *εἰ* altogether. He follows up (2) by supposing that the copyists favoured *εἰ*, and, agreeably to the *norma loquendi* of a later period, let it slip into the place of *ἦ*. *εἰ* seems, however, to represent *utrum* and *an* in Latin dependent questions, "if" and "whether" in English ones. Thus it cannot be shown by the analogy of language that the conjunction which introduces such bifurcate questions must be the same as that which subjoins the alternative or 2nd branch of them: see further on γ. 90—1.

487. *ἀπήμονες*, this adj. and *ἄλαντος* 494 *inf.* are found, like *ἀπεισθης* and *ἀπυστος*, alike in active and passive sense (mar.); see on γ. 88: also *ἀπημων* seems by an accretion of positive meaning to stand sometimes for "beneficent".

488. *Νέστωρ καὶ ἐγὼ* corresponds

- a γ. 87; cf. o. 268.
 b α. 238 mar.
 c δ. 471 mar.
 d cf. ψ. 284—6.
 e β. 369, μ. 154.
 f α. 3.
 g λ. 54, X. 386.
 h M. 14.
 i α. 286, in II. plus
 vicies.
 k λ. 383, cf. γ. 185.
 l α. 197.
 m ε. 239, ψ. 176;
 cf. ϟ. 191, 309,
 γ. 166.
 n δ. 507.
 o γ. 291 mar.
 p Δ. 12.
 q δ. 512, II. 687.

ἤε τις ὧλετ' ὀλέθρου^a ἀδενκέε^b ἥς ἐπὶ νῆος,
 ἡδ^c φίλων ἐν χερσίν, ἐπεὶ πόλεμον πολύπενυσεν.^d
 ὧς^e ἐφάμην, ὃ δέ μ' αὐτίκ' ἄμειβόμενος προσέειπεν
 Ὀτρειδῇ, τί^f με ταῦτα διείρειαι; οὐδέ τί σε χρὴ^g
 ἰδμεναι, οὐδὲ δαῖναι ἐμὸν νόον.^h οὐδέ σε φημί
 δὴν ἄκλαυτονⁱ ἔσεσθαι, ἐπὶν εὖ πάντα κύθῃαι.
 πολλοὶ^j μὲν γὰρ τῶν γε δάμεν, πολλοὶ δὲ λίποντο.^k
 ἄρχοι δ' αὖ δύο μούνοι Ἀχαιῶν^l χαλκοχιτώνων
 ἐν νόστῳ ἀπόλοντο.^m μάχῃ δέ τε καὶ σὺ παρήσθα.
 εἰςⁿ δ' ἔτι που ζωὸς καταρύκεται εὐρέε πόντῳ.
 Αἴας μὲν μετὰ νηυσὶ δάμῃ δολιχηρέτοισιν.^o
 Γυρῆσιν^p μιν πρῶτα Ποσειδάων ἐπέλασσε.^q
 πέτρῃσιν μεγάλῃσι, καὶ ἐξεσάσσε^r θαλάσσης.
 καὶ νύ κεν ἔκφυγε^s κῆρα, καὶ ἐχθόμενός περ Ἀθήνῃ,

489. ὦς. 491. προσέειπεν. 493. ἰδμεναι.

491. αὐτίς Ern. Cl. ed. Ox. αὐτίκ' Wolf. 492. μὴ ταῦτα διείρειο var. l. Steph.
 493. ε' ὅλω pro σέ φημι Bek. annot. 494. ἄκλαυτον Harl., mox ἐπεὶ κ' supra
 ἐπὶν ascripsit. 495. pro δάμεν Arist. θάμεν vulg., Schol. H. 497 † Zenod.
 quem refellit Schol. H. ex v. 551. παρηγᾶς Schol. H. (sive Pors.) sive παρήγας
 (Dind. ed. Scholl. Bek. annot.). 498. εὐρέε κόσμῳ Tzetzes (Barnes.). 499.
 δολιχηρέτοισιν Bek. annot. 500. ἐδάμασσε Scholl. H. P.

with Ὀτρειδῆς καὶ ἐγὼ of Nestor's
 speech in γ. 277.

499. Αἴας, i. e. Oiliades. Virgil's
 account varies (Æn. I. 44—5). There
 Pallas, after he had been transfixed
 by a thunderbolt, turbine corripuit sco-
 miloque infixit acuto. H. gives a cue
 to this in saying that Pallas owed him
 a grudge; cf. γ. 145: but Poseidon
 would, on his own element, have
 guaranteed his safety, but for his pre-
 sumption. Löwe here notices that
 Lycophron (Cassand. 392) follows H.,
 and that the story had been painted
 by Apollodorus at Pergamus, and by
 Polygnotus at Delphi (Pliny XXXV. 9,
 Pausan. X. 26. 1). — δολιχηρῶν, epi-
 thet of ships or (cf. φιληέταμος λ. 349)
 of seamen, viz. the Phæaciens, as using
 long oars, when it has the comple-
 mentary phrase ναυόκλιστοι ἄνδρες
 (mar).

500. Γυρῆσιν, a mere cluster of
 rocky islets. Myconus, one of the
 Cyclades, is the region assigned to
 them by the Scholl. Spruner, Atlas XV.,

makes a Gyros Pmt. the S. E. cape
 of Tenos. Virg. Æn. XI. 260 seems to
 take the S. E. point of Eubœa as the
 scene of Ajax's wreck, Eubœicæ cautes
 ultiorque Caphereus: and so Quintus Cal.
 XIV. 547 (Löwe). Distinct from both is
 the Gyarus to which state prisoners were
 exiled in the Roman Imperial period
 Juv. Sat. I. 73. X. 170. As γυρός = κυ-
 κλιδός the name might be = Cyclades,
 importing the disposition of the group
 not the shape of any individual islands:
 But this hardly suits Γυραίων πέτρῃν
 507 inf. The name probably imports
 the shape, "rounded"; cf. γυρός ἐν
 ὁμοίῳ τ. 246, and Lat. gyrus "a
 round". ἐπέλασσε, the var. lect.
 ἐδάμασσε does not so well suit ἐξε-
 σάσσε θαλάσσης 501.

502. Ἀθήνῃ, H. perhaps tacitly al-
 ludes to his outrage on Cassandra in
 the temple of Pallas, cf. note on γ. 310,
 where a similar reticence is seemingly
 used; at any rate Virg. Æn. II. 403
 foll. has embodied a tradition trans-
 mitted probably by the Cyclic poets.

εἰ μὴ ὑπερφίαλον ἔπος ἐκβαλε, καὶ μέγ' ἀάσθη·^a

φῇ δ' ἀέκῃτι^b θεῶν φυνγέειν^c μέγα λαῖτμα^d θαλάσσης.

55 τοῦ δὲ Ποσειδάων μεγάλ'·^e ἔκλυεν^f αὐδῆσαντος·

αὐτίκ' ἔπειτα τρῖαιναν^g ἐλὼν χειρσὶ^h στιβαρῆσιν

a II. 685, T. 113, 136—7.
b a. 79 mar.
c cf. γ. 124—5, δ. 280, γ. 320, β. 373.
d App. B. (δ) mar.
e γ. 227, π. 243.
f γ. 284, δ. 450.
g K. 47, II. 76; cf. i. 497.
h a. 292.
M. 307, ψ. 711, 696.

503. *ἔκβαλε*.

504. *ἀέκῃτι*.

503. *ἔκβαλε*, cf. Milton *Comus*. 760, "I hate when Vice can bolt her arguments", and Æschyl. *Prom.* 932, τοιαῦδ' ἐκρίπτων ἔκῃ; where the notion is that of audacious temerity; comp. the expression "to hurl defiance". — *ἀάσθη*, "was led to presume", the pass. form points to the current notion of an external agency, leading man to be foolish or wicked, while the 1. aor. mid. *ἀασάμην* expresses his yielding to that influence; cf. I. 115—6, T. 95 (where Aristarchus' reading *Ζεὺς ἄσατο* seems better than *Ζῆν' ἄσατο* as Nägelsbach I. § 46 would take it), 137. Sometimes, as in the self-defence of Agam. T. 91, 129, *ἄτῃ* is personified as the Power ἡ πάντα ἀσάει; she being, by the usual theogonic device, a daughter of *Ζεὺς*, who, however, hurled her from Olympus in anger when he had himself suffered by her. This her fall supports the view of Gladst. II. 158 foll., as embodying the tradition of the Evil One as tempting by guile. She also includes the notion of the evil so wrought recoiling on him who yields to it, even although he repent (I. 504—12). Yet, as Nägelsbach (I. § 46—7) remarks, her personality is indistinct. Sometimes a power to tempt exerted by some deity, by Erinyes, or the indefinite *δαίμων*, is all that is meant (δ. 261—2, λ. 61, o. 233—4, T. 88, 270); sometimes the notion of injury is most prominent, but probably nowhere without that of wrong as its basis. Thus comrades, sleep, wine, injure a man (κ. 68, φ. 296—7, where the drunkard *ἄσεν φρένας οἶνον*, but just before *οἶνος ἄσεν* with pers. for obj.). Thus the power of external objects or agents to stimulate inward desire, or that of such desire to mislead, might equally be personified by *ἄτῃ*, and not improperly, since

such "temptations from within and from without coincide and imply each other" (Bp. Butler *Anal.* Pⁱ I. Ch. iv). So as regards the consequences: a man regretful after folly, or repentant after sin, experienced a change in his affections towards certain objects; that change implied a power, which he would at once in Homer's language personify as *ἄτῃ*; and if retribution, or a calamity viewed as such, overtook him, this would probably be a function of the same person. Thus wrong done, woe ensuing, temptation exerted, and yielded to, all meet in this complex ethical notion.

504. *ἀέκ. θεῶν*, cf. Æschyl. *Sept. c. Th.* 427—8, θεῶν τε γὰρ θέλοντος ἐκπύρσειν πόλιν, καὶ μὴ θέλοντός φησιν κ.τ.λ. — *φυνγέειν*, for this aor. see on β. 280, and cf. mar. Ldwe cites Senec. *Agam.* 534 foll.

Tandem occupatâ rupe furibundum intonat

Superasse nunc se pelagus atque ignes; juvat

Vicisse cælum, Palladem, fulmen, mare;

and a paraphrastic expansion of the present passage from Quint. Cal. 564 foll.

For *λαῖτμα θαλ.* see App. B. (2) (3).

505. *μεγάλ'* belongs to *αὐδῆσαντο* here not to *ἐκλυεν*; Homeric usage constantly joins *μεγάλα* with words of uttering, shouting and the like (mar.).

506. *τρῖαιναν*, so in Æschyl. *Suppl.* 214 and in Pind. *Ol.* IX. 30 (*τριόδοντος*) this appears as Poseidon's weapon. It was originally the fish spear (Plat. *Soph.* 220 c) used for large fish, e. g. the tunny, the hook and line being *ἰχθύσι τοῖς ὀλλυγοῖσι*, μ. 252. The commotions and convulsions in which sea and land often sympathize were ascribed to the trident-wielding Poseidon; cf. T. 57—8 *αὐτὰρ ἔνεργε Ποσειδάων ἑτίναξεν*

a d. 159 mar.
 b d. 503 mar.
 c ε. 137; cf. a. 166,
 π. 85.
 d d. 502.
 e λ. 406; cf. M.
 327.
 f γ. 287.
 g cf. μ. 72.
 h α. 275, Δ. 181—2.
 i γ. 287, ι. 80, π.
 187.
 j α. 419—20, κ. 48,
 ψ. 316—7, υ. 63;
 cf. Z. 346, T.
 578.
 k ε. 354.
 l α. 150.
 m α. 238, 489, σ.
 348, π. 391; γ.
 294.
 n δ. 106—7.
 o App. E. 5 mar.

ἤλασε Γυράλην πέτρην, ἀπὸ δ' ἐσχίσεν αὐτήν·
 καὶ τὸ μὲν αὐτόθι μέινει, τὸ δὲ τρύφος ἔμπεισε πόντῳ,
 τῷ δ' Ἀλας τὸ πρῶτον· ἐφεξόμενος μὲν^a ἄασθη,
 τὸν δ' ἐφόρει κατὰ πόντον ἀπείρονα κυμαίνοντα.
 ὧς^c ὃ μὲν ἐνδ' ἀπόλλωλεν, ἐπεὶ πῖεν ἀλμυρὸν ὕδωρ.
 σὸς δέ που ἔκφυγε^d κῆρας ἀδελφεὸς ἡδ' ὑπάλυξεν^e
 ἐν νηυσὶ^f γλαφυρῇσι· σώσας δὲ πόντια "Ἥρη·
 ἀλλ'^h ὅτε δὴ τάχ' ἔμελλε Μαλειῶν^g ὄρος αἰπὺ
 ἵξασθαι, τότε δὴ μιν ἀναρπάξασα θύελλαⁱ
 πόντον ἐπ' ἰχθυόεντα φέρειν μεγάλα^k στενάχοντα,
 ἀγροῦ^j ἐπ' ἐσχατιήν,^m ὅθι δῶματα ναεὶ θυέστηςⁿ
 τὸ πρὶν, ἀτὰρ τότε^o ἔναιε Θυεστιᾶδος Αἰγισθοῦς.^o

507. ἤλασεν Γυράλην Bek. annot. 508. pro μέινει Schol. H. μέινει. 511 []
 Bek. Dind. Löw.; nulla ἐκδοσις contineri non tamen ab Arist. damnatum Scholl.
 H. P. testantur. 516. μεγάλα fere omnes βαρῖα E., cf. s. 420. 517—20. Bek.
 horum. vv. ordinem mutavit, ut qui 319 et 320 in nostro textu sunt, sint 317
 et 318. 517. ἐσχατιῆς Harl. a m. primā et Schol.

γαίαν ἀπειρεσίην ὀρέων τ' αἰπεινὰ
 κάθηται.

507. ἤλασε κ. τ. λ. "drove at the
 rock" i. e. struck it; so in φ. 219
 οὐλὴν τὴν . . . με σὺς ἤλασε, "wound
 which the boar inflicted on me", where
 τὴν is the accus. of the equivalent ob-
 ject. In η. 219 ἐλόωσι γαλήνην, "drive
 along the calm" the neut. verb of mo-
 tion becomes by usage transitive; cf.
 to "run the blockade".

509. τὸ πρῶτ. seems merely to
 heighten the contrast between his mo-
 mentary security and his subsequent
 fall.

510. κατὰ, "down into"; but s. 377
 "along". ἀπειρ. κυμαίν., these
 epithets are not elsewhere found con-
 joined. Their union is most expressive
 of the momentary aspect of the sea —
 "boundless, surging" — to one fall-
 ing suddenly into it. Out of several
 other classes of epith. including ἡφο-
 ρεῖα, ἰοειδέα, ὀνυαα, ἀπεργετον,
 ἰχθυόεντα, μεγαλήτεα, [see App. B
 (4)] none, nor any two combined would
 have been so forcible here.

511. This v. was current in none of
 the editions (ἐκδοσις), says Eustath.,
 as being very poor (εὐτελής). This rea-
 son being assigned seems to imply that

the external evidence in its favour was
 adequate. As regards internal grounds
 of rejection, the earlier clause is for-
 mulaic (mar.), for the latter cf. s. 321
 —3: it suits Proteus, as a grim irony
 against him who defied the sea and its
 powers: — "So there was an end of
 him (with all his boasting) after a
 mouthful of salt water!"

514. Μαλειῶν, see on γ. 287.
 517. ὅθι is said by Faesi to refer
 not to ἐσχατ. but to ἀγροῦ; but cf. s.
 238 νῆσον ἐπ' ἐσχατιῆς ὅθι δίδωρεα
 μακρὰ πεφύκειν, δ. 563—4 πείρονα
 γαίης . . . ὅθι ξάνθος Ραδάμανθους,
 ε. 489 ἀγο. ἐπ' ἐσχ. φ. μὴ πᾶρα γαί-
 τονες ἄλλοι; from all of which it is
 unlikely that the rel. clause following
 the phrase relates to the position of
 the ἀγρός generally rather than to that
 of ἐσχ. Besides, to say that Egisthus
 lived in the ἀγρός of Thyestes is poor;
 for where else should he have lived
 who had usurped the royalty wh. was
 once Thyestes'? To say that he lived in
 its ἐσχατ. has some descriptive force.
 The extremity of Agamemnon's terri-
 tory trenched on that of Pylus, and in
 I. 150 Cardamylē, and other cities
 perhaps on the W. side of Ténarus,
 are apparently claimed by him, but

- ἀλλ' ὅτε δὴ καὶ κείθεν φαίνεται^a νόστος ἀπήμων,^b
 αἶψ' δὲ θεοὶ οὐρον^c στρέψαν, καὶ οἰκαδ' ἵκοντο,
 ἣ τοι ὁ μὲν χαίρων ἐπεβήσεται πατρίδος αἰης,
 καὶ^d κύνει κνήμενος ἦν πατρίδα· πολλὰ δ' ἀπ' αὐτοῦ
 δάκρυα^e θερμὰ χέοντ', ἐπεὶ ἀσπασίως^f ἴδε γαίαν.
 τὸν δ' ἄρ' ἀπὸ σκοπιῆς^g εἶδε σκοπὸς, ὃν ῥα καθεῖσεν
 5 Ἀλγισθος^h δολόμητις ἄγων, ὑπὸ δ' ἔσχετο μισθὸν
 χρυσοῦ δοιὰ τάλανταⁱ· φύλασσε δ' ὁ γ' εἰς ἐνιαυτὸν,
 μὴ^j ἑ λάθοι παριῶν, μνήσαιο δὲ θούριδος ἀλκῆς.^k
 βῆ^l δ' ἱμὲν ἀγγελέων πρὸς δῶματα ποιμένι λαῶν.
 αὐτίκα δ' Ἀλγισθος δολίην^m ἐφράσσατο τέχνην·
 10 κρινάμενοςⁿ κατὰ δῆμον ἐέικοσι φῶτας ἀρίστους
 εἴσε λόχον, ἐτέρωθι δ' ἀνώγει δαίτα πένεσθαι.
 αὐτὰρ^o ὁ βῆ καλέων Ἀγαμέμνονα^p ποιμένα λαῶν
 ἱπποισιν καὶ ὄχσεσφιν, ἀεικέα μερμηρῶν.
 τὸν δ' οὐκ εἰδότε^q· ὄλεθρον ἀνήγαγε, καὶ κατέπεφνεν^r

a. π. 79.
 b. η. 246, μ. 187.
 c. δ. 546—6, α. 167,
 ο. 34, ρ. 148.
 d. ε. 463, γ. 354.
 e. α. 46, ε. 362, Η.
 428, II. 3, P.
 437—8, Σ. 17,
 235.
 f. θ. 450, γ. 33,
 333; cf. i. 463.
 g. δ. 276.
 h. App. E. 5. mar.
 i. δ. 129, i. 202, α.
 274, T. 247; cf.
 θ. 69, M. 433,
 X. 206.
 k. Σ. 112, θ. 174,
 O. 487, II. 770,
 P. 185.
 l. δ. 24, 679.
 m. δ. 455.
 n. ε. 217—8, Z.
 188—90, cf. i.
 195, A. 391—6,
 N. 276—7.
 o. δ. 408 mar., I.
 521, T. 198.
 p. Y. 407.
 q. Σ. 22.
 r. α. 37.

520. *Φοίκαδ'*. 522. *Φῆν*. 523. *Φίδς*. 524. *Φεῖδς*. 527. *Φς*. 530. *ἑφαί-*
νοσι. 533. *ἄφεικέα*. 534. *Φεῖδότε*.

521. *ἐπεβήσατο* Harl. 524. *καθῆκε* Bek. annot. 527. *παρῶν* Scholl. H. P.

all this side, including of course Malea itself, is out of the apparent course from Troy to Mycenæ.

519. *κείθεν*, if the whole passage be retained as it stands, this should mean the last named locality, the ἀγροῦ ἑσχ.; but this does not suit the notion of the εὐρος bringing them home 520, which should mean from the πόντος not from the ἀγρ. ἑσχ. Further their being brought ἀγροῦ ἐπ' ἑσχ. serves no poetic purpose whatever. Then, too, ἐπὶ twice repeated with same case but in different sense, ἐπὶ πόντον "over the sea", ἐπ' ἑσχας. "to the extremity", is harsh. Again πόντον ἐπ' ἑσχ. is used elsewhere (mar.) of a storm driving voyagers out to the open sea away from any shores, which makes it less suitable to make ἀγροῦ ἐπ' ἑσχ. a mere extension of the same drift. Therefore the lines 517—8 either are spurious or have been displaced from their context. They might, if retained, follow 528, or as Bek. sets them, 520; see App. E. 5.

521. *ἐπεβήσατο* is used most commonly of mounting a chariot (mar.).

522—3. *πατρίδα* depends on *κύνει*. — *χέοντ'*, obs. plur. verb with neut. plur. noun; see on *ἐμείλλον* β. 156.

524—37. On the details of the story here compared with other forms of the tradition see App. E. 5.

527—8. Seber's Index gives *θούριδος ἀλκῆς* about 20 times in II., in which *μνησασθε θούρ. ἀλκῆς* is a formula of warlike exhortation, in Ody. only here. The accus. is *θούριν*, O. 308, Σ. 157. — *ποιμένι λαῶν* i. e. *Ægisthus*.

531. *ἐτέρωθι*, the murder took place, in Homer's version of it, in the *μέγαρον* or great hall of the palace, used commonly for the banquet. *ἐτέρωθι* has, in respect of this, a peculiar meaning, 'at the further end or wall'; cf. *ἐτέρωθεν* App. F. 2 (26). Thus the *λόχος* was secreted somewhere in the *μέγ.*; but details are wanting.

534. *εἰδότε*, see on α. 37. — *ἀνήγαγε* is perhaps part of the action illustrated by the simile, as the animal marked for slaughter was first fetched

a 2. 411.
b II. 457.
c cf. *Δ.* 397.
d *τ.* 219, γ. 165.
e *Δ.* 691.
f 2. 368—9.
g *κ.* 496—500.
h *δ.* 481 mar.
i *ε.* 82.
k *δ.* 426 mar.
l *δ.* 833, *ξ.* 44, γ.
207, *ζ.* 442, *Ω.*
558.
m cf. *Σ.* 23—7, *Ω.*
165.
n cf. *δ.* 103, 2. 212,
Ω. 227.
o *δ.* 349 mar.
p *α.* 69 mar.
q *Β.* 347, cf. *Ω.*
521.
r *π.* 44.
s *ω.* 284.
t cf. *Η.* 144.
u γ. 229; cf. *σ.* 271.
v *σ.* 61, *Κ.* 220.
w *δ.* 840, *ο.* 165,
ψ. 598, 600, *Ω.*
321.

δειπνίσσας,^a ὥς τις τε κατέκτανε^b βοῦν ἐπὶ φάτῃ. 53
οὐδέ τις Ἀτρεΐδω ἐτάρων λίπεθ' οἱ^d οἱ ἔποντο,
οὐδέ τις Αἰγίσθου, ἀλλ' ἔκαθεν^e ἐν μεγάροιςιν.^f
ὥς^g ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη^h φίλον ἦτορ,
κλαῖονⁱ δ' ἐν^k ψαμάθοιςι καθήμενος, οὐδέ νύ μοι κῆρ
ἦθελ' ἐτι ζῶειν καὶ ὄρᾶν φάος ἡέλιου.^l 54
αὐτὰρ^m ἐπεὶ κλαίων τε κυλινδόμενός τ' ἐκορέσθη,ⁿ
δὴ τότε με προσέειπε γέρον^o ἄλιος νημερτής
'μηκέτι, Ἀτρεὺς υἱε, πολὺν χρόνον ἀσκελές^p οὕτως
κλαί', ἐπεὶ οὐκ ἄνυσίν^q τινα δήμεν^r. ἀλλὰ τάχιστα
πεῖρα ὅπως κεν δὴ σὴν πατρίδα γαίαν ἴκηαι. 54
ἦ γάρ μιν ζῶν^s γε κινήσει, ἢ κεν Ὀρέστης
κτεῖνεν ὑποφθάμενος,^t σὺ δέ κεν τάφου ἀντιβολήσῃς.^u
ὥς ἔφατ', αὐτὰρ ἐμοί κραδίη^v καὶ θυμὸς ἀγήνωρ
αὐτίς ἐνὶ στήθεσσι, καὶ ἀχνυμένη^w περ, ἰάνθη.^x
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων.^y 55

536. Φοί. 542. προσέειπε. 550. ἔπειτα.

535. δειπνήσας Harl. text. et marg. 539. οὐδέ νύ μοι κῆρ Schol. H.,
οὐδέ μοι ἦτορ sed supra scripta νύ μοι κῆρ Harl. 543. ἀσκελές αἰεί E. Am-
bros. hujus Schol. οὕτω. 546. καὶ Ὀρέστης Bek. 550. προσηύδων Harl.
(cum emend. — δων) Cl. ed. Ox., προσηύδων fere cæteri.

from the pasture; see γ. 421, also τρεῖς
σιάλους κατάγων, v. 163.

535—6. The sense of the *var. lect.*
δειπνήσας, as measured by the simile,
is weaker than that of δειπνίσσας,
wh. indicates the image of the beast
fattened for the knife, and knocked
on the head while at his manger. The
same idea prevails in 2. 412—5 where
the comrades of Agam. κτείνοντο, σὺς
ὥς ἀργυρόδοντες, ὅς τ' ἐν ἀρνείοῦ
ἀνδρός μέγα δυνάμενοι κ. τ. λ. —
κατέκτ., aor. of simile, see on 338 *sup.*
βοῦν ἐπὶ φ., this simile, designating
the helplessness of superior strength
(cf. γ. 250) through supine security,
seems, as it were, a melancholy reflex
of that found B. 480—1, where Agam.
armed and leading his host to war is
compared to "the bull mightiest of the
herd".

539—41. The violence of the emo-
tion of sorrow is even more intensely
manifested by Achilles for Patroclus,
and by Priam for Hector; but neither
does self-reproach or the sense of total
ruin and loss to self and people em-

bitter Menelaus' loss here, nor is his
loss enacted before his eyes, but only
narrated by Proteus.

544. ἄνυσιν, with the sentiment
cf. (mar.) οὐ γὰρ τις προῆξιν πέ-
λειαι κενεοῖο γόοιο. — δήμεν,
Buttm. *Int. Verbs* s. v. *ΔΔ*-, (4) gives
this as an epic fut. from that stem
formed from fut. δάσω by contraction,
δαέ-ομεν δῆ-ομεν. So the fut. κτε-
ω becomes κτεῖω by contraction, and this is
shortened to κτεώ, and of these forms
we have infin. κτεῖμεν and participles
κτεῖων κτεών, *Θ.* 315, *Σ.* 340, *η.* 342.
The use of the 1st. pers. plur. seems
a touch of sympathy between the sea-
god and the hero whom his news has
so afflicted—shown further (as Eustath.
remarks) by his waiting to be further
questioned when the fit of grief was over.

546—7. For the moods of verbs here,
see App. A. 9 (1). With indic., as
κτεῖνεν, κεν is rare, the optat. ἀντι-
βολήσῃς expresses the uncertainty of
a further consequence depending on
the first uncertainty expressed by ἦ
γὰρ ἦ κεν.

‘ τοῖτους μὲν δὴ οἶδα· σὺ δὲ τρίτον ἄνδρ’ ὀνόμαζε,
 ὅς^a τις ἐτι ζωὸς κατεργύκεται^b εὐρέϊ πόντῳ
 [ἤδ’ ὀφθαλμῶν· ἐθέλω δὲ, καὶ ἀγνύμενός περ, ἀκοῦσαι.]
 ὥς^c ἐφάμην, ὃ δὲ μ’ αὐτίκ’ ἀμειβόμενος προσέειπεν
 5 ‘ υἱὸς^d Λαέρτιω Ἰθάκῃ ἐνὶ οἴκῳ^e ναίων·
 τὸν^f δ’ ἴδον ἐν^g νήσῳ θαλερὸν^h κατὰ δῶκρυ χέοντα,
 νύμφης ἐν μεγάροισι Καλυψοῦς, ἣ μιν ἀνάγκηⁱ
 ἴσχει· ὃ δ’ οὐ δύναται ἦν πατρίδα γαῖαν ἰδέσθαι·
 οὐ^k γάρ οἱ πάρα νῆες^l ἐπήρετμοι^m καὶ ἑταῖροι,
 10 οἳ κέν μιν πέμπουσιν ἐπ’ εὐρέαⁿ πᾶσα θαλάσσης.
 σοὶ δ’ οὐ θέσφατόν^o ἐστί, διοτρεφέες^p ᾧ Μενέλαε,
 “ Ἀργεῖ^q ἐν ἱπποβότῳ θανέειν^r καὶ πόκμον ἐπισκεῖν,
 ἀλλὰ σ’ ἐς Ἥλυσιον πεδῖον καὶ πείρατα^s γαίης

a δ. 493.
 b δ. 373, 377, 406.
 c δ. 471.
 d i. 505, 531, w.
 104.
 e δ. 798, H. 221.
 f a. 13—17, q.
 142—5.
 g B. 721.
 h π. 201, 409, 570,
 λ. 5, 406, Z. 406.
 i cf. o. 311.
 k a. 141—2.
 l ξ. 224, cf. β. 212,
 201—2, δ. 969.
 m β. 403 mar.
 n γ. 142 mar.
 o π. 473; cf. θ.
 477.
 p δ. 26.
 q γ. 283, δ. 99.
 r a. 306, μ. 342,
 ξ. 274, H. 82.
 s α. 200—3, 301.

551. Φοῖδα. 554. προσέειπεν. 555. Φοῖκίω. 556. τὸν Φίδον. 558. Φῆν.
 559. Φοί.

551. ὀνόμασσον Bek. annot. 552. εὐρέϊ κόσμῳ Tzetzes (Barnes.). 553 †
 Scholl. H. P. Q., [] Bek. Dind. Fa. Löw. 554. αὐτίς Ern. Cl. ed. Ox.
 αὐτίκ’ Wolf.

553 is said by the Scholl. to be rejected by all the ancient copies as being opposed to the previous statement of the speaker in 496—7 *sup.* Nl. urges against this that phrases like ζωὸς ἢ θανὼν had lost their distinctive meaning by usage, and become mere *formulae* meaning vaguely “under any circumstances”, and cites Lobeck *Phryn.* p. 764, who is of the same opinion, and who has adduced Soph. *Antig.* 108—9, *ἐτ’ ἐτ’ ὀπάοντες, οἳ τ’ ὄντες οἳ τ’ ἀπόντες*, adding “quis non videt, hoc tantum dici *quotquot sunt*”. But the question whether Odys. be alive or dead, is that on which this whole portion of the poem turns. Hence we cannot suppose that words which state that question could here be used without their full significance. It is true that Menel. has a natural tendency to despondency, and of this he has already given a token in 110 foll., 181—2, passages, which, as Löwe thinks, may have given a hint to the copyist who probably inserted this v., wh. is not, perhaps, unsuited to the character of Menel. [see App. E. 8 (2) (5) (16)]; still it seems too strong a contradiction of Proteus’ words *ub. sup.* to occur in the same conversation.

That Menel. on Telemachus’ visit, seeing that Odys. was *still* missing, should indulge in gloomy forebodings, is not similarly inconsistent.

559. ἐπήρετμοι, see on β. 403. Crusius s. v. refers this to ἑταῖροι, but see ξ. 224 where it qualifies νῆες; and so presumably here. Cf. *δολιχηέτμοισι* 499 *sup.* and note.

563—9. Hes. *Opp.* 170—3 makes those heroes who escaped death dwell

ἀκηδέα θυμὸν ἔχοντες
 ἐν μακάρων νήσοισι παρ’ Ὀκεανὸν
 βαθυδύτην,

adding *paul. sup.* that it was ἐς πείρατα γαίης apart from men and far from immortals, and that Cronus reigned among them; who, however, (*Theog.* 851) is placed “under Tartarus” with the Titans; cf. α. 274—9, O. 225 and θ. 478—81, where the πείρατα γαίης (mar.) are distinguished in their penal aspect by the epithet *νείατα*, and καὶ ποντοῖο is added; “there sit Japetus and Cronus, solaced by neither sunbeam (cf. λ. 15—19) nor breeze (contrasted with 567 here), but with deep Tartarus around”. H. only knows Cronus as in a state of punishment and exclusion, but the “ends of earth”, from their remoteness, are the seat of

a d. 586
b η. 323, ε. 321—2.
c cf. ζ. 43—5, η.
117—8.
d K. 7; cf. O. 170.
M. 273—80.
e ζ. 522.
f cf. ιτ. 150—1.
g γ. 269, β. 421.
ψ. 208.
h ε. 139, O. 628.
i μ. 106.
k E. 796; cf. Δ.
621—2.
l ε. 111, 358, 48,
70, δ. 771.

ἀθάνατοι^a πέμπουσιν, ὅδι ξανθὸς Ῥαδάμανθους,^b
τῇ περ φηίστη βιοτῇ πέλει ἀνθρώποισιν.
οὐ^c νιφετός,^d οὐτ' ἄρ χειμῶν^e πολὺς οὔτε κοτ' ὄμβρος,
ἀλλ' αἰεὶ Ζεφύροιο^f λιγυρὲς πνεύοντας ἀήτας^h
Ῥακεανὸς ἀνίησινⁱ ἀναψύχειν^k ἀνθρώπους.
οὐνεκ' ἔχεις Ἑλένην καὶ σφιν^l γαμβρὸς Διὸς ἔσσι.

567. πνεύοντας Harl. marg. Scholl. H. P. πνεύοντάς Harl. text. 568. παρα-
ψυχὴν ἀνθρώποις Pindar. Schol. (Barnes.) 569. abesse a quibusdam ex.,
in nonnullis legi φῶλος ἔσσι monent Scholl. H. P. Q.

these sequestered heroes, as the "ends of Ocean" (λ. 13) are of the dead, the former glad and ever-fresh, the latter gloomy and cheerless. H. says nothing of islands, but the Ocean sending Zeph. ἀήτας favours the notion of the Ἠλύσιοι πεδ. being in the far west. On the passage see App. E. 8 (2) and 9 (8) note.

564. Ῥαδάμαν., son of Zeus and a daughter of Phoenix, and brother of Minos; he is not here introduced as judge, which office has regard to the penal view of the departed (Virg. *Æn.* VI. 566 foll.), but as sharing the abode of the heroes by privilege of birth, as Menel. (569) by marriage. Yet a glimpse of some such office appears in his being brought to Euboea "to visit Tityus" by the Phæacians; Tityus being among the doomed (λ. 576—9), and his offence having been committed at Pythō not far from Euboea (mar.). Yet Pind., *Ol.* II. 129—40, who also makes the retreat of the blessed an isle of ocean (ἐνθα μακάρων νᾶτος ἀνείνιδες αὐγαὶ περιπνέουσιν), introduces the "just decrees of Rhad." into the picture, and, more notably, makes Cronus and Rhea — so far from penal humiliation — the centre of the beatified scene.

565. φηίστη, the notion is the same as in θεοὶ θεῖα ζῶντες (mar.) "living at ease". βιοτῇ, only here in H., elsewhere βίωτος; in Hy. VIII. 10 we find βιότην from nom. βιότης.

566. οὐ νιφετός κ. τ. λ., the description, chiefly negative, and which may be compared with that of the abode of the gods (mar.), suits the climate of Madeira and the Canaries

with their equable temperature; the prevalent wind over the western ocean may be a reflex of the trade-wind. These mere general facts were known to H.; a little later, as the peak of Teneriffe is visible at 100 miles, some of that group may have given Hesiod the outline of his μακάρων νῆσοι (above). The Zephyr. "ever" blows, as an element of the delightful temperature, and the negatives of 566 imply uninterrupted sunshine. Comp. the absence of the sunbeam and the breeze in the abode of the Titans, *Θ.* 480—1. Hence Milton has perhaps derived some images in his epilogue to "Comus", although blending others with them.

Spirit. To the ocean now I fly,
And those happy climes that
lie

Where day never shuts his eye,

There eternal summer dwells,
And west-winds etc.

Wolf (*Prolegg.* XLIX, 253, note 39) mentions (*teste* Sallust.) another passage descriptive of Elysium once found in H., but wh. has disappeared from our texts. νιφετός, snow-storm or drift; cf. ὕετος of rain. νιφάς is a flake; cf. M. 278 νιφάδες χιόνες: νίφω is found *ib.* 280.

569 is rejected in some edd. (Scholl.). σφιν, dat. of special reference, as it were "precious in their sight" (mar.). Was Menel. not to die? The text only says he was not "to die in Argos", referring to the death of his brother there, but to be sent by the gods to the Elys. plain. Yet on the whole this implies not only an extension of life and a

- 0 ὡς^a εἰπὼν ὑπο κόντον ἐδύσέτο κυμαίνοντα.
 αὐτὰρ ἐγὼν ἐπὶ νῆας ἄμ' ἀντιθέοις ἐτάροισιν
 ἦμα, πολλὰ δέ μοι κραδίη πόρφυρε κίοντι.
 αὐτὰρ ἐπεὶ δ' ἐπὶ νῆα κατήλθομεν ἥδ' ἐθάλασσαν,
 δόρυκον δ' ὀκλισάμεσθ', ἐπὶ τ' ἤλυθεν ἀμβροσίη νύξ·
 5 δὴ τότε κοιμήθημεν ἐπὶ βηγυῖνι θαλάσσης.
 ἦμος δ' ἡριγένεια φάνη βοδοδάκτυλος Ἥως,
 νῆας^b μὲν κάμπρωτον ἐρύσσαμεν^c εἰς ἕλα διαν,
 ἐν^d δ' ἰστούς τιθέμεσθα καὶ ἰστία νηυσὶν ἐίσης,
 ἄν^e δὲ καὶ αὐτοὶ βάντες^f ἐπὶ κληῖσι κάθ' ἕξον,
 10 ἐξῆς^g δ' ἐξόμενοι πολὴν ἄλα τύπτον ἔρεμιοις.^h
 ἄψ δ' εἰς Αἰγύπτου διωκετός ποταμοῖοⁱ
 στῆσα νέας, καὶ ἔρεξα^k τεληέσσας ἑκατόμβας.
 αὐτὰρ ἐπεὶ κατέπανσα θεῶν χόλον αἰὲν^l ἔοντων,
 χεῦ^m Ἀγαμέμνονι τύμβον, ἔνⁿ ἄσβεστον^o κλέος εἴη.
 85 ταῦτα^p τελευτήσας νεόμην, δίδωσαν δέ μοι οὔρον^p

- a δ. 425—31 mar.
 b J. 34, L. 2, κ.
 405, 423, A. 141,
 E. 76, π. 343.
 c cf. a. 281.
 d A. 490, β. 421.
 —8; cf. e. 486.
 e App. F. 1 (13)
 mar.
 f δ. 473 mar.
 g μ. 180.
 h cf. L. 77—8, μ.
 15, γ. 22, e. 497,
 A. 423.
 i δ. 477—9, ε. 269.
 k δ. 352 mar.
 l γ. 117.
 m L. 75, μ. 141,
 ω. 90—1, H. 398,
 cf. α. 291 mar.
 n γ. 393; cf. I. 413.
 o γ. 148—9.
 p δ. 520 mar.

570. Φαιών.

577. κάμπρωτα ἐρύσσαμεν.

578. ἐΐσης.

570. ἐρύσσετο Harl. 573. κατήλθομεν Bek. annot. 578. ἰστούς τ' ἐθέμεσθα
 Harl. mox νηυσὶ ἔειπεν Scholl. H. P., νηὶ μελαίνῃ Heidelb., νηὶς εἴσης Scholl. P.
 579. ἐν Ern. Cl. ed. Ox. ἄν Wolf., cf. 785. 585. ἔδωσαν Ern. Cl. ed. Ox.
 δίδωσαν Harl. Wolf.

solace after its woes, but an ultimate
 exemption from death: although, as the
 Tyndaridae were only allowed by Zeus
 an alternate life between them, and that
 νέεσθαι γῆς, after submitting to death
 (L. 300—4, Γ. 243—4), it is not consi-
 stent that Menelaus should attain im-
 mortality by marrying their sister. The
 Tyndaridae probably embody in myth
 the natural alternation of seasons, and
 so far support the view that the tale of
 Troy is developed from nature-myth
 also. Eurip. *Androm.* 1253 foll. has
 adopted from this passage the immor-
 tality of Peleus for Thetis' sake, see
 Thetis' words, εὖ δ' ὡς ἂν εἰδῆς τῆς
 ἐμῆς εὐνῆς χάριν, κ. τ. λ.

The tale of Proteus being told, Menel.
 narrates his return from Pharos (*sup.*
 355) to the Nile, how he performed
 all dues to the deities and to his bro-
 ther's memory, and sailed home. He
 then invites Telem. to stay, and offers
 him an unsuitable present.

570. Cf. Virg. *Georg.* IV. 528, *Hæc*
Proteus: et se jactu dedit æquor in al-

tum, and Ov. *Met.* XI. 250, *Diacrat*
hæc Proteus et condidit æquore vultum.

571—6. See notes on δ. 425—31, and
 for ἀντιθέοις on α. 21. On 573 νῆα κ.
 τ. λ., see App. F. 1 (21). ἀμβ. νύξ is
 here a faint personification, brought
 fully out in Hes. *Theog.*—756 foll., where
 Νύξ goes forth having Τάρως in her
 arms. On βηγυῖνι, as being of the
 water rather than of the land, see Lid-
 dell and S. s. v. On 576 see notes on β. i.

577—80. See App. F. 1 (6) (7) (10) (14).

581. See on δ. 351, 355, 477.

583—4. Menelaus' piety and brotherly
 affection are alike marked here;
 see App. E. 8 (3) (8). He might sup-
 pose that Ægisthus' ascendancy would
 prevent any such tribute from being
 paid in Argos. See also note on γ.
 109. The Scholl. will have it, the
 monument was inscribed; but some
 symbol only like the oar of Elpenor
 (L. 77, μ. 15, cf. Virg. *Æn.* VI. 233),
 would probably be erected. Of course
 there would be a στήλη (μ. 14).

585—6. Menel. evidently recognizes

- a δ. 564.
 b α. 309 mar.
 c β. 374 mar.; cf. Z. 174—5, Ω. 781.
 d γ. 132 cf. *scarpus*.
 e cf. H. 158.
 f ρ. 602, ε. 101, Η. 402.
 g App. A. 8 (3) mar.
 h δ. 543.
 i α. 315, δ. 599.
 k χ. 500, Γ. 448, Λ. 89, Ξ. 328.
 l ξ. 144, Π. 439; cf. ζ. 414.

ἀθανάτοι,^a τοί μ' ὅνα φίλην ἐς πατρίδ' ἐπεμφαν.
 ἀλλ' ἄγε νῦν ἐπόμενον^b ἐνὶ μεγάροισιν ἐμοῖσιν,
 ὄφρα κεν ἐνδεκάτη^c τε δυωδεκάτη τε γένηται.
 καὶ τότε σ' εὖ πέμψω, δώσω δέ τοι ἀγλαὰ^d δῶρα
 τρεῖς ἵππους^e καὶ δίφρον^f εὖζοον· αὐτὰρ ἔπειτα
 δώσω καλὸν^g ἄλειςον, ἵνα σπένδῃσθα θεοῖσιν
 ἀθανάτοισι, ἐμέθεν μεμνημένος ἡμᾶτα πάντα.”

τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδα
 “Ἀτρεΐδῃ, μὴ δὴ με πολὺν^h χρόνον ἐνθάδ' ἐρυκε.ⁱ
 καὶ γάρ κ' εἰς ἐνιαυτὸν ἐγὼ παρὰ σοί γ' ἀνεχόμην
 ἡμενος, οὐδέ κέ μ' οἴκου ἔλοι^k πόθος,^l οὐδέ τοκῆων.”

596. οὐδέ με φοίλου.

589. πέμψω Ernest.

the fair breeze as a direct answer to his adoration of 582, and the pious phrase with him is no mere form; see App. E. 8 (3).

588. The term of invitation is beyond the usual length in H.; see on β. 373—4.

590. *τρεῖς ἵππους*, the Scholl. say “a pair with a rein-horse (*παρήγορος*)”: the latter ran outside the flank, attached only by reins (*παρηγορεῖν*), and completed the “turn-out” for war. It was a resource in case of either yoke-horse failing. Thus the gods drive no *παρήγορος* (O. 119). Achilles drives one, a mortal steed, rather it seems as a trophy, beside his immortal pair (Il. 148 foll., cf. 467 foll.). Also in the race no *παρήγορος*, as being there a mere incumbrance, is used (Ψ. 295). In O. 184—5 Hector drives a team of four, perhaps two *παρ.*, to battle — a trace perhaps of the boastfulness which marks him. In γ. 81 a simile of a team of four running *ἐν πεδίῳ* occurs. The offer of the chariot etc. is a sample of the sanguine and unpractical side of Menelaus' character; see App. E. 8 (19) end.

594. *μὴ δὴ* x. τ. 2. Telem. here begs not to be detained and (598 *inf.*) urges a reason for declining the lengthened stay proposed by Menel., and the next time that the story reverts to him (o. 7, 8) he is still with Menel. at Lacedæmon. Yet in this interval occurs the departure of Odys.

from Ogygiè, his eighteen days' run, shipwreck, concealment, discovery by Nausicaa, entertainment by Alcinoüs, escort to Ithaca by the Phæacians, and colloquy with Pallas there, who says that Telem. is then “leisurely staying” at Sparta (γ. 423—4), and his reception by and stay with Eumæus (δ. ξ.). To give space for all this Telem. must have staid nearer a month than 11 days with Menel. (Nl. *ad loc.*). In order to evade this inconsistency Jo. Car. Schmitt, *de Il^{as} in Odys. Deor. concl.*, would make the mission of Hermes to Calypso in δ. synchronize with that of Pallas to Ithaca in α., so that Odys. would quit her isle on the same day (6th of the poem's action), on which Menel. tells Telem. his tale. Such parallel continuations of distinct branches of the plot are not, however, in Homer's manner. His groups succeed each other in their share in the action, and the same law applies even to individual persons in the same group. As a single marked instance may be taken the attendance of Iris and Apollo, summoned by Herè to Zeus, in O. 143 foll. Zeus gives Iris her errand first, and the poet follows out to the end this branch of the action by narrating that whole errand and its issue. This done, he reverts to Mount Ida with the words *καὶ τότε Ἀπόλλωνα προσέφη* Zeus (220): which, if pressed, imply that Apollo is kept waiting for his errand

αἰνῶς γὰρ μύθοισιν^a ἐπασσέ^b τε σοῖσιν ἀκούων^b
 τέρομαι. ἀλλ' ἦδη μοι ἀνιάζουσιν^c σταῖροι
 ἐν Πύλῳ^d ἡγάθη· σὺ δέ με χρόνον ἐνθάδ' ἐρύκεις.^e
 οὐδ' ὦρον δ' ὅτι καὶ μοι δολίης, κειμήλιον^f ἔστω.
 ἱππους δ' εἰς Ἰθάκην οὐκ ἄξομαι,^g ἀλλὰ σοι αὐτῶ
 ἐνθάδε λείψω ἔγγραμμα.^h σὺ γὰρ πεδίοιο ἀνάσσεις
 εὐρέος, ὃ ἐνὶ μὲν λωτὸςⁱ πολὺς, ἐν δὲ κύπειρον
 πυροί τε ξειά^k τ' ἡδ' εὐρυφυνὲς κρεῖ^l λευκόν.
 οὐδ' ἐν δ' Ἰθάκῃ οὐτ' ἄρ' ὁρόμοι^m εὐρέες οὔτε τι λειμῶν.
 αἰγίβοτος,ⁿ καὶ μᾶλλον ἐπήρατος^o ἱπποβότοιο.
 οὐ γὰρ τις νήσων ἱππήλατος^p οὐδ' εὐλέμων,
 αἷθ' ἄλλ' κεκλιάται.^q Ἰθάκῃ δέ τε καὶ περὶ πασέων."

a δ. 239 mar.
 b γ. 368, 429.
 c δ. 460 mar.; cf.
 α. 304.
 d Δ. 252.
 e α. 315, δ. 594.
 f α. 312 mar.
 g φ. 214.
 h τ. 257, γ. 438
 mar.
 i φ. 351; cf. ι. 93,
 94, 97, B. 776, Ξ.
 348.
 k δ. 41 mar.
 l δ. 41 mar.
 m S. 121.
 n ι. 124, γ. 242—3,
 246.
 o γ. 103, 347, Σ.
 512; cf. λ. 275.
 p γ. 242.
 q ζ. 307, γ. 235,
 φ. 97, Γ. 136, Δ.
 371, O. 740.

597. ἔπεσσι.

602. φανάσσεις.

599. Arist. κα pro με, Harl. marg., mox ἐρύκοις¹¹⁵ text. 606. αἰγίβοτον καὶ μᾶλ-
 λον ἐπήρατον Arist., Scholl. H. P. 607. pro σὺ γὰρ Schol. X. 45. ἀλλ' οὐ.
 608. δ' ἔτι Harl.

all the while Iris is performing hers. But the poet has no sustained consciousness of personages off the scene.

597—9. μύθοισιν ἐπ., see on 484. — ἀνιάζουσιν, see on 460. — Πύλῳ, see App. D. 4.

601—8. Löwe cites Hor. *Epist.* I. vii. 40 foll., *Haud male Telemachus ... Non est aptus equis Ithacæ locus* etc. On this speech and the reply of Menel. see App. E. 3, p. LXXI, and 8 (11) (16).

602—4. πεδίοιο, see App. D. 3. — λωτὸς, not the plant of ι. 93 foll., where men eat what is probably a fruit, but the well known "clever", still common in moist grounds in Greece, and now called there τριφύλλι, Kruse's *Hellas* I. 346. Virg. *Georg.* III. 394 recommends a lotus for cattle as augmenting their milk. — κύπειρον, the *cyperus rotundus* Linn., very common in the Greek islands still: cf. Theocr. *Idyll.* I. 106. In Hy. *Merc.* 107 we have κύπειρος, δ. — ξειά... κρεῖ, see on 41 *sup.*

606. ἐπήρατος. Ni. explains this "exposed, lofty, jutting", but assigns no etymol. grounds, nor includes the kindred κοινήρατος, used (mar.) of εὐνή, γάμος, ἦβη, etc., and which can only be from ἐράω. In Hy. *Apol. Py.* 351 (529) which he quotes, the line seems corrupt, and ἐπήρατος (ἀφώ) or εὐνήρατος should perhaps be read; cf. ἀνήρατος ι. 109, 123. In Hes.

Theog. 67, *Opp.* 63, *Fragsm.* XCIII. 4, ἐπήρατος occurs, always in sense as if from ἐράω; and so in Pind. *Pyth.* V. 69 ἐπήρατον κλέος, *Isidm.* V. 12 δόξαν ἐπήρατον. Line 606 should probably follow 608, and may have been transposed by some early critic offended by the homoioteleuton of λειμῶν and εὐλείμων closing consecutive lines. Löwe would give καὶ here the force of *quapropter*, better perhaps with five Scholl. that of καίτοι, "and yet", the lines standing as they are; but if transposed as suggested, the καὶ μᾶλλον ἐπήρ. will correspond to καὶ (both) περὶ πασέων αἰγίβοτος.

607. τις νήσων ἱππ., as a corroboration of this, *Odys.* and Ajax Telamon. are the only chiefs of foremost note who never in the Il. appear in chariots. They are both islanders. Diom. and *Odys.* capture together the equipage of Rhesus; but Diom., not *Odys.*, drives it into the camp, and stalls the horses with his own (*K.* 529—30, 566—9). Idomeneus of Crete is in a chariot in P. 609 foll., and Meriones his comrade engages in the chariot race in Ψ. 351; but Crete is εὐρεῖα (γ. 256 *et al.* cf. γ. 243) and ἐκατόμφολις (B. 649), and, although a γαῖα περιόρουτος (τ. 172—3), is nowhere called a νῆσος, a term limited by H. to islands of small compass.

608—10. The notion of κεκλιάται

a ψ. 555.
 n ε. 181, Δ. 361,
 E. 372, Z. 485,
 Ω. 127; cf. β. 302.
 c g. 479, ε. 255,
 ζ. 95.
 d δ. 827, α. 25; cf.
 ε. 98.
 e ο. 113—19.
 f ε. 328, ο. 101, τ.
 295, Δ. 152.
 g App. A. 8(1) mar.
 h α. 223, κ. 210, 252.
 i ν. 306, χ. 333; cf.
 ξ. 234.
 j θ. 132; cf. ιζ.
 232—4, ψ. 159
 —61.
 k α. 75; cf. η. 92,
 θ. 196, ζ. 371—
 90, 473—7.
 l δ. 130 mar.
 n App. D. 11 mar.
 o ψ. 145, τ. 258,
 α. 405, τ. 60, 441.
 p hic v. septiesime
 q α. 7, η. 102, ε. 457.
 r ε. 259; cf. 299
 300.
 r cf. φ. 170—1, ν.
 163, 174.
 s ν. 19.

ὥς φάτο, μείδῃσεν^a δὲ βοὴν ἀγαθὸς Μενέλαος,
 χειρὶ^b τέ μιν κατέρειξεν ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν.
 “αἵματός εἰς ἀγαθοῖο, φίλον τέκος, οἷ^c ἀγορεύεις·
 τοιγὰρ ἐγὼ τοι ταῦτα μεταστήσω· δύναμαι^d γάρ.
 δῶρων^e δ', ὅσσ' ἐν ἐμῷ οἴκῳ καიმῆλια^f κεῖται,
 δώσω δ' κάλλιστον καὶ τιμῆστατόν ἐστιν.
 δώσω τοι κρητῆρα^g τετυγμένον^h· ἀργύρεος δὲ
 ἐστιν ἄπας, χρυσῷⁱ δ' ἐπὶ χεῖλα κεκράννται·
 ἔργον^k δ' Ἑφαίστοιο· πόρεν^l δέ ἐ Φαίδιμος ἦρως,
 Σιδονίων^m βασιλεὺς, ὅθ' ἔδς δόμος ἀμφεκάλυψεν
 καί σέ με νοστήσαντα·ⁿ τεῖν δ' ἐθέλω τόδ' ὀπάσσαι.”
 ὥς^o οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
 [δατυμόνες^p δ' ἔς^q δώματ' ἴσαν θείου βασιλῆος.
 οἱ δ' ἦγον^r μὲν μῆλα, φέρον δ' εὐήνορα^s οἶνον·

610. *ἔπος*.613. *φοῖκω*.617. *ἔργον* *fs*.618. *οἷ* *ἔός*.622. *φοῖνον*.609. *μείδῃσεν* Schol. H. γήθησεν.

611. pro ἀγαθοῖο Crates δλοῖο Schol. H.

613. *δῶρον* Bek.

617. dubium an proprium nomen Φαίδιμος, Scholl. P. Q.

621—4. [] Bek. Dind.

621. pro ἐς Schol. H. ἀνά.

seems to be that of “leaning on” or, as here, “sloping towards” (mar.). On ἔπος τ' ἔφατ' x. τ. λ. see on γ. 374.

611. Menelaus' enthusiastic sympathy with his juniors, and his delight at recognizing their father's traits in them are part of the generous elevation of his character; cf. his words 206—7 *sup.* to the young Pisistratus: contrast with this the barely passing touch which Nestor gives to the same thought in γ. 124—5. Nor in ε. 126 does Odys., although noticing a similar fact, so expatiate upon it.

615—7. *τετυγμένον* does not necessarily imply a high degree of finish, being used e. g. of Polyphemus' milk-vessels, but only “wrought” or “fashioned”. On the *κρητῆρ* here described see App. A. (8) 1. — *Σιδονίων*, see App. D. 11. — *Φαίδιμος*, some who take this as an adj. say that Sobalos or Sethlos was his name.

621—4. Wolf. *Prolegg.* 78—80 (131—3) rejects these lines as “ipsa orationis insolentia et ambiguitate duris-

simi, nihilque Homericici coloris habentes”. The “obscuritas” he illustrates by saying that Eustath. thought they referred to the suitors at Ithaca, not, as plainly shown by Spohn (*de aestr. Od. par.* pp. 9, 10), to the palace at Sparta. Eustath. also took *δατυμόνες* in sense of “cooks”; cf. ο. 467. The lines form indeed a very weak bridge over a rather sudden chasm of transition and are probably some diasceust's work: remove them and we have the passage φ. 126 foll. From the way in which we suppose the Homeric poems first composed and recited, no abruptness of transition need startle us; and, when reduced to a whole, such points of articulation are just where we should look for padding. Whoever composed 621—4 seems to have had an *εἶνος* in view; as the ordinary form of entertainment by a king, after the extraordinary one of a *γάμος* had been despatched; see α. 226 and note. The word *ἐπεμπον* implies that the “wives” were according to custom not present at the banquet of the men. Nil. how-

οἶτον δὲ σφ' ἄλοχοι καλλιερήθεμνοι^a ἔπεμπον.
ὧς οἱ μὲν περὶ δεῖκνον ἐνὶ μεγάροισι πένοντο.]

5 μνηστήρες^b δὲ πάροιθεν Ὀδυσσεὺς μεγάροιο
ᾠδίσκοισιν^d τέρποντο καὶ αἰγαιήσιν^e ἴντες,
ἐν τυκτῷ^f δαπέδῳ,^g ὅθι περ πάρος ὕβριν ἔχεσκον.
Ἀντίνοος^h δὲ καθῆστο καὶ Εὐρύμαχος θεοειδής,
ἄρχοιⁱ μνηστήρων, ἀρετῇ δ' ἔσαν ἔξοχ' ἄριστοι.^k

ο τοῖς δ' υἱὸς Φρονόιοι Νοήμων^l ἐγγύθεν^m ἑλθὼν
Ἀντίνοον μύθοισιν ἀνειρόμενοςⁿ προσέειπεν.
"Ἀντίνο', ἡ ῥά τι ἴδμεν^o ἐνὶ φρεσίν, ἦε^p καὶ οὐκ,
ὅππότε Τηλέμαχος νεῖτ' ἐκ Πύλου^q ἡμαδόεντος;
νῆά μοι οἴχετ'^r ἄγων, ἐμὲ δὲ χρεώ^s γίγνεται αὐτῆς
5 ἥλιδ'^t ἐς εὐρύχορον δ' αβήμεναι, ἐνθα μοι ἱπποὶ^u
δῶδεκα^v θήλεια, ὑπό δ' ἡμίονοι^w ταλαεργοί^x"

a cf. Z. 392.
b p. 167—8.
c B. 774; cf. α. 107.
d S. 186, Ψ. 431, 523.
e L. 186, Π. 549.
f Θ. 386; cf. p. 200, M. 106.
g κ. 227, λ. 420, 577, γ. 188, Δ. 2.
h φ. 186—7.
i S. 391.
k γ. 244, ρ. 416; cf. π. 419—20.
l β. 386, δ. 648.
m γ. 36 mar.
n δ. 461 mar.
o κ. 190, γ. 26, K. 100; cf. Δ. 719.
p α. 268 mar.
q α. 93 mar.
r γ. 216; cf. Δ. 168.
s α. 225 mar.
t γ. 275, o. 239, β. 247, ω. 431, B. 616, Δ. 673, 686.
u Δ. 681.
v φ. 23; cf. Ψ. 664—5, 662, 666.
w L. 37 of *scipius*, η. 2, θ. Ω. 150 of *scipius*.
x cf. Ω. 377.

628. θεοφαιδής. 631. προσέειπεν. 632. ἴδμεν. 636. ταλαεργοί.

623. *ἔπεικον* Schol. H. *ἐναιμιν* Bek. annot. *ἔπεμπον* var. l. Steph. 627. *ἔχοντες*, distincto post πάρος, Arist., Schol. P. 635. *ἐς εὐίπκον* Bek. annot.

ever, inclines to allow the passage as genuine.

623. καλλιερ., see notes on α. 334, and on γ. 394.

625 foll. The scene here changes to Ithaca. Noëmon by his enquiry of Antinöus about his ship interrupts the suitors' sports, who, startled at the news of Telemachus' departure, concert measures to waylay him on his return. Medon, overhearing their plot, informs Penelopë. Which of the days since Telemachus' departure is here resumed, is not directly stated. Antinöus' question 642, πότε ὄξερο, is left unanswered; but v. 656 shows that it was not the first day. Doubtless (see on 594 *sup.*) the same 6th day of the whole action, left unfinished at Sparta, is meant to be continued.

627. δαπέδον, the δα- is = γῆ; see on δ. 1: the ground itself with a levelled surface (τυκτῷ), not strictly, (as the Schol.) a "pavement", is intended.

628—9. On the part taken here by Antin. see App. E. 6 (2). — καθῆστο, they sat perhaps as arbiters or umpires to the rest (mar.).

633—4. νεῖτ', "returned". This enquiry elicits that they knew not of his having gone. — Πύλου, see App. D. 4, and A. 12. — χρεώ γίγνεται is an exception to the general usage mentioned in note on α. 225.

635. ἥλιδ'. Elis, distinguished as κοίλη (see on δ. 1), as a level space between mountains, is, to judge from map delineations, the most unbroken plain in Peloponnesus. In Δ. 678—81 the spoils of this πεδῖον are described. Herod. (IV. 30) says, that mules could not be bred there, but implies, that it was a great pasture ground for them. Löwe remarks, that v. 605 shows why Noëmon's mares etc. were not kept in Ithaca. — εὐρύχορον, the 2nd element in this is χῶρος, not χόρος: the epithet is vaguely applied to any region large or small, if not broken up by crags and ravines. Pind. *Pyth.* VIII. 57 applies it to the ἀγνιάς, "streets" of a town.

636. ἡμίονοι, Nausicaa's car, and that in which Hector's corpse is brought back by Priam (mar.) are drawn by mules, hence called ἐνταεργ-

a γ. 383, ζ. 109, 128.	ἀδμητες· ^a τῶν κέν τιν' ἐλασσάμενος δαμασαίμην·"
b M. 106, 126.	ὧς ἔφαθ', οἱ δ' ἀνὰ θυμὸν ἐθάμβεον· οὐ γὰρ ἔφαιτο ^b
c A. 682; cf. γ. 4.	ἐς Πύλον οἰχέσθαι Νηληϊόν, ^c ἀλλὰ που αὐτοῦ
d γ. 101 mar.	ἀγρῶν ἢ μῆλοισι παρέμμεναι ἢ ἐσθώτῃ.
e B. 227; cf. β. 307.	τὸν δ' αὖτ' Ἀντίνοος προσέφη, Εὐκλείδης υἱός·
f α. 409, K. 204.	"νημερτές ^d μοι ἐνισπε, πόν' ὄχετο καὶ τίνες αὐτῶ
g App. A. 7 (3) mar.	κοῦροι ἔποντ'; Ἰθάκης ἐξαίρετοι, ^e ἣ ἐοί' αὐτοῦ
h App. A. 7 (1) mar.	θῆτες ^e τε δμῶές ^h τε; δύναιτά κε καὶ τὸ τελίσσαι. ⁱ
i α. 90.	καί ^k μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' εὖ εἰδῶ,
k α. 174, γ. 282, ζ. 198, ω. 288, 297, 408.	ἢ σε βίη ἀέκοντα ^l ἀπήυρα νῆα μέλαιναν,
l A. 480, α. 408; cf. H. 197, O. 186.	ἢ ἐκὼν οἱ δῶκας, ἐπεὶ προσπτόχετο ^m μύθοι;"
m β. 77 mar.	τὸν δ' υἱὸς Φρονόιοι Νοήμων ἀντίον ἤυδα·
n β. 133.	"αὐτὸς ⁿ ἐγὼ οἱ δῶκα· τί κεν ῥέξεις καὶ ἄλλος,
o γ. 56, ψ. 343, Φ. 62.	ὁππότε ^o ἀνὴρ τοιοῦτος ἔχων μελεθήματα ^o θυμῷ

643. Fsof.

645. Fsidw.

646. ἀέκοντα.

647. Fekwv Foi.

649. Fsi.

641. Ἀντίνοος ἀκαμείβετο φωνήσεν τε Harl. marg. Scholl. H. P. 646. ἦ pro ei Bek., mox ἀπήυρατε Ern. Cl. ed. Ox. ἀπήυρα Harl. Wolf. 649. ἐγὼ Bek., ἐκὼν cæteri, quod ob f stare nequit.

γῶλ, "harness-working". The mule was fitter for heavy draught and burden (ταλαεργός) than the horse, as also for mountain use, being sure-footed, hence suited to Ithaca. From ὄρος *mons* comes ὄρεος, *Epice sūreus*. For war he lacked the weight, speed, and strength of the horse. H. uses ἡμίον. and ὄσρ. as synonyms; cf. Ω. 697, 716. Arist. *de animal.* VI. 29 says that the ἡμίον. is bred from male ass and mare, and the ὄρεος by reversing the parentage, sometimes called a "mute". In B. 852 we read of wild mules, understood by Köppen *ad loc.* to be the Jiggetai, known in Persia (*equus hemionus* Linn.). In Φ. 655 one of 6 years old is yet unbroken, but this cannot have been usual; indeed, the poet adds ἦ τ' ἀγλίστη δαμάσασθαι. Mules afterwards ran in the Olympic games (Pind. *Ol.* VI.).

639—42. Νηληϊόν, see App. A. 12. — αὐτοῦ, dep. on ἀγρῶν. που governs ἀγρῶν "somewhere in his own fields". — συβώτῃ, Eumæus, who forms a leading personage in ζ. π. and ρ., is here first alluded to. — ἐνισπε, see App. A. 1.

643. κοῦροι denotes vigour, but also

intimates subordination to the ἀρχός as senior, cf. γ. 362—4, and Cic. *de Sen.* VI. 17. Some punctuate κοῦροι ἔποντ' Ἰθάκης ἐξαίρετοι; but no adequate sense can be given to Ἰθ. ἐξαίρ. wh. wd. not exclude their being his own dependents.

644—7. τὸ is the manning his ship by his own θῆτες and δμῶες: for these see App. A. 7 (1) (3). The vulg. is ἀέκοντος, which cannot be gen. after βίη, the phrase βίη τίνος being post-Homeric for "against one's will"; nor can it as in A. 430 depend on ἀπήυρων, because ὅς precedes: and in a phrase so short a gen. absolute, interposed between the object to which it refers and the verb, is not to be thought of, nor is it justifiable by σπιοι . . . λευσομένων of ζ. 155—7 (Fa.), where it follows as a separate clause. Hence, the conjecture of Ahrens *de Hiato* 21, and La Roche 19, that ἀέκοντα is right, but was altered by some early critic to avoid the hiatus of ἀ ε- (cf. Θ. 503 ἐφ' ὅπλι-σὸ μῆεσθ' ἀτάρ), has been received. See mar. for places where ἀέκοντα agreeing with a pron. has βίη connected with the governing verb.

αἰτῆ; χαλεπὸν^a κεν ἀνήνασθαι δόσιν εἴη.
 κοῦφοι δ' οἱ κατὰ δῆμον ἀριστεύουσι^b μεθ' ^c ἡμέας,
 οἷ οἱ ἔκοντ'· ἐν δ' ἀρχόν^d ἐγὼ βαίνοντ' ἐνόησα·
 Μέντορα· ἥε θεὸν, τῷ δ' αὐτῷ πάντα^e ἐφίκειν.
 5 ἀλλὰ τὸ θαυμάζω ἴδον ἐνθάδε Μέντορα διον
 χθεῖζον ὑπηολον,^a τότε δ' ἔμβη νη^h Πύλονδε."
 ὥςⁱ ἄρα φωνήσας ἀπέβη πρὸς δῶματα πατρὸς,
 τοῖσιν δ' ἀμφοτέροισιν ἀγάσσατο^k θυμὸς ἀγῆνωρ.
 μνηστῆρας δ' ἄμυδις^l κάθισαν καὶ παῦσαν ἀέθλων.
 0 τοῖσιν δ' Ἀντίνοος μετέφη, Εὐπείθεος υἱός,
 [ἀχνύμενος·^m μένεος δὲ μέγα φρένεςⁿ ἀμφιμέλαιναι
 κίμπλαντ', ὅσσε δὲ οἱ πυρὶ λαμπρόντωνι ἔειπεν.]
 "ὦ πόποι, ἦ μέγα ἔργον ὑπερφιάλως ἐτελέσθη
 Τηλεμάχῳ ὁδὸς ἦδε· φάμεν δέ οἱ οὐ τελέεσθαι."
 5 ἔκ^o δ' ἐ' τοσῶνδ' ἀέκητι νέος παῖς οἴχεται αὐτως,^p

a σ. 787, cf. ξ. 239.
 b σ. 96; cf. δ. 686.
 c π. 419, B. 115,
 I. 54.
 d σ. 182, κ. 204,
 A. 311.
 e β. 267—8.
 f ω. 448.
 g σ. 25, Θ. 530, Σ.
 277.
 h π. 24, 142, ρ. 42.
 i δ. 715, ε. 148.
 k δ. 181 mar. σ. 71;
 cf. ρ. 481, φ. 245.
 l π. 467, γ. 114,
 N. 336.
 m A. 103—4.
 n P. 83, 499, 573.
 o π. 346—7.
 p cf. β. 256.
 q Z. 579, 384, I.
 384.
 r A. 436—7—8—9,
 β. 330, 340, 351,
 360, 416, ε. 395,
 254, 260, 265, 287,
 487, η. 96.
 s B. 342, P. 143,
 450, O. 128, v.
 130, 379.

653. Foi. 654. Fεφαίνειν. 655. Fίδον. 662. Foi FεFίκτην. 663. Fέργον.
 664. Foi. 665. αFέκητι.

652. ὑμέας Barnes. 656. ὑπ' ἡοῖον Barnes. Ern. Cl. ed. Ox. ὑπηοῖον Wolf.
 659. μνηστῆρες B. 660. προσέφη Harl. 661—2, translatiui vv. ex A. 103,
 Scholl. H. Q. [] Bek. Dind. Fa. 664. φάμεν δὲ μιν nonnulli perperam,
 Scholl. H. P. 665. τόσων δ' plerique τοσῶνδ' Ascalonita, Scholl. P. Q.

652. ἡμέας, the var. lect. ὑμέας perhaps arose from an opinion that μετὰ with accus. could not mean "among", which it can (mar.).

654—6. ἥε θεόν, see mar. — τότε refers to the start on the evening of Day II. If the words (see on 625 sup.) are spoken on Day VI, χθεῖζον would mean Day V. Telem. made his passage in one night, reaching Pylus the next morning or forenoon. With an equally fair wind back he might certainly have returned, but after a stay of 24 hours only, within the time. Thus Noëmon, as such a degree of dispatch was unlikely, is amazed at having seen Mentor on Day V. at dawn.

658—9. ἀγάσσατο here expresses wonder mixed with indignation see on δ. 181. — ἄμυδις, for the form cf. χαμάδις from χαμαί, and ἀμυβηδῖς: it is a more intense form of ἄμα, its connexion with which is shown by ε. 467, μή μ' ἄμυδις στίβη τε πακὴ καὶ θῆ-
 λος ἔεργη θαμασθ.

661—2. These lines were probably

transferred hither by some copyist from A. 103—4; see on α. 97—101.

663. μέγα ἔργον, see on γ. 261, with which cf. also Pind. Nem. X. 64, μέγα ἔργον ἐμήσαντ'. — ὑπερφιάλως, Buttm. Lexil. 102, notices that this adv. is "free from any meaning strictly reproachful", such as the adj. ὑπερφιάλος sometimes admits: and cites this passage as more clearly showing than others that the word is based on ὑπερφονής. That which transcends nature and implies supernatural aid being required by the sense, not that which is overbearing or arrogant. Cf. Shakespeare's "passing strange". Buttm. notes that ἐτελέσθη is here = τετέλεσται.

664. τελέεσθαι is here fut. mid. with pass. sense, cf. Θ. 415, ὅδ' ἐγὼ ἤκαλλησε . . . ἦ.

665. The edd. all give ἐκ τόσων δ'; but ἀέκητι cannot easily stand absolutely: it governs τόσων, and ἐκ is in tmesis with οἴχεται (for ἐξοίχομαι see mar.). Now Homeric usage

a δ. 408 mar.
b φ. 490.
c φ. 587.
d p. 165, s. 340, ζ.
110, 218, s. 178,
e. 27, 82, 150,
O. 134.

νῆα ἐρυσσάμενος κρίνας^a τ' ἀνὰ δῆμον ἀρίστους.
ἄρξει καὶ προτέρω^b κακὸν ἐμμεναι· ἀλλὰ οἱ αὐτῷ^c
Ζεὺς^d ὀλέσειε βίην πρὶν ἡμῖν πῆμα φυτεύσαι.^e

666. *Ἐρυσσάμενος.* 667. *Φοι.*

667. ἀλλὰ οἱ Ern. Cl. ed. Ox. ἀλλὰ οἱ Wolf. quod mavult Schol. H. 668. ἡβης μέτρον ἵκέσθαι Arist., vulg. ἡμῖν πῆμα γενέσθαι Harl. mar. Scholl. H. Q. ἡμῖν πῆμα φυτεύσαι Barnes. Cl. ed. Ox. Dind. Fa. Löw., sed Bek. Arist. sequitur.

is (see mar.), in coupling by δὲ a sentence beginning with a prep. in tmesis, to join the δὲ to the prep. If the text be the true reading, the second δὲ might easily become detached, and then from δὲ seeming repeated, the first δὲ might be let drop. τοσῶνδ' is of course from τοσούδε the stronger demonstr., "so many as you see here", wh. well suits the passage. Bek. prints ἐκ τοσῶνδ', but the leaving the monosyl. ἐκ thus isolated is not in Homeric manner. — αὐτῶς with ἐξ ὀφείλει, "is got off baffling us". "Utrum αὐτῶς an αὐτῶς viri summi dissentiunt", Löwe. Buttm. (*Lexil.* 30) writes αὐτῶς, Herm. αὐτῶς always. It seems based on αὐτῶς, the adverbial sense of wh. it bears, meaning in that way itself, hence "in that very way", as is most clearly seen in the phrase ὥς δ' αὐτῶς, v. 238; and αὐτῶς, if read, seems to imply αὐτῶς as existing, wh., however, is post-Homeric, as is even ἑαυτοῦ for wh. H. has ἑο αὐτοῦ, οἱ αὐτῷ etc. Beyond this presumption no evidence appears: possibly it acquired the aspirate by a grammatical sympathy with αὐτῶς. By a slight accretion of force αὐτῶς means "in the same way as before, as usually", etc. Thus Penel. αὐτῶς ἦναι "sits just as she was", v. 336. It points also emphatically to a present or actual state, so A. 520 καὶ αὐτῶς, "even as matters stand", or A. 133 "as you see". And by further growing into the sense of "so much and no more", (cf. Latin *tantum* "only" from *tantus* "so much") it becomes contemptuous, like French *comme ça* and our "so so". Thus it is "merely", as in πᾶς δ' ἐστὶ νῆπιος αὐτῶς, Ω. 726. But there seems a class of passages (mar.) which demand a more precise meaning, as "in vain,

absurdly", and so imply another αὐτῶς, in that sense a distinct word: for 1. in order to enhance "just so" and the like into a notion of μάψ "in vain", the mode pointed at by the "so" should palpably involve that meaning, as in O. 82—3 οὐδέ τις ἡμέας αὐτῶς ἀπέμψει, where "send us so away as we came" is = "send us away *bootless*", but this condition often fails; and 2. the strong stress so required upon the word αὐτῶς calls for an emphatic position, as (here and v. 336) at the end of the line, which, however, it often has not. Further, the curious passage π. 110—1, οἶτον ἔδοντας μάψ, αὐτῶς, ἀτέλεστον, ἀνηνύσσω ἐπὶ ἔργῳ, seems to contain a pile of adverbial phrases reinforcing one another in the same sense, and αὐτῶς should have accordingly as properly definitive a sense as μάψ or ἀτέλεστον. Thus we have (1) αὐτῶς the adv. as it were of αὐτῶς, with a range of meaning as above, and (2) αὐτῶς irritō, as here. It is impossible to settle the breathing or derivation of this last, but the *onus probandi* may be left to those who assert the aspirate. Doeder. 256—7 thinks it is really ἀφάτως from ἀφάτη (ἀνάτα Pind.) = ἀτη — a doubtful doctrine.

667. *προτέρω*, with this, as referring to fut. time, cf. πρόσσω in the phrase πρόσσω καὶ ὀπίσσω, and see note on οἰκίαν β. 270. The Schol. gives it as = *προφωτέρω* which would similarly mean "further on in time", i. e. "hereafter".

668. For the var. *lect.* here see inferior mar.: the authority of Arist. claimed by 2 Scholl. for ἡβης μέτ. ix. is undecisive, since on what ground he preferred it, we know not. It is not strictly consistent with Penelope's words of her son (σ. 217, τ. 532, cf. λ. 317), μέγας ἐστὶ καὶ ἡβης μέ-

ἀλλ' ἄγε μοι δότε νῆα θοὴν καὶ εἰκοσ' ἐταίρους,
 ὄφρα μιν αὐτὸν ἰόντα^b λοχῆσομαι ἡδὲ φυλάξω
 ἐν^c πορθμῷ Ἰθάκης τε Σάμοιό τε καιπαλοέσσης,^d
 ὡς ἂν ἐπισμυγεῖται^e ναυτίλλεται^f εἵνεκα πατρός." ε
 ὡς^h ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ἡδ' ἐκέλευον.
 αὐτίκαⁱ ἔπειτ' ἀνστάντες^k ἔβαν δόμον^l εἰς Ὀδυσῆος.
 οὐδ' ἄρα Πηνελόπεια πολὺν χρόνον ἦεν ἄπυστος^m
 μύθων, οὗς μνηστῆρες ἐνὶ φρεσὶ βυσσοδόμευον.ⁿ
 κῆρυξ γάρ οἱ ἔειπε Μέδων,^o ὃς ἐπέυθετο βουλάς
 αὐλῆς ἐκτὸς ἑῶν οἱ δ' ἐνδοθι μῆτιν ὕφαινον.^p
 βῆ^q δ' ἔμην ἀγγελέων διὰ δώματα Πηνελοπείῃ·
 τὸν δὲ κατ' οὐδοῦ^r βάντα προσήυδα Πηνελόπεια
 "κῆρυξ,^s τίπτε δέ σε πρόεσκον μνηστῆρες ἀγανοί;
 ἦ εἰπέμεναι δμῶῃσιν Ὀδυσσῆος θέλοιο,

a β. 212; cf. π. 349—9.
 b ε. 181, π. 463.
 c δ. 845—7, ο. 29.
 d λ. 480.
 e γ. 195.
 f ε. 246.
 g α. 281, β. 306, δ. 701.
 h η. 228, θ. 3⁹⁸.
 i γ. 47, σ. 86, φ. 539, δ. 380.
 k π. 407.
 l π. 358.
 m α. 127; cf. α. 242.
 n ρ. 66, 465, θ. 273, ι. 916, υ. 154.
 o π. 412, 252, χ. 357, 361.
 p δ. 739, α. 356, ι. 422, ζ. 187, Η. 324, I. 93.
 q δ. 628 mar., ζ. 50.
 r App. F. 2.
 s δ. 707.

669. *φαίκοι*. 677. *Φοι ἔφειπε*. 682. *Φειπέμεναι* omissio ᾗ.

670. *αὐτίς* Bek., *mox λοχῆσω et τυχῆσομαι* Bek. annot. 682. ᾗ delet Bek.

τρον ἰάνει (is come to); but it well suits his disparagement by Antin. as a "mere boy" (665). Still, the tone of unfeigned alarm which the speech shows suits better the other reading. And the contrast which ἡμῖν offers to οἱ αὐτῷ strengthens the passage. With πῆμα φρενέσαι cf. θάνατον or κακὰ ῥαπτεῖν (π. 423, Z. 367). The reading γενέσθαι is probably taken from Eumæus' words τοὺς (the suitors) Ζεὺς ἐξολέσειε πρὶν ἡμῖν πῆμα γενέσθαι (mar.). Ni. leaves the question unnoticed.

670. ἰόντα = οἰκαδὲ νισσόμενον in 701. — *λοχῆσω*. ἡδὲ *φυλάξω*, on question of mood here see App. A. 9 (5).

671. *πορθμῷ*, see on 844 foll.

672. *ἐπισμυγεῖται*, see on γ. 195. — *ναυτίλλεται* includes, as Ni. thinks, a touch of derision; if so, our expression of "a wild-geese chase" would nearly suit. The mood is subj. shortened *epicē*.

675. *ἄπυστος*, see on α. 242.

677. *Μέδων*, the speech of Penel. 681 foll. shows that he is in her eyes a partizan of the suitors. He has favoured their lawlessness hitherto, but seems shocked at their plot against Telem. and betrays it; and not feeling secure through this negative loyalty, when vengeance overtakes the suitors,

he skulks under a seat (χ. 362 foll.). Telem. intercedes, yet he comes forth faintly reassured and pleading still. *Odys.* in the line ὡς *κακοεργῆς εὐεργεσίῃ μὲν' ἀμείνων*, seems there to balance his claims, based by Telem., however, rather on early services, and to admit him, though sternly, to grace. Spohn. *de extr. Od. par.* p. 6. finds an inconsistency in this with the statement ρ. 172—3 that Medon was "most acceptable of all the heralds (to the suitors) and was present at their banquet": but then Medon's conduct is not meant to be consistent. He is a "trimmer". Phemius, too, entertained them by singing; but this was *ἀνάγκη* (α. 154): whereas Penelope's language here, although intemperate through sorrow, leaves no doubt as to Medon's leanings up to a certain point. Medon is also the name of a son of Oileus, (*N.* 694) killed by Æneas (*O.* 332 foll.).

678—80. *αὐλῆς — δώματα — οὐδοῦ*, see App. F. 2 (5) (6) (10) (23) (24).

682. Obs. synizesis in *ἦ εἰπέμεναι*: which, however, is lost when the digamma is restored, ἦ disappearing. — *δμῶῃσιν*, since Medon had intruded on the apartment where Penel. was sitting with her attendants, she

a δ. 351 mar.
b u. 13, 116—9, X.
203; cf. β. 20.
c γ. 36, ψ. 356,
ω. 439; cf. α. 578.
d δ. 94.
e M. 40.
f γ. 183, o. 403.
g cf. β. 230—4, α.
316.
h ρ. 577, O. 598.
i λ. 218, ξ. 59, σ.
275, τ. 43, 168,
ω. 255.
k δ. 621.
l cf. v. 132—3, Γ.
415.
m o. 70—1.
n α. 156, H. 567,
O. 597—8.

ἐργων πένεσθαι, σφίσι δ' αὐτοῖς δαῖτα^a πένεσθαι;
μὴ μνηστεύσαντες, μῆδ' ἄλλοδ' ὀμιλήσαντες,
ὑστατα^b καὶ πύματα νῦν ἐνθάδε δειπνήσειαν.
οἱ δ' ἅμ' ἀγειρόμενοι βίοντον κατακείρετε^c πολλόν,
κῆρσιν Τηλεμάχοιο δαΐφρονος· οὐδέ τι πατρῶν^d
ὑμετέρων τὸ πρόσθεν^e ἀκούετε,^f παῖδες ἐόντες,
οἷος Ὀδυσσεὺς ἔσκε μεθ' ὑμετέροισι τοκεῦσιν,
οὔτε τινὰ ῥέξας ἐξάσιον^h οὔτε τι εἰπὼν
ἐν δῆμῳ· ἥ τ' ἐστὶ δίκηⁱ θείων^k βασιλῆων.
ἄλλον^l κ' ἐχθαίροισι^m βροτῶν, ἄλλον κε φιλοίῃⁿ.

685

690

683. Ἐργων. 690. Φεικῶν.

685. δειπνήσειαν Harl. 686. δ' ἅμ' Harl. sed cum var. lect. δ' ἅμ', ita Flor.
Steph. utrumque Scholl. H. P. 688. τῶν pro τὸ Bek. annot.

asks this question in anger, viewing him as a partisan of the suitors, "are you come to order the women (off their work here) to wait on the suitors?"

684. μὴ κ. τ. λ., the two participles are negatively conjoined, and with ἄλλοδ' (ἄλλοτε of time, not ἄλλοτε of place) express a condition of the main action δειπνήσ., — "may they, never again suitoring nor even forming a party (here), sup their very last here now". With an aorist verb the participles of condition are often aor. also, as Z. 302—3 ἢ δ' ἄρα πέπλον ἔλοῦσα . . . θῆκεν; Θ. 218—9 εἰ μὴ ἐνὶ φρεσὶ θῆκ' Ἀγαμέμνονι . . . ἀσπρ ποικυρῶσαντι θοῶς ὀτρύναι Ἀχαιοὺς; Ω. 48 ἄλλ' ἢ τοι κλαύσας καὶ ὀδυράμενος μεθέτηκεν. Herm. (*ad Viger.* not. 262), whom Ni. and Löwe follow, gives another construction, in which μὴ and μῆδ' are taken as one strengthened neg. applied to ὀμιλήσ. only, and μνηστεύσ. stands as = the subj. of the sentence, — "may they who have come hither as suitors never form a party again, but sup etc." But the rhyming clauses imply a closer parallelism in the relation of the words so linked than wd. allow of one being the subject (*quasi μνηστῆρες*, rather more energetically put) and the other a part of the predication. In λ. 613, μὴ τεχνήσάμενος μῆδ' ἄλλο τι τεχνήσαιο, which Herm. cites, τεχνήσ. is further defined by the rel. clause, δὲ κ. τ. λ., in 614; but in the

similar rel. clause here (686) the tense changes to pres. The participial clause of condition, which is there included in one word (τεχνήσ.), is here expanded into two (1) μὴ μνηστ. (2) μῆδ' . . . ὀμιλ., the one enhancing the other by μῆδ', rather stronger than μῆτ'.

686. κατακείρετε, this change of person from δειπνήσειαν 685 is an angry apostrophe including in the reproach Medon, as abetting the suitors. This ethical point is enfeebled by reading δειπνήσειαν in 685.

687. δαΐφρονος, see on α. 48.

688. ἀκούετε takes for obj. the sentence οἷος Ὀδ. ἔσκε κ. τ. λ. For its tense see Donalds. Gr. Gr. 423 (3), "the present is used for the perf. in verbs which express the permanence of a state, or an impression, and its results. Such are ἀκούω, κλῶ, etc., expressing the continuance of a perception".

689. Penel. implies that Medon was one of the younger generation, sympathizing chiefly with the suitors.

690. τινὰ and τι belong with ἐξάσιον equally to both clauses.

691—2. ἥ τ' ἐστὶ δίκη, this phrase appears limited to the Ody.; cf. note on ἡ θέμις ἐστὶ γ. 45. — ἐχθαίροισι . . . φιλοίῃ. In mar. are the passages given Jelf Gr. Gr. § 809, 2. in which H. interchanges the subjunct. and optat. mood. In all these Bek. edits either both subj. or both optat., thus ignoring

κείνος δ' οὐ ποτε πάμπαν ἀτάσθαλον^a ἄνδρα ἐώργειν·
 ἀλλ' ὁ μὲν ὑμέτερος θυμὸς καὶ αἰκία^b ἔργα
 95 φαίνεται, οὐδὲ τίς ἐστι χάρις μετόπισθ' εὐεργέων."^c
 τὴν δ' αὖτε προσέειπε Μῆδων, πεπνυμένα εἰδώς
 "αἶ γὰρ δὴ, βασίλεια, τόδε πλείστον κακὸν εἶη.
 ἀλλὰ πολὺ μείζον τε καὶ ἀργαλεώτερον ἄλλο
 μνηστῆρες φράζονται,^d ὃ μὴ τσλέσεις^e Κρονίων.
 100 Τηλέμαχον^f μεμάασι κατακτάμεν ὀξεί χαλκῷ,
 οἰκαδῆς νισσόμενον· ὃ δ' ἔβη μετὰ πατρὸς^h ἀκονὴν
 ἐςⁱ Πύλον ἡγαθήν^j ἢ δ' ἐς Λακεδαίμονα διαν."^k
 ὥς^k φάτο, τῆς δ' αὐτοῦ λῦτο γούνατα καὶ φίλον
 ἦτορ,
 δὴν^l δέ μιν ἀμφασίῃ ἐπέων λάβε, τῷ δέ οἱ ὄσσε
 105 σακρυόφι πλησθέν, θαλερῇ δέ οἱ ἔσχετο^m φωνή.

a σ. 139, χ. 314, 47.
 b X. 395, ψ. 21, 52. 733.
 c χ. 319.
 d β. 367-8.
 e β. 34, φ. 570, ο. 112, ρ. 399, υ. 236, 344.
 f δ. 740, α. 18-20, ο. 30.
 g ε. 181.
 h β. 308, ξ. 179, ρ. 43.
 i α. 20, α. 284-5, β. 359, γ. 328, ν. 440.
 k α. 297, 406, χ. 68, 147, ψ. 205, ω. 345.
 l P. 695-6, z. 472, ψ. 396-7, x. 247 -8, υ. 348-9; cf. α. 151-2.
 m cf. β. 642.

693. *ἑώργειν*. 694. *αἰκία* *ἔργα*. 695. *εὐεργέων*. 696. *προσέειπε* *ἑιδώς*. 701. *φοίκαδε*. 704. *ἑπέων* *φοί*. 705. *φοί*.

697. *el* Harl. Heidelb. Ambr. Bek. *al* Scholl. Dind. Fa. Löw. 701. *νισσόμενον* B. *νισσόμενον* Barnes. 702. *ἡμαθίην* Rhian., Scholl. H. P. 705. *ἔσχετο* Arist., Scholl. H. P. Q.

the fact for which Jelf there finds reasons. The text here will hardly bear any such reasoning as Jelf applies, and here even Bek. retains the moods different. See App. A. 9 (16) for some explanatory remarks.

In the sentiment we have a glimpse of "the right divine (*θεῖων*) of kings to govern wrong", which wrought its usual effect. This confirms the tradition of the speedy downfall of the "heroic" monarchies throughout Greece as probably a true picture of history; see the stories of migrations which Virgil has embodied in *Æn.* III. 399-402. *Odys.* is spoken of as a noble exception, rather confirming than invalidating the rule.

693. *ἐώργειν*, this pluperf. has force of an aor., the perf. *ἔοργα* retaining always its proper force "have done".

694-5. *Θυμὸς καὶ ... ἔργα*, the one as expressed in the other; see on *ἡ ἔπος ἦέ τι ἔργον*, γ. 99. Penelopé's view of Medon as being of the hostile faction finds here complete expression.

695. *χάρις*, Löwe cites Soph. *Aj.* 1283 *φεν, τοῦ θανόντος ὡς ταχεῖά τις*

βοροῖς χάρις διαφθεῖ κ. τ. λ. and Plaut. *Pæn.* X. 17 *Si quid bene facias, levior pluma est gratia.*

702. *ἡγαθήν*, Buttm. *Lexil.* 58, prefers the etymol. of *ἀγαν θεῖος*, in Pind. *ἀγάθεος*, "used only of cities, countries and mountains, to which the idea of divine, sacred, belongs as a fixed epithet": so *διαν* here of Laced.

705. *ἔσχετο*, Arist. read *ἔσχετο* = *ἐγένετο* (Schol.) when *θαλερῇ* would become a predicate, "became faint". In 699 *inf.* we have *ἔσχε*, but no trace of *ἔσχετο* occurs in the parallel passages (mar.) and the form lacks authority. There (mar. II.) *θαλερῇ*, used of the voices of Antilochus and Eumelus, must be a general epith., as in the phrase *θαλερῶν αἰζηῶν* K. 259, and therefore here is probably not distinctive of a female voice, but rather meaning "vigorous". The opposite meaning of "effeminate" comes out in *θαλερὸν δέ οἱ ἔκπεσε δάκρυ*, B. 266. Thus *ἔσχετο φωνή* means "sound was stayed or stifled" (mid. for pass.), as by sobs — a stage beyond the *ἀμφασίῃ ἐπέων*, inability to utter

a P. 468, η. 155,
v. 321.
b θ. 481.
c θ. 681.
d θ. 665.
e α. 225 mar.
f K. 308, M. 156,
N. 58, 110.
g K. 27.
h α. 97 mar.
i ε. 182, ω. 93.
k θ. 677 mar.
l cf. η. 263.
m ε. 201, ψ. 222;
cf. γ. 28—7.
n λ. 206.
o γ. 15—16.
p β. 215, 216, 284.
q θ. 682 mar.
r θ. 657 mar.
s θ. 541, ω. 315,
γ. 282.
t ε. 253, ψ. 68.
u β. 329, κ. 363, τ.
923, Z. 169; cf.
θ. 185.
v γ. 421, X. 136,
ε. 269, ρ. 438.
w Γ. 152, ψ. 878.
x ε. 195, ω. 272;
cf. θ. 263.
y App. F. 2. (23).
z κ. 409, τ. 543,
ω. 59.
aa K. 889.
bb β. 293 mar.

ὄψε^a δὲ δὴ μιν ἐπεσσιν ἀμειβομένη^b προσέειπεν
 “κῆρυξ,^c τίπτε δέ μοι παῖς^d οἴχεται; οὐδέ τί μιν χρῶ^e
 νηῶν ὠκυπόρων^f ἐπιβαινέμεν, αἶ θ’ ἄλδος ἱπποὶ
 ἀνδράσι γίγνονται, περώσιν δὲ πουλύνε^g ἐφ’^h ὕγρην.
 ἦ ἴνα μηδ’ ὄνομ’ⁱ αὐτοῦ ἐν ἀνθρώποισι λήπται;” 710
 τὴν δ’ ἡμείβετ’ ἔπειτα Μέδων,^k πεπνυμένα εἰδώς.
 “οὐκ^l οἶδ’ ἦ τίς μιν θεὸς ὥρορεν,^m ἦε καὶ αὐτοῦ
 θυμὸς ἐφωρμήθηⁿ ἵμεν ἐς Πύλον, ὄφρα πύθεται^o
 πατρός εὐὸ ἦ νόστον^p ἦ ὅν τινα πότμον^q ἐπέσπεν.” 715
 ὥς^r ἄρα φωνήσας ἀπέβη κατὰ δῶμ’ Ὀδυσῆος.
 τὴν δ’ ἄχος^s ἀμφεχύθη^t θυμοφθόρον,^u οὐδ’^v ἄρ’ ἔτ’
 ἐτλη
 δίφρῳ ἐφέζεσθαι^w πολλῶν^x κατὰ οἶκον ἐόντων,
 ἀλλ’ ἄρ’ ἐπ’^y οὐδοῦ ἔξε πολυκμήτου θαλάμοιο
 οἴκτρ’^z ὀλοφυρομένη· περὶ δὲ δμῳαὶ μινύριζον^{aa}
 πᾶσαι, ὅσαι κατὰ δῶματ’ ἔσαν νέαι^{bb} ἡδὲ παλαιαί. 720

706. *Fe* *ἔπεσσιν* προσέειπεν. 711. *Fe* *εἰδώς*. 712. *οὐ* *For* *δ’*. 714. *εἰ* *For*.
 717. *For* *οἶκον*.

707. *pro* οὐδὲ ἡὲ interrog. Bek. annot. 712. *εἰ* *τίς* Dind. Löw. Cl. ed. Ox.
 ἦ *τίς* Arist., Scholl. H. P. Q., ita Bek. *Fa*. 717. *δίφρον* Bek. annot.

words 704. Virg. *Æn.* III. 308—9 has expressed it with variation thus

Deriguit visu in medio: calor ossa
 reliquit.

Labitur et longo vix tandem tem-
 pore fatur.

707—8. *μιν χρῶ*, see on α. 255.
 — *ἱπποὶ*, “chariots”; cf. *ναῖαν ἀνή-
 νην* Eurip. *Med.* 1119. Properly ἱπ-
 ποὶ (or ἱπῶ dual, E. 13, 19) is a
 chariot; but, as we cannot pluralize
 it further, “chariots” would still be
 ἱπποὶ. The all but universal practise
 of chariot-driving instead of horse-
 riding in H. favours this. Still, from
 Pind. *Isthm.* IV. 5, *νᾶς ἐν πόντῳ καὶ
 ἐν ἄρμασιν ἱπποὶ*, the simple sense
 of “horses” might well stand. In
 simile a ship runs like a team of four
 horses, and on the other hand Odys.
 bestrides a plank of his raft like a
 riding-horse (v. 81, s. 371).

712. *ὥρορε*, the more common word
 with *δαίμων*, *θεός* etc. is *ᾤρε*, as in

rousing a hero to warlike effort etc.
 In θ. 539 *ᾤρε* is not transitive.

716. *ἄχος ἀμφεχ.*, the metaphor
 is that of a cloud or mist involving
 a person, so *ἄχος νεφέλη ἐκάλυψε* and
 other like expressions.

717—8. *δίφρῳ* κ. τ. λ., she could
 not endure to take her chair of state
 [see App. F. 2 (20) (22)] and face the
 company, now numerous, under the
 shock which Medon's news gave her:
 she sank therefore with a piteous cry
 on the threshold of the *θάλαμοιο*. —
 For *πολυκμήτου* see App. F. 2 (30).

719. *δμῳαί*, see App. A. 7 (1). —
μινύριζον probably a word based on
 vocal sound as the *μινύρομαι* of
 Æschyl. *Agam.* 16; cf. also *ψιθυρίζω*
 and our “whine”, “whimper”, German
winnern.

720. *πᾶσαι, ὅσαι* κ. τ. λ., we know
 that 12 of these were guilty of in-
 triguing with the suitors (γ. 424), yet
 the comprehensive expression here

τῆς δ' ἀδινὸν^a ῥόωσα μετῆύδα Πηνελόπεια
 “κλύτε,^b φίλαι· περί γάρ μοι Ὀλύμπιος ἄλγες^c ἔδωκεν
 ἐκ πασέων ὄσαι μοι ὁμοῦ τράφεν^d ἥδ' ἐγένοντο·
 ἦ^e· πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,^f
 725 παντοίῃς ἀρετῇσι^g κεκασμ'·νον^h ἐν Δαναοῖσιν·
 [ἐσθλὸν,ⁱ τοῦ κλέος εὐρύ καθ' Ἑλλάδα καὶ μέσον
 “Λαγός.”]

νῦν αὖ παῖδ'^k ἀγαπητὸν ἀνηρείψαντο^l θύελλαι^m
 ἀκλέα ἐκ μεγάρων, οὐδ' ὀρμηθέντοςⁿ ἤκουσα.
 σκέτλια,^o οὐδ' ὑμεῖς περ ἐν^p φρεσὶ θέσθε ἐκάστη

a α. 92 mar.
 b E. 405, B. 56.
 c A. 96, B. 375,
 Q. 211.
 d cf. δ. 206, κ. 417,
 A. 261; cf. μ.
 134.
 e δ. 814—5.
 f δ. 267, H. 639,
 H. 228.
 g O. 642.
 h cf. A. 339.
 i α. 344, δ. 816,
 κ α. 18.
 l α. 231 mar.
 m δ. 515 mar.
 n δ. 282.
 o φ. 28, ψ. 150, I.
 630.
 p N. 121.

729. *Ἑκάστη.*

721. τὰς ... προσήδα Bek. annot. 722. Ὀλύμπιοι ... ἔδωκεν Ern. Cl. ed. Ox.
 Ὀλύμπιος ... ἔδωκεν Wolf., Ὀλύμπιδες ... ἔδωκεν Harl. 726 † Arist., Schol.
 I. 395, redundare (collato 724) notant Scholl. H. Q., defendit Eustath., [] Bek.
 Dind. Fa. 727. ἀποκτείναν μεμάασιν Harl., supra scripta nostr. lect., quam
 Aristarcho tributam habent Schol. et marg., eandem Scholl. E. P. Q.

seems to mean that even these were for the while overpowered by the force of their mistress' sorrow.

721. τῆς δ', Ni. remarks that Thiersch rejects the δ', alleging that the ending —ης ought, as is the rule in H., to have a vowel following, and that the nexus of Homeric sentences requires the δ' to be cancelled. No editor has ventured on following Thiersch. Indeed as regards the latter argument we have with the dative sing. and other forms of the article not a few examples to the contrary c. g. μ. 101—4, I. 50—2. On ἀδινὸν see App. A. 6 (2).

723. τράφεν ἥδ' ἐγέν., see mar. for examples of similar πρωτότερον.

726. This v., which appears to be genuine in o. 80 and α. 344, where see note, is here condemned by the clumsiness of its coherence with 725, ἐν Δαν. being feebly repeated in καθ' Ἑ. καὶ μ. A. 80 in 816 inf.

727. ἀνηρείψαντο κ. τ. λ., cf. α. 241 and note, where the expression closely approaches this: in v. 66, 77 both that and this appear blended (ἀνέλιοντο θύελλαι Ἀργυῖαι ἀνηρείψ.). Penel. in the wild surprise of her sorrow overstates with maternal vehemence the fact, suddenly realized,

of Telemachus' departure, and refuses to distinguish between such fact and her fears — inconsistently with her own calmer language by and by in 731 —4 inf.

728. ὀρμηθέντος ἄ., “did I hear (till now) of his *having gone*”. The aor. is proper here, as also in β. 375, marking the fact as kept from her for some time after its accomplishment: contrast with this 732 inf. εἰ ... πν-θόμην ὀρμαίνοντα where “if I had heard of his *meditating* this voyage”, is the sense, as shown by what follows.

729. σκέτλια, this adj. occurs in H. mostly at beginning of line and in quantity σκέτλ., but σκέτλ. in Γ. 414 It is always used of persons, save that σκέτλια ἔργα occurs several times with a range of meaning like that of Latin *improbus*, “harsh, unkind, brazen, pertinacious”. In position, especially with a contrasted clause following coupled by οὐδέ, it may be compared with *νήπιος*: both words are also often followed by a clause ὅς κ. τ. λ., stating some act in which the quality of σκέτ. or *νήπ.* is involved. — *πέρ* seems rather to belong to ἐπιστάμεναι; it reflects, however, the force of that participle at once on ὑμεῖς; “you did not, *though* you ought, ... as knowing, etc.” see on α. 59.

a K. 138.
b A. 404.
c γ. 385; cf. A.
300, T. 331.
d γ. 169.
e λ. 68, v. 403, T.
339.
f ρ. 212, σ. 322,
ω. 222, 387, 408,
411.
g δ. 351.
h ψ. 228.
i ψ. 139, 359.
k υ. 334; cf. v. 411,
E. 889.
l δ. 678 mar.
m δ. 700 mar.

ἐκ λεχέων μ' ἀνεγείραι,^a ἐπιστάμεναι^b σάφα θυμῷ, 71
ὀκπότη' ἐκείνος ἔβη κολήν^c ἐπὶ νῆα μέλαιναν.
εἰ γὰρ ἐγὼ πνυθόμεν ταύτην ὁδὸν ὀρμαίνοντα,^d
τῷ κε μάλ' ἢ κεν ἔμεινε, καὶ ἐσσόμενός περ ὁδοῖο,^e
ἢ κέ με τεθνηκυῖαν ἐνὶ μεγάροισιν^f ἔλειπεν.
ἀλλὰ τις ὀτρηνῶς Δολιόν^g καλέσειε γέροντα, 72
ὁμῶ' ἐμόν, ὃν μοι ἔδωκε πατήρ ἔτι δευρὸ κούσῃ,^h
καὶ μοι κῆπον ἔχει πολυδένδρεον,ⁱ ὅρα τάχιστα
Λαέρτῃ τάδε πάντα παραζόμενος^k καταλέξῃ,
εἰ δὴ πού τινα κείνος ἐνὶ φρεσὶ μῆτιν^l ὀφῆνας
ἔξελθῶν λαοῖσιν ὁδύρεται, οἱ μεμάασιν^m 74

730. μάλα (cf. v. 313, ψ. 185) Harl. sed supra σάφα, ita marg. et Schol., cf. A. 404. 732. ὀρμαίνοντα nonnulli perperam, Scholl. H. P. 734. τεθνηκυῖαν Bek. Fa. juxta Thiersch., τεθνηκυῖαν Dind. Löw., qui tamen in λ. 84, 141, 205 literam π rejiciunt in κατατεθν. 735. ὀτρηνῶς Eustath. Heidelb. Ambr. Ern. Cl. ed. Ox. ὀτρηνῶς var. l. ap. Schol. V. et MS. Aloysii, ita Harl. vulg. Wolf. 736. δῶκε Eustath.

732. ὀρμαίν. i. e. φρεσίν, "meditating" (mar.)

735. Δολιόν. This trusty servant of Penel. who tends her garden, has a son Melanthius, and a daughter Melanthō (mar.), the former goat-herd to Odys., but taking part with the suitors against him, as does the latter, who has been petted and spoilt by Penel., and repays her by insolence, even becoming the concubine of Eurymachus the suitor (σ. 325). The question whether the Dolius of ω., who with his Sicilian wife and six sons forms a complete family, is the same as this one, is of doubtful solution. It appears (ξ. 451) that Penel. and Laert. had some joint ownership in or authority over the slaves of Odys.; and that there should be two, both γέροντες, both gardeners, one with Penel. and one with Laert., and yet the former summoned to take him a message is unlikely. On the other hand Dolius here is called by Penel. her "own slave whom her father gave her when she first came to Ithaca;" whereas Laer. had his own house and establishment, a γέρας or τέμενος with a mansion (Fa. on ω. 207; cf. β. 102), with a numerous body of slaves "who did his pleasure", and whose society he shared (ω. 205—10, π. 140—1). It is not likely that the one who was by age his fittest companion (ω. 498—9) and had been

the longest with him — the head, in short, of his slave-household—should have been his daughter-in-law's property, and the one most frequently away, as a confidential servant of Penel. must have been. The Dolius whom she sent would certainly have returned to her; but the Dol. of Laer. knows nothing of her more than others, and suggests that some one shall be sent, not offering to go, to carry news to her of her husband's return (ω. 403—5). Further, the treatment of Melanthō (σ. 322—3) by Penel. would rather suggest that she had lost her mother (cf. v. 67—8), and then she could not well be daughter to Laertes' Dolius, whose wife was living (ω. 389). These questions will be further considered under the passages referred to in ω.

740. ὁδύρεται, subj. shortened epice. The sense is "to see if he will", in which sense the phrase is usually led by αὖ κε, as in A. 408, 420. See on α. 204 for subj. with εἰ. In all parts of this verb H. has ὄ, but ὁδύνῃ and ὁδύσας from ὁδύσσομαι (α. 61). In οἱ μεμάασιν, Penel. her fears still exaggerating the facts (see on γ. 77 sup.), imputes to all the λαοὶ a share in the suitors' design; cf. what Telem. says of the Ἀχαιοί, μνηστήρες δὲ μέλιστα, β. 265—6; for λαοὶ see on β. 13; the Schol. errs in

ὄν καὶ Ὀδυσσεύς φθίσει γόνον ἀντιθέοιο."

τὴν δ' αὖτε προσέειπε φίλη^a τροφὸς Εὐρύκλεια
"νύμφα^b φίλη, σὺ μὲν ἄρ με καταέτανε νηλεέ^c χαλκῷ,
ἣ ἔα^d ἐν μεγάρῳ· μῦθον δέ τοι οὐκ ἐπικεύσω."

45 ἦδε^e ἐγὼ τάδε πάντα, πόρον δέ οἱ ὅσος^f ἐκέλευεν,^g
σέτονε καὶ μέθυ ἡδύ· ἐμεῦ δ' ἔλετο^h μέγαν ὄρκον
μῆⁱ πρὶν σοὶ ἐρέειν πρὶν δωδεκάτην γε γενέσθαι,
ἣ σ' αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκοῦσαι,
ὥς ἂν μὴ κλαίουσα κατὰ χροά καλὸν^k λάπτῃς.

50 ἀλλ'^l ὕδρηναμένη, καθαρὰ χροὶ εἴμαθ'^m ἐλούσα,ⁿ
εἰς^o ὑπερῷ^p ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶν
εὖχε^q Ἀθηναίῃ κούρῃ Διὸς αἰγιόχοιο·
ἣ γάρ κεν μιν ἔπειτα καὶ ἐκ θανάτοιο σῶσαι.^r

μηδὲ γέροντα κάκον κεκακωμένον·^s οὐ γάρ οἱ αἶψα
55 πάγχυ^t θεοῖς^u μακάρεσσι γονὴν Ἀρκεῖσιδάδοι^v
ἐχθεσθ'^w, ἀλλ' ἐτι πού τις ἐπέσσειται ὅς κεν ἐχθῆσιν
δῶματά^x θ' ὑψερφεά καὶ ἀπόπροθι^y πλόνας ἀγρούς."

a β. 361.
b F. 130.
c δ. 507, π. 532, λ.
45, ε. 418, σ. 98,
φ. 480, γ. 476, in
N. *κατέτανε*.
d β. 281, Δ. 42.
e ο. 263, δ. 350
mar.
f β. 340—55.
g γ. 285, ρ. 533
h X. 119.
i β. 873—8 mar.
k γ. 398, 438, τ.
203, ω. 44.
l δ. 759, ρ. 43, 58.
m ζ. 61.
n α. 362 mar.
o ω. 529, 517, E.
733, Θ. 384; cf.
ζ. 106 mar.
p cf. γ. 231.
q ζ. 137, Δ. 650—
90; cf. π. 212,
υ. 98.
r ε. 182.
s π. 74, α. 82, α.
184, ρ. 326, γ.
55, σ. 426.
t ω. 517, π. 118,
ω. 270.
u cf. Z. 140.
v γ. 85, 226, π. 111,
τ. 526.
w ψ. 832, ι. 35,
φ. 580, δ. 811,
α. 80, ι. 18.

741. *φόν*. 742. *προσέειπε*. 745. *ἦδε* F. *φοί*. 746. *Frδύ*. 747. *φερέειν*.
750. *φέμαθ'*.

741. *φθίσει* Harl. ex. emend., *φθείσθαι* (φθίσθαι Bek. annot.) *δόμον* Schol. M.
744. *δέ τι* Ern. Cl. ed. Ox. *δέ τοι* Harl. Wolf. 745. *ἐκέλευε* Ern. Cl. ed.
Ox. *ἐκέλευεν* Wolf. *κέλευεν*. Bek. 753. *σάωσε* Barnes. Ern. Cl. ed. Ox.
σάωσε Heidelb. Harl. et Schol. H. Steph. Wolf. 756. *ἐχθεσθ'* Schol. B.

supposing them the suitors, an appeal to the people is intended, as at β. 328—41 by Mentor.

743—4. *νύμφα*, shortened vocat. from nom. *νύμφη*. — *ἣ ἔα*, "or let me (live)": the *var. lect.* *ἣ ἔα* (1. pers. imperf. for *ἦν*), "who was in the palace", is somewhat tame, especially when we come to *ἦδε*... *πάντα*. Obs. that in *ἔαω* the 3. sing. *ἔῃ*, 1. pl. *ἔωμεν*, 3. pl. *ἔωσιν* (E. 256, K. 344, φ. 233), all suffer synizesis in the first two vowels. Some forms of this verb were similarly pronounced in Attic Greek.

746. *ἐμεῦ δ' ἔλ. μέγ. ὄρκ.* the same expression occurs with dat. of pers. (mar.), *Τρώεσιν δ' αὖ... ὄρκον ἔλωμαι*.

749. *λάπτῃς*, Ni. says the optat. would be fitter, but the subj. is prefer-

able, as having a lively transition to pres. time; see App. A. 9 (12); "he bound me not to (and I have not told) that you *may* not by willing etc."

754. *κάκον*, imper. pres. *κάκος* contracted, "do not worry him already worried". We should here rather expect the imperat. aor. *κάκωσον*; but Ni. on a similar pres. imper. *μεδίδοσσο* in γ. 96, says the pres. imper. may stand in prohibitions of an action before purposed, if one supposes this purpose as already adopted, or the action as already previously present in the thought. This is especially the case in references to a preceding statement of such purpose". He then refers to this passage. The statement of the purpose is that given by Penel. 737—40 *sup.*

a δ. 440; cf. a. 384, II. 524.
 b δ. 198.
 c δ. 801, ε 268.
 d δ. 750 mar.
 e α. 382 mar.
 f γ. 445, 447, A. 449, 453, B. 410, 421.
 g ζ. 323.
 h ε. 324, B. 157, E. 115, 714, K. 284, Φ. 420.
 i τ. 368, A. 40, O. 373.
 k γ. 101, δ. 331.
 l ν. 259; cf. A. b. E. 908.
 m β. 266.
 n X. 343.
 o γ. 450 mar.
 p II. 531.
 q cf. δ. 831.
 r α. 365 mar.
 s β. 324, 331, δ. 772, φ. 482, υ. 375, φ. 361, ψ. 149.
 t ψ. 149.
 u cf. α. 277, β. 106.
 v α. 382, β. 46, μ. 231.
 w ν. 170—1, ψ. 182.
 x Σ. 405.

ὥς φάτο, τῆς δ' εὐνησε^a γόον, σχέθε δ' ὄσσε^b γόοιο.^c
 ἥ δ' ὀδρηναμένη, καθαρὰ χροὶ εἰμαθ' ἑλούσα,
 εἰς^d ὑπερῶν^e ἀνέβαινε σὺν ἀμφικόλοισι γυναιξίν,
 ἐν δ' ἔθει^f οὐλοχύτας^g κανέφ, ἡρᾶτο^h δ' Ἀθήνη.
 “κλύθιⁱ μεν, αἰγιόχοιο Διὸς τέκος ἀτρυτώνη.
 εἰ ποτέ τοι πολύμητις ἐνὶ μεγάροισιν Ὀδυσσεὺς
 ἦ^j βοὸς ἦ ὄϊος κατὰ πλοῖνα μηρὶ^k ἔκηνεν,
 τῶν^l νῦν μοι μνήσαι, καὶ μοι φίλον^m νῦν σώωσον,
 μνηστῆραςⁿ δ' ἀπάλαλκε^o κακῶς ὑπερηνορέοντας.”
 ὥς εἰπούς^p ὀλόλυξε,^q θεὰ δέ^r οἱ ἔκλυεν^s ἀρῆς.
 μνηστῆρες^t δ' ὁμάδησαν ἀνὰ μέγα^uρα σκυόεντα.
 ᾧδε^v δέ τις εἶπεσκε νέων ὑπερηνορέοντων.
 “ἦ μάλα δὴ γάμον ἔμμι πολυμνήστη^w βασίλεια
 ἀρτύει,^x οὐδέ τι οἶδεν ὅ^y οἱ φόνος νῦν τέτυκται.”
 ὥς^z ἄρα τις εἶπεσκε, τὰ δ' οὐκ ἴσαν,^a ὥς ἐτέτυκτο.
 τοῖσιν δ' Ἀντίνοος ἀγορήσατο καὶ μετέειπεν

759. *Φαίμαθ'*. 767. *Φαίπούς* F. 769, 772. *Φαίπαισε*. 771. *Φοῖδεν* F. 772. *οὐ Φίσαν*. 773. *μετέφαιπεν*.

762. *κλύθι μοι* Barnes. 765. *σάωσαι* Vr. 767. *αὐθῆς* Bek. annot. 771. *ἀρτύει* Barnes.

758. γόον .. γόοιο, this repetition offends by its tameness. ὄσος should probably be read. It is unusual to find γόοιο applied to the eyes; but our double use of the verb “to cry” may be compared, also the scriptural expression “he wept aloud” or “lifted up his voice and wept”. Eurip. *Phæn.* 1583, *has δακρυα γοερά*, so *βοι inf. γόοιο δακρυόεντος*.

761. οὐλοχύτας, see App. A. 3, and γ. 447 note.

762—3. ἀτρυτώνη, see App. E. 4 (14). — ἐνὶ μεγ., Ni. regards this as an indication that Pallas' worship was established in the family of Odys., which is confirmed by K. 571.

763. Ὀδυσσεὺς, it is characteristic of Penel., in whose thoughts he is ever uppermost, that she does not say “if I have ever”, but “if *Odys.* has ever sacrificed etc.”, yet adds *μοι μνήσαι καὶ μοι κ. τ. λ.*, thus identifying herself with him.

766—8. ἀπάλαλκε, cf. ἀλαλομένης (mar.) epith. of Pallas. ὀλόλυξε, for this cry of adoration see on γ. 450.

The suitors evidently hear it from above (App. F. 2 (32), and recognize it as an act of worship, but put their own interpretation on the prayer which, they infer, it accompanies. οἱ following is *dativus commodi* (Löwe). ὁμάδησαν denotes their exaltation. For *σκυόεντα* see App. F. 2 (19).

769. See on β. 324.

770—1. The atrocity of the suitors is perhaps more effectively expressed in these two lines than in any part of the poem. They surmise that Penel. is about to comply with their wishes, and choose one of them in *Odysseus'* room, yet they never relent for a moment from their plot against her son's life, but show a diabolical exaltation in her unconsciousness of the blow prepared for her. This is a striking example of the effectiveness of simple touches by wh. a great poet makes his characters paint themselves. For *δ quod* see on α. 382.

772. ἴσαν short for ἴσαν, 3. pl. pluperf. of pres. perf. οἶδα in all other places of H. save those noted (mar.) ἴσαν is

- δαιμόνιοι, μύθους μὲν ὑπερφιάλους ἀλέασθε
 775 πάντας^a ὁμῶς, μή πού τις ἐπαγγέλλῃσι^b καὶ εἰσω.^c
 ἀλλ' ἄγε σιγῇ^d τοῖον ἀναστάντες τελέωμεν
 μῦθον, ὃ δὴ καὶ πᾶσιν ἐνὶ φρεσὶν ἦραρεν ἡμῖν."
 ὡς εἰπὼν ἐκρίνατ'^e ἐέλικοσι^f φῶτας ἀρίστους,
 βᾶν^g δ' ἔλναι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.
 780 νῆα^h μὲν οὖν ἀμπρωτον ἀλὸς βένθοσδε ἔρυσσαν,
 ἐν δ' ἱστόν τ' ἐτίθεντο καὶ ἱστία νηὶ μελαίνῃ,
 ἡρτύναντο δ' ἔρετμάⁱ τροποῖς ἐν δερματίνοισιν,
 πάντα^k κατὰ μοῖραν· ἀνά θ' ἱστία λευκὰ πέτασσαν.
 785 ὑψοῦ^l δ' ἐν νοτίῳ^m τήν γ' ὤρμισαν, ἐκ δ' ἔβαν αὐτοί.
 ἔνθα δὲ δόρπονⁿ ἔλοντο, μένον δ' ἐπὶ ἔσπερον ἐλθεῖν.^o

a ψ. 332.
 b φ. 229.
 c cf. δ. 975—9.
 d γ. 301, α. 209, 321.
 e δ. 530 mar.
 f α. 240.
 g μ. 367, x. 151, 402, 503, v. 65, o. 205.
 h φ. 51—4, δ. 577 —8 mar.
 i cf. φ. 37.
 k φ. 84, A. 480; cf. App. F. 1 (10) (13) mar.
 l π. 329, 360.
 m o. 218.
 n φ. 55; cf. μ. 317, Ξ. 77.
 o γ. 11; cf. A. 811, Ψ. 715.
 p ε. 347, H. 488.
 q α. 422, s. 305.

778. *φειπὼν ἐξέλικοσι.* 780. *ἔρυσσαν.* 786. *ἔσπερον.*

775. *πῶς* Barnes. Ern. Cl. ed. Ox., *πού* Harl. Wolf., *mox ἀπαγγέλλῃσι* ex emend. Harl. Bek., *ἐπαγγέλλῃσι* Cl. ed. Ox. Dind. Fa. Löw. 777. *εὐαδεν* Schol. H. 783. *λεόν'* ἐπέτασσαν Eustath. Barnes. Ern. Cl. ed. Ox. 783. † Harl., *abundare* notat Schol. M., [] Bek. Dind. Löw. 784. *σφιν ἐνεικαν* Barnes. Ern. Cl. ed. Ox. Bek., *σφ' ἡνεικαν* Eustath. Harl. Rom. Wolf. Dind. Fa. Löw. 785. *εἰνοδίῳ* Aristoph. (sive, ut Lehrsius placet, *εἰνοδίου*), Scholl. B. E. H. P. Q., *ἐκ δ' ἔβαν* Vr. et tres Harl., *ἐν δ' ἔβαν* cæteri omnes.

for ἦσαν 3. pl. imp. of εἶμι; so ω. 11, cf. 13.

774—5. *δαιμόνιοι* is in H. a word of reproach, cf. *δαιμόνιος* (mar.). *πάντας*, Löwe refers this rightly to *μύθους*, "all words alike (ὁμῶς)", i. e. concerning both the *γάμος* and the *φόνος* (770—1). Nil., after Voss, inclines to read *πάντες* (ὅμοις); but this seems less forcible.

776—7. *σιγῇ τοῖον*, see on α. 209, and, for *Anthon's* caution and yet contempt of Telem. here, App. E. 6 (2). — *ἡραρεν*, Buttm. *Gr. verbs* s. v. *ἀραρίσκω* notes the intrans. sense (as here) of this reduplicated aor.; in Π. 214 both this and the transit. sense are shown, *ὡς ὅτε τοῖχον ἀνῆρ ἀράρη*, ... *ὡς ἀράρων κόρυδες*. Buttm. *ibid.* compares with the present passage A. 136 *ἄρσαντες κατὰ θυμόν*, i. e. *ἐμὲ τῷ γέρεα*, also β. 353 *πῶμασιν ἄρσον ἀπαντας*, and ε. 95 *ἡραρε θυμόν ἐδωδῇ*; adding, "it is clear that *ἀρίσκω* *ἀρέσω*, which is used in the same sense, comes from *APΩ* with inflexion -έσω."

780—5. For the various naval details here see App. F. 1 (6) (7) (10) (13), and especially (9) note ** for 783, and

(8) for *τεύχεα* 784. With *ἐν νοτίῳ* cf. Eurip. *Hec.* 1241 Pors. *ποντία νοτίς*. For the vulg. *ἐν δ' ἔβαν* should be read with the Vr. and three Harl. mss. *ἐκ δ' ἔβαν*, as in γ. 11. In θ. 52—5 the same lines (with the omission of 784 and the change of *οὖν ἀμπρωτον* into *οἷ γε μέλαιναν*) recur *verbatim* as far as *ὤρμισαν*, when follows *αὐτὰρ ἔπειτα βᾶν εἰ μὲν Ἀλκινόοιο ... ἐς μέγα δῶμα*, in which house they banquet. To read *ἐν* makes the crew sup on board here, besides making *ἀναβάντες* superfluous in 842 *inf.* Now, although in exigencies food must have been eaten on board (x. 80, cf. β. 431—3), it was an unheard of thing to do so with one's ship in harbour. They do not start finally until evening, although they ship the tackle etc. now. Having then to wait *ἐπὶ ἔσπερον ἐλθεῖν*, nothing would have been gained either in time or in secrecy (since their embarkation by daylight must have been noticed) by supping on board: so they got out (*ἐκ*) and supped *ἐνθα* "there", i. e. on the shore, 779. *ὑψοῦ* need not imply such distance from shore as to cause a difficulty in their landing.

a o. 517, App. I
2 (32) mar.
h ζ. 250, P. 316.
c s. 201, κ. 384, ρ.
603, Δ. 780.
d cf. ι. 87, κ. 58.
e o. 300.
f λ. 514.
g μ. 311, 366, ν.
79, B. 2; cf. α.
384, κ. 31, ν. 287.
h σ. 139.
i ι. 371.
k ψ. 343.
l β. 382 mar.
m E. 449, ψ. 104;
cf. ξ. 498, ν. 87,
ω. 12, 14.
n ν. 288, π. 157,
υ. 31.

ἣ δ' ὑπερωίω^a αὐθι περίφρων Πηνελόπεια
κεῖτ' ἄρ' ἄσιτος, ἄπαστος^b ἔδηνυρος^c ἥδ' ἐ ποτῆτος,^d
ὀρμαίνουσ' ^e εἰ οἱ θάνατον φύγοι νῆος ἀμύμων,
ἣ δ' γ' ὑπὸ μνηστῆρσιν ὑπερφιάλοισι δαμείη. 79x
ὅσσα δὲ μερμηρίξε λέων ἀνδρῶν^f ἐν ὀμίλῳ
δείσας, ὅππότε μιν δόλιον περὶ κύκλον ἄγῳσιν,
τόσσα μιν ὀρμαίνουσιν ἐπήλυθε νῆδυμος^g ὕπνος^h
εὐδ' ⁱ δ' ἀνακλινθεῖσα, ^j λυθέν^k δὲ οἱ ἄψ' εἰ πάντα. 79z
ἐνθ' ^l αὐτ' ἄλλ' ἐνόησε θεὰ γλανκῶπις Ἀθήνη.
εἰδῶλον^m ποίησε, δέμας δ' ἦκτο γυναικί,ⁿ

789. Foi. 793. Νῆδυμος. 794. Foi. 796. Εἰδῶλον ἦκτο.

787. ita Harl. Flor. Steph. Wolf., ὑπερῶν ἀναβάσα Eustath. Ven. Ambr. Barnes. Ern. Cl. ed. Ox. 788. κεῖτ' ἄρ' ἀνανδός Rhian., Scholl. H. P., ἄσιτος defendit Eustath. 792. ἄγῳσι Harl. 793. ἐπέλλαβε Barnes. Ern. Cl. ed. Ox., ἐπήλυθε Eustath. Harl. Rom. var. l. Steph. Wolf. 796. Μῆθη pro δέμας Hemsterhusius ad Lucian. d. d. p. 270 (Bek. annot.) secutus Schol. M. ad 797.

787—841. The poet reverts again to Penel. in the upper chamber, lying weary and sorrow-sick, till sleep overcomes her; Pallas then sends a phantom in the form of her sister, who soothes her anxiety about her son, but on her enquiring about her husband vanishes into thin air.

788. For ἄσιτος Rhianus gave ἀνανδός, objecting tautology to ἀσιτ. ἄπαστ. κ. τ. λ. Yet the ἄσιτος is merely paraphrastically expanded by ἄπαστος ἐδ. following, as πατροφονῆα α. 299 by 300: ποτῆτος moreover adds to the idea.

791. λέων, Eustath. says, a lion, not with his courage up, but fearful, undecided and inactive, is meant in this simile: by this he would alleviate the diversity of sex. But Homer's sense of creature-sympathy carries him far beyond such considerations in his comparisons; see that of Menel. to a bereaved dam, and to a fly, (fem.) in P. 4, 5, and 570—1. See also δ. 457 and note. Ni. says that the poet aims at laying before us not an imposing whole but a single feature. Better, Homer's simile's are mostly not so much introduced for the sake of illustration as they are the spontaneous rebound of poetic sympathy from the human scene which he is describing to the scenes of nature, and the "single feature" is

the link of poetic keeping which prevents them from being irrelevant. Yet neither must we exclude the element of illustration, as in the workmen with the wimble, applied to the boring out Polyphemus' eye, the tanner and his crew, to "the tug of war" over Patroclus' corpse (ι. 384—6, P. 389 foll.); and such are mostly very close in their resemblances. Both elements may perhaps be found in many.

792—3. κύκλον, "circle" of men, dogs etc.: perhaps the Highland "Tiu-chel", *Lady of the Lake*, vi. 17. A Schol. says it = δίκτυον.—νῆδυμος, Butt. *Lexil.* 81 believes this to be nothing but an ancient error for the digammated Νῆδυμος, arising from the separable ν of a preceding word adhering to it when the F was lost; see App. A. 21.

796. εἰδῶλον, visions, and phantom appearances in H. are all conceived of as having an objective reality and a substance, "of such stuff as dreams are made of," and their form, although arbitrary, is always human (Penelope's dream τ. 536 foll. is hardly an exception, see 549). Thus Nestor's form is adopted by the ὄνειρος in B. 6 foll., as Iphthimē's here. Similar in character are the εἰδῶλα by which in the battles of the Il. a deity imposes on an enemy (E.

Ἰφθίμῃ^a κούρῃ^b μεγαλήτορος Ἰκαρίοιο,
τὴν Εὐμηλος^c ὄπνιε, Φερῆς^d ἐνὶ οἴκῳ ναιῶν.
πέμπε δέ μιν πρὸς δῶματ' Ὀδυσσῆος θελοιο,^e

a π. 106—6, c. 364.
b. g. 329 mar.
c B. 714.
d B. 711.
e d. 555.
f β. 594 mar.

798. Φοινία.

Post 796 Vindobon. καλῇ τε μεγάλῃ τε καὶ ἀγλαῇ ἔργ' εἰδούῃ. 797. Ἰφθίμῃ nom. prop. Eustath. Heidelb. et omnes edd., dubitasse Arist. "πότινον ἐπίθετον ἢ κούριον" monet Schol. P. 798. ὄπνιε Harl., "quæ vera et antiq. forma videtur", Pors.

449 foll., X. 227, 298—9). But further, Pallas herself appears to Nausicaa in the person of a female friend, and there the same goddess, whose massive weight oppressed the axle of Diomedes' car, modifies herself to be ἀνέμου ὡς πνοῇ, just as the figure here enters and departs without moving door or bolt (παρὰ κληῖδα or κληῖδος ἱμάντα, δ. 838, 802), and vanishes ἐς πνοίας ἀνέμων. Still the objective reality of the goddess' figure is plain, and this tenuity of substance, indicated only in the moments of appearance and of departure, points to the fact that the ὄνειρος, like the εἰδῶλον on the field, exists not beyond the purpose of the moment and the physical state of the dreamer. Other formulaic tokens of the ὄνειρος are its "standing above the head", i. e. appearing hovering in air, and addressing the dreamer, " sleepest thou?" To some such substance the departed soul is compared (λ. 207, 222, Ψ. 100, 104), called also εἰδῶλον, and such souls and dreams have alike the epith. ἀμείνωνος. In Hes. Theog. 211—12 Night bare Θάνατον, τέκε δ' Ἅϊνον, εἵκτε δὲ φῶλον Ὀνειρώων, unbegotten by any father. In Il. 672, 682 Death and Dreams are twin brothers; cf. Virg. Æn. VI, 178 consanguineus Lethi Sopor: so Æ. 231, Theog. 756, 758—61, where their joint abode is, like the Cimmerian land of λ. 14—9, unvisited by the sun's rays, either rising or setting. So in ω. 12 the δῆμος ὄνειρώων is a stage on the road to Hades; and Virgil. Æn. VI. 283 foll. makes his Somnia roost "in numbers numberless" beneath the boughs of a massive elm in the entry of Hades. So the famous double dream-gate of τ. 562 foll. is objectively the exit of dreams from the world of shadows, and again as it were subjective to the sleeper, inf.

809, who is said, although in her own chamber, to slumber ἐν ὀνειρεῖσι πύλῃσι. So the ψυχὴ of Patroclus, not being itself an ὄναρ, appears to the sleeping Achilles; and Pallas appears to Telem., and again to Odys., she being no ὄναρ, and they being not even asleep: yet here the situation governs the manner of the appearance, and we find the formula στῇ δ' ἄρ' ὑπὲρ κεφ., and in Patroclus' case the question εἴδοις, wh. in that of the waking Odys. seems to find its equivalent in τίπτ' αὐτ' ἐγρήσσεις (Ψ. 65 foll., v. 30 foll.). The many well attested tales of the appearances of the dead or absent wh. bewilder modern theories of psychology would be simply accepted, if current in Homer's day, and fall naturally into a place in his mythology. Penel. dreams of her husband; and thus her dream-life has more solace than her daily life, and seems to be weaning her thoughts from things visible. Cf. her prayer to Artemis — commencing in a petition to the goddess, but passing off into a rhapsody of meditation on what she suffered by day and dreamed by night (v. 61 foll.). So she expects to remember "even in a dream" the home of her youth (τ. 541, 581). Dreams are sent by Zeus, or other god, or by a δαίμων (δ. 831, v. 87), and may be true or false, or even intended to deceive (οὐός, τ. 562 foll., B. 6, cf. 80—1). The word κακός applied to them may mean delusive, or, of evil omen (v. 87, K. 496). Hence the function of the ὄνειροπόλος (A. 63, cf. E. 149); cf. ὄνειρομαντὶς Æschyl. Choeph. 33 Dind.

797—8. Ἰφθίμῃ, Arist. doubted whether this was a common or a prop. noun. See mar. and cf. Φαίδιμος ἦρας (Fa.). — Εὐμηλος, son of Admetus and Alceste, daughter of Pelias, led

- a a. 386, ζ. 80, ε. 376, κ. 367.
 b α. 513; cf. ψ. 106.
 c ρ. 7—8, φ. 228.
 d ω. 323; cf. δ. 768, 812.
 d App. A. 15, mar.; cf. ψ. 201.
 e ζ. 21, υ. 32, B. 20, 59, κ. 496, ψ. 68, Ω. 682.
 f B. 23, 60, ψ. 69.
 g β. 298, α. 114 mar.
 h δ. 280, P. 641.
 i α. 122, Z. 138.
 k T. 335.
 l υ. 333.
 m δ. 378, ψ. 596; cf. π. 317.
 n α. 562.
 o λ. 93—4; cf. A. 202.
 p α. 88, A. 553.
 q β. 55, δ. 384; cf. α. 189.
 r α. 80, ι. 18, δ. 767 mar.; cf. η. 244.
 s α. 517.
 t δ. 120 mar., α. 294 mar.
 u δ. 724—5 mar.

εἰως^a Πηγελοπείαν ὀδυρομένην^b γούωσαν^c 800
 παύσεις^c κλαυθμοῖο γόοιό τε δακρυόεντος.
 ἐς θάλαμον δ' εἰσῆλθε παρὰ κληίδος ἱμάντα,^d
 στῇ^e δ' ἄρ' ὑπὲρ κεφαλῆς, καί μιν πρὸς μῦθον εἶπεν.
 “εὐδεις,^f Πηγελοπεία, φίλονε τετιγμένη ἦτορ;
 οὐ^h μὴν σ' οὐδὲ ἑῷσι θεοῖⁱ ῥεῖα ζῶντες 805
 κλαίειν οὐδ' ἀνάχθῃσαι,^k ἐπεὶ ῥ' ἐτι νόστιμός^l ἐστίν
 σὸς πατὴρ· οὐ μὲν γάρ τι θεοῖς ἀλιτῆμενος^m ἐστίν.”
 τὴν δ' ἡμείβετ' ἔπειτα περιφρων Πηγελοπεία,
 ἦδ' ὃ μάλα κνώσσοιⁿ ἐν ὀνειρεῖσι πύλῃσιν.
 “τίπτε,^o κασιγνήτη, δεῦρ' ἤλυθες; οὐ τι πάρος^p γε 810
 πώλῃ^q,^r ἐπεὶ μάλα πολλὸν ἀπόπροθι^s δῶματα ναίεις.
 καὶ με κέλει παύσασθαι ὀϊζύος ἦδ' ὀδυνῶν
 πολλέων, αἳ μ' ἐρέθουσι^t κατὰ^u φρένα καὶ κατὰ θυμόν,
 ἥ^u πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,
 παντοίῃς ἀρετῇσι κεκασμένον ἐν Δαναοῖσιν.” 815

803. εἶπεν. 809. Γηδύ.

800. εἰπὼς Barnes. Ern. Cl. ed. Ox., εἰως Harl. et Schol. H. ita Wolf. 806. ἀνα-
 ζῆσθαι Ascalonita, Scholl. H. P., et ex emend. Harl., ita Barnes. Cl. ed. Ox.
 811. πώλῃ Ern. Cl. ed. Ox., πώλῃ Barnes. Wolf., πώλει Harl., πώλῃ Thiersch.
 812. κέλει Barnes. Ern. Cl. ed. Ox., κέλει Harl. Wolf.

troops in the Catalogue (mar.) from Phœæ and Iaculus. This connects the Trojan story with that of the Argō; see Eurip. *Med.* 5, 6. In Eurip. *Alcest.* 393 foll. he is introduced as a child bewailing his mother.

800. εἰως, for ὅπως (Eustath.), for other examples see mar.: the distinction between an action tending to produce a result, and one to continue until the result has been attained, is easily confounded, for instance often in ὅρα; cf. the use of “till” in the Irish-English common speech.

802—3. κληίδος ἱμάν., see App. A. 15. — στῇ... ὑπὲρ, see on 796 *sup.*; cf. Herod. VII. 17, ὀνειρον... ὑπερ-στάν... τοῦ Ἀρταβάνου εἶπε (Ni.).

805. The hiatus οὐδὲ ἑῷσι might be avoided by transposing ἑῷσι to the end, but ε in hiatus in the 2nd foot is found B. 8 οὐλε^s Ὀνειρε, Γ. 46 τοιός-δε ἑῶν, E. 810 ἀμφὶ δὲ ὅσσε, T. 288 ζωὸν μὲν σε εἶπικον (Hoffmann *Quaest. Hom.* pp. 92—3). — ρεῖα ζῶν, not the *securum agere ævum* of Hor. *Sat.* I. v. 101, following Lucret. VI. 57, which is quite against the abundant therapy

of H., but expressing an absence of effort in whatever they do, as compared with mortals; see on 197 *sup.*; cf. ῥεῖα μάλ' ὥς τε θεός, T. 444, also κ. 573. So Æschyl. *Suppl.* 93 κἄν ἀπονον δαίμονιων; see also Nägelsb. I. § 9.

806—7. ἀνάχθῃσαι, the participle of this perf. is irreg. in accent, being proparox. as if pres., which sense the infin. here bears: so ἀλαλήμενος v. 333 and ἀλιτῆμενος, either a shortened perf. or a syncop. aor., (Buttm. *Gr. Verbs*). The forms in pres. are ἀχομαι, ἀχνημαι, ἀναχίζω.

809. κνώσσοι^s, used by Pind. *Ol.* XIII. 71, *Pyth.* I. 8, as by Bion XV. 27, and Theocr. XXI. 65, in same sense as here, of sound sleep. Moschus II. 23 has adopted the entire phrase ἦδ' ὃ μ. κν. The etymol. is uncertain; it may be quasi πνώσσω from ὑπνώσσω, or corrupted fr. κατανατίζω (Doederl. 2480). ἐν ὀνειρεῖσι π. see on 796 *sup.*

811. πώλῃ pres., αἱ elided, a tense often found with πάρος (mar.), past action continuing into pres. time, as with Lat. *jamdudum*. The Harl. writes it in full, πωλεία, in synizesis, so κελεία 812.

[έσθλόν,^a τοῦ κλέος εὐρύ καθ' Ἑλλάδα καὶ μέσον Ἄργος.]

νῦν^b αὖ παῖς ἀγαπητός ἔβη κοίλῃς^c ἐπὶ νηὸς, νήπιος, οὔτε πόνων εὖ εἰδώς οὔτ' ἀγοράων.

τοῦ δὴ ἐγὼ καὶ μάλλον ὀδύρομαι^d ἢ περ ἐκείνου·
820 τοῦ δ' ἀμφιτρομέω^e καὶ δεῖδια μὴ τι πάθῃσιν,^f
ἢ ὅ γε τῶν ἐνὶ δῆμῳ ἴν' εἰσὶ οἴχεται, ἢ ἐνὶ πόντῳ·
δυσμενέες γὰρ πολλοὶ ἐπ' αὐτῷ μηχανόωνται,^g
λέμενοι κτείνειν πρὶν πατρίδα γαίαν ἰκέσθαι.”

τὴν δ' ἀπαμειβόμενον προσέφη εἰδωλον ἀμανρόν
825 “θάρσει,^h μηδὲ τι ἀργῶν μετὰ φρεσὶ δεῖδιθι λίην·
τοίηⁱ γάρ οἱ πομπὸς ἄμ' ἔρχεται, ἣν τε καὶ ἄλλοι
ἀνέρες ἠρήσαντο παρεστάμεναι, δύνатаι^j γάρ,
Παλλὰς Ἀθηναίη· σὲ δ' ὀδυρομένην ἐλεαίρει·
ἢ νῦν με προέηκε, τὲν τάδε μυθήσασθαι.”

830 τὴν δ' αὖτε προσέειπε περίφρων Πηνελόπεια
“εἰ μὲν δὴ θεὸς ἔσσι θεοῖο^m τε ἔκλυεςⁿ αὐδῆς,
εἰ δ' ἄγε μοι καὶ κείνον ὀξυρόν^o κατάλεξον,

a δ. 726 mar.
b δ. 727.
c β. 332.
d δ. 104 mar.
e II. 290; cf. Φ. 507, X. 241.
f P. 242, N. 52, K. 93, P. 240;
cf. Δ. 508, O. 123, Φ. 328.
g ζ. 27, 55, θ. 313, K. 127.
h π. 134, ρ. 490.
i v. 362, π. 436, ω. 357.
k Δ. 182, β. 746, ζ. 82, δ. 182, Δ. 390.
l δ. 612 mar.
m β. 297, ξ. 89.
n δ. 767.
o γ. 95, δ. 325, ε. 105.

818. *Feidṓs*. 823. *Fiémevoi*. 824. *Feíðwlon*. 826. *Foi*. 830. *proseféipe*.

822. *μηχανώσιν* Harl. sed *ωνται* supra *ωσιν*. 826. *pro ti toi* Barnes. Ern. Cl. ed. Ox., of Harl. Wolf., *mox* ἄμ' ἔσπεται Vr. Harl. var. lect., *quam natam* e glossa *ἔπεται* jure suspicatur Buttm. 827. *καὶ ἀμύνειν* Vien. Heidelb., *δύνатаι* γὰρ Schol. P. 828. *Πάλλαδ' Ἀθηναίην* Bek. annot. 831. *Bek. contra omnes αὐδῆν fretus* β. 297, ξ. 89. 832. *ἀκείνον* Vr. Harl.

816. See on 726 *sup*.

818. *νήπιος*, οὔτε, see on 729 *sup*. — *πόνων* εὖ εἰδώς, the personal verb also takes gen. (mar.): cf. *σόφος κἀκῶν*, Aeschyl. *Suppl.* 453; see Jelf *Gr. Gr.* § 493, 1.

819. *καὶ μάλλον*, the novelty of her anxiety makes it at the moment more severe. Ni. cites Aeschyl. *Prom.* 26—7 *ἀεὶ δὲ τοῦ παρόντος ἀχθηδὼν κακοῦ τρῶσι* σ.

820. *ἀμφιτρ.* takes gen. as *ἀμφιμάχομαι* O. 391, II. 533; but *περιδεῖδια* has dat. (mar.). The physical sensation of tremor pervading (*ἀμφι*) the frame is probably the basis of the compound notion. Ni. refers *δεῖδια* also to *τοῦ*, but it is best referred solely to *μή τι π.* following.

821. *τῶν*, The constr. is, “should suffer from those in the region where” etc.; this gen. of origin or cause is assisted by *ἐκ* in β. 134. For the unas-

sisted gen. cf. Eurip. *Electr.* 123—4, Paley, *σᾶς ἀλόχου σφαγὰς Ἀιγίσθου τ', Ἀγάμεμνον*. — for *δημῶν*, see on α. 103. — *ἴν'*, “where”, sometimes also “there”; see *mar*.

824—6. *ἀμανρόν*, see Liddell and S. s. v.: this epith. seems to refer to the appearance to the sense, that of *ἐναργὲς* 841 *inf.* to the effect on the mind, “unmistakeable”. — *ἔρχεται*. Buttm. on Schol. *ad loc.* rejects the *var. lect.* *ἔσπεται* or *ἐσπεται*, the forms of *ἔσπ*—found in H. being all aorists.

831—2. *Θεός*, as *Hermes* is *Zeus'* messenger: *αὐδῆς* implies a reference to *προέηκε* 829. For the *var. lect.* involving *αὐδῆν* (mar.) see on α. 281. — *εἰ δ' ἄγε*, “come then”, so often; only here the *εἰ μὲν* of 831 seems complemented, but really is not so, in *εἰ δ'*, the hypothetical force of *εἰ* in *εἰ δ'* ἄγε being sunk in colloquial usage, so that it means merely *age vero*.

a δ. 540 mar.
 b υ. 208, α. 261,
 X. 52.
 c δ. 824.
 d γ. 241, μ. 56.
 e β. 132 mar.
 f A. 464, Δ. 355,
 E. 216, Y. 123,
 Φ. 174; cf. σ. 392.
 g δ. 802 mar.
 h π. 462, A. 349,
 E. 80, O. 520,
 549, Y. 418, Φ.
 255, X. 12, Ψ.
 878, Ω. 96.
 i α. 98 mar.
 k X. 519.
 l δ. 549.
 m ζ. 20; cf. υ. 87.
 n A. 175, O. 324,
 X. 28.
 o γ. 71 mar.
 p π. 379; cf. α. 37.
 q γ. 151.
 r δ. 364 mar., A.
 116.
 s cf. γ. 244.
 t X. 93.
 u δ. 671 mar.
 v α. 141; cf. α. 404,
 ι. 136.
 w γ. 425, ξ. 181,
 α. 26, π. 589.

εἴ που ἐτι^a ζῶει καὶ ὄρᾳ φάος ἡέλλοιο,
 ἦ^b ἤδη τέθνηκε καὶ εἰν^c Ἀἶδα δόμοισιν.”
 τὴν δ^d ἀπαμειβόμενον προσέφη εἰδῶλον· ἀμαυρόν^e 835
 “οὐ μὲν τοι κεῖνόν γε διηνεκέως^d ἀγορεύσω,
 ζῶει^e δ^f γ^g ἦ τέθνηκε· κακὸν δ^h ἀνεμῶλιαⁱ βάξειν.”
 ὧς εἰπὼν σταθμοῖο παρὰ κληῖδα^j λιάσθη^k
 ἐς πνοιᾶς^l ἀνέμων· ἦ δ^m ἐξ ὕπνου^k ἀνόρουσεν
 κούρη Ἰκαρίοιο· φίλον δέ οἱ ἦτορ^l ἴανθη, 840
 ὧς οἱ ἐναργὲς ὄνειρον ἐπέσσυτο^m νυκτὸςⁿ ἀμολγῶ.
 μνηστῆρες δ^o ἀναβάντες ἐπέπλεον ὕγρα^o κέλευθα,
 Τηλεμάχῳ φόνον^p αἰπὺν ἐνὶ φρεσὶν^q ὀρμαίνοντες.
 ἔστι^r δέ τις νῆσος μέσση ἄλλ^s πετρήεσσα,
 μεσσηγὺς^t Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,^u 845
 Ἀστερίς, οὐ μεγάλη· λιμένες^v δ^w ἐνὶ ναύλοχοι αὐτῇ
 ἀμφιδυμοί· τῇ τὸν γε μένον λοχῶντες^w Ἀχαιοί.

834. Ἀἶδαο. 835. Εἰδῶλον. 838. Φειπόν. 840. Φικαρίοιο Φοι. 841. Φοι.

833. ἦ που Bek. Fa. 846. αὐτῆς addito serius & sed ab eadem mann.

836—7. Eustath. remarks on the economy shown by the poet in the interest of his tale by leaving Penel. thus uninformed. — ζῶει δ^f γ^g ἦ τ., see on β. 132.

838. λιάσθη, Buttm. *Lexil.* 77, connects this, in sense of “to go aside, turn away from”, with ἀλίσστος, and disconnects it with λελιγμένος akin to λιλαιόμαι.

841. ἐναργὲς, see on 824 *sup.* — ἀμολγῶ, Buttm. *Lexil.* 16, considers = “in the depth or dead” of night, and accepts the Eustathian gloss on O. 324, that the Achæans call ἀμολγὸν τὴν ἀμύην; the μάζα ἀμολγαίη of Hes. *Opp.* 590 he regards as = ἀμυαία in sense of “exactly baked”.

Doederl. 377—8 connects it with μελύω, μέλας, “black”.

846. Ἀστερίς, Strabo X. p. 700 ed. Casaubon, calls it Asteria, and says that Scopsius and Apollodorus differed, the one denying, the other affirming the continued existence of the λιμένες ναύλ. Gell., Ithaca p. 78, names the modern Dascallio, as the only island situated in the passage; but adds that no vessel could lie safely there, and that it is out of the way for the purpose of intercepting one returning from Peloponnesus, which could only be safely done by lying in the southern harbour of the headland Chelia, partly formed by that same island.

The 6th Day of the poem's action here ends.

Ο ΔΥΣΣΕΙΑΣ Ε.

SUMMARY OF BOOK V.

On the seventh morning the gods are assembled in council, and, at the instance of Pallas, Zeus despatches Hermes to bid Calypso dismiss Odysseus. His errand is received by her with reluctant submission, and on his departure she seeks out the hero pining on the shore, and bids him prepare a raft (1-170). He distrusts her at first, but is reassured by her oath, and in their conversation the seventh day ends (171-227).

On the eighth day he sets about his work, which is completed in four days. On the twelfth she furnishes him with stores, and he departs alone (228-77). On the eighteenth day* of his voyage and twenty-ninth of the poem's action he sights the land of the Phæacians; when Poseidon, returning from the Ethiopians, catches sight of him and raises a tempest in which the raft becomes unmanageable (278-332). Ino Leucothea rises to his rescue from the deep, and gives him her immortal scarf; bidding him quit the raft and the scarf will support him. He yet clings to the raft till it goes to pieces; when he puts on the scarf and swims, while Poseidon departs to Ægæ (333-81).

Pallas sends a fair north-wind; and, after drifting yet two days and nights, on the thirty-first day of the poem's action he reaches a river's mouth in utter exhaustion and naked; there he seeks the shelter of a wood and falls asleep (382-493).

* The *first* of the eighteen days of his run is the *twelfth* of the poem's action, and is further marked as the *fifth* from the commencement of the work of raft-building (s. 263): see notes on s. 262-3, 279. It is not absolutely certain, perhaps, from s. 278 that that fifth day, on which he starts, should not be reckoned *distinct* from the eighteen, instead of coincident with the first of them; yet I think it safer on the whole to regard it as so coincident.

Ὀδυσσέως σχεδία.

Ἡὼς^b δ' ἐκ λεγέων παρ' ἀγανού Τιθωνοῖο
 ὤρνυθ', ἔν' ἀθανάτοισι φόως φέροι ἡδὲ βροτοῖσιν·
 οἷ^c δὲ θεοὶ θῶκόνδε^d καθίζανον, ἐν δ' ἄρα τοῖσιν
 Ζεὺς^e ὑψιβρεμέτης, οὗ^f τε κράτος ἐστὶ μέγιστον.
 5 τοῖσι δ' Ἀθηναίη λέγεε κήδεα^h πόλλ' Ὀδυσῆος
 μνησαμένη·ⁱ μέλε γάρ οἱ ἑὼν ἐν^k δώμασι Νύμφης.
 “Ζεὺ^l πάτερ ἡδ' ἄλλοι μάκαρες θεοὶ ἀλλ' ἐόντες,

a A. 1-2, T. 2,
 B. 48-9; cf. Θ.
 1, γ. 94, Ψ. 228.
 -7.
 b δ 188, a. 121, o.
 250.
 c A. 1, N. 689.
 d β. 26, μ. 318. Θ.
 2, 439-45, γ. 4
 -11.
 e ψ. 831, A. 354.
 f α. 70, B. 118.
 g δ. 462, μ. 165,
 ε. 203.
 h λ. 376, ξ. 185, 197.
 i T. 314.
 k π. 428, 554.
 l β. 306, μ. 371.

6. Foi.

1-86. The seventh day of the poem's action here begins. The gods muster in session, and Athenê reminds them of the case of Odys. detained still by Calypsô, a grievance unredressed and now aggravated by the snare spread for his son. Zeus receives her appeal with an air of surprise, and, viewing her request as granted, at once despatches Hermes to bid Calypsô speed Odys. on his way. His flight to her isle is described, terminating at her grotto, the romantic beauty of which forms a noble contrast with the view of the forlorn hero, pining in his constancy, with his tearful face fixed ever on the sea.

1. Ἡὼς. Homer's heaven has its day and night, and dawn visits the gods, even as mortals. Thus in μ. 382-3 the Sun-god threatens that, if Odysseus' crew be not punished for their sacrilegious slaughter of his herds, he will "descend to Hades and shine among the dead". Milton has allowed the image of dawn in heaven *Parad.* L. VI. 6-13,

which makes through heav'n
 Grateful vicissitude like day and
 night:

Light issues forth, and at the other
 door

Obsequious darkness enters, 'till her
 hour

To veil the heav'n; etc.

— Τιθων. He occurs in the Trojan pedigree (T. 215-40) as a son of Laomedon and elder brother of Priam. In Hy. *Aphrod.* 218-34 we find the story of his being the darling of Eös and of his joyless immortality (cf. Tennyson's *Tithonus*). Payne Knight considers it as "e seriorum opinionibus de diis profecta"; which, although he is disputing its genuineness in A. 1-2 only, would condemn it wherever (mar.) it occurs. Hes. *Theog.* 984 mentions Æmæthion and Memnon sons of Tith., the latter only being named in H., see δ. 188, λ. 522.

3-5. Θῶκόνδε, the locative δς implies their going thither before sitting there. λέγεε, "was enumerating"; see mar. for this sense, and note on δ. 451. — κήδεα πόλλ', including the

a β. 230—4 mar.

b ρ. 142—6, B. 721,

a. 395, o. 232, λ.

598.

c δ. 557—60 mar.

d δ. 727, cf. δ. 700,

740.

μή^a τις ἐτι πρόφρων ἀγανὸς καὶ ἥπιος ἔστω
 σκηπτούχος βασιλεὺς, μηδὲ φρεσὶν αἰσιμα εἰδώς·
 ἀλλ' αἰεὶ χαλεπὸς τ' εἴη καὶ αἰσὺλα ῥέξοι.
 ὥς οὗ τις μέμνηται Ὀδυσσεύς θεοίοιο
 [λαῶν οἷσιν ἄνασσε, πατήρ δ' ὥς ἥπιος ἦεν.]
 ἀλλ' ὁ μὲν ἐν νήσῳ κεῖται κρατέρ' ἄλγεα πάσχων,
 νύμφης^c ἐν μεγάροισι Καλυψοῦς, ἣ μιν ἀνάγκη
 ἴσχει· ὁ δ' οὐ δύναται ἦν πατρίδα γαίαν ἰδέσθαι·
 οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,
 οἳ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης.
 νῦν^d αὖτε κατὰ ἀγαπητὸν ἀποκτείνει μεμῶσιν

9. Φειδῶς.

12. Φάνασσε.

15. Φήν.

16. Φω.

8. ἀγανὸς τε καὶ P. Knight v. not. ad loc.
 E. 876.

10. ἀήσυλα var. l. Barnes. coll.

obduracy of Calypso, and the ever rising insolence of the suitors in Ithaca.

8—11. A man so just had deserved better of the gods, who treat him as though a righteous character were of no account with them. The topic is borrowed from Mentor's appeal to the Ithacan Assembly in β. 230—4, where see note. Indeed the whole passage 1—48 is largely made up of lines which occur with or without modification elsewhere; see mar. *passim*. On this J. C. Schmitt de *Ille* in *Odyss. Deor. Concil.* has framed an argument against its genuineness. He constructs accordingly a commencement of ε. in which Pallas' appeal is omitted, and supposes ε. to start anew on the same day as α. — a notion quite against Homeric usage; see on δ. 594. Further, the delay in sending Hermes, as she had suggested in α. 84—7, is not inconsistent with Zeus' character, who, as a rule, is indolent and requires to be moved, whereas Pallas is prompt, eager and bustling [App. E. 4. (4) (7)]; see below on 22—7. His reply to her also in α. 76—9 leaves a door open for procrastination, and even implies that further deliberation should precede action (*περιφραζόμεθα*). Nor in point of fact had Poseidon yet "relaxed his ire". That deliberation, we may suppose, was now to take place, but the urgency of Pallas cuts it short: she carries the Assembly with

her, and the still absent Poseidon is forgotten.

12. This v. seems certainly out of place here. It is nothing to the speaker's purpose that the Ithacans forget their king. It is Zeus and the gods who should remember him and do not. Omitting 12, οὗ τις of 11 would then mean "no one of you" — an apt reminder of the resolution which she had assumed as taken in α. 76—87. The line probably crept in here from β. by the force of the attraction of its context. Similarly in α. 96 foll., where see note, the descent of Pallas drew after it the description of her spear from E. 745—7, which does not suit her errand in α.

13. *κεῖται* conveys a notion of inactivity, of which it is the proper posture, as in B. 688, *κεῖτο γὰρ ἐν νήεσσι* ... Ἀχλλεύς. The same line (mar.) describes the forced inactivity of Philoctetes in Lemnos; and, by a singular change of *νήεω* to *νῆεω*, is in ε. 395 adapted to a totally different image.

14—17. See notes on δ. 557—60.

18. *μεμῶσιν*, omitting 12, this stands without a subject expressed, but this omission in a speech of rapid urgency is insignificant. Nor could this attempt be fairly charged on the *λαοί*; see π. 375 foll. It is easily understood of whom she speaks, as Zeus shows by supplying *μνηστῆρες* in 27. The passage 18—20 is not here incon-

οἰκαδ^a νισσόμενον· ὃ δ' ἔβη μετὰ πατρὸς ἀκουήν
 10 ἐς Πύλον ἡγαθήν ἥδ' ἐς Λακεδαιμόνα διαν.”

τὴν^b δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς
 “τέκνον ἐμόν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.

οὐ^c γὰρ δὴ τοῦτον μὲν ἐβούλευσας νόον αὐτῇ,
 ὥς ἣ τοι κείνους Ὀδυσσεὺς ἀποτίσεται^d ἔλδων;

15 Τηλέμαχον δὲ σὺ πέμψον· ἐπισταμένως^e (δύνασαι ε
 γὰρ),

ᾧς^h κε μάλ' ἀσκηθῇςⁱ ἣν πατρίδα γαίαν ἱκῆται,
 μνηστῆρες δ' ἐν νηὶ καλιμπετῆς^k ἀκονέωνται.”^l

ἣ δα, καὶ Ἑρμείαν^m υἱὸν φίλον ἀντίονⁿ ἠΐδα
 “Ἑρμεία· σὺ^o γὰρ αὐτε τά τ' ἄλλα περ ἄγγελός ἐσσι·^p

30 νύμφη^q ἐϋπλοκάμφεισεν νημερτέα βουλὴν,
 νόστον Ὀδυσσεύος ταλασίφρονος, ᾧς κε νέηται,

οὔτε^r θεῶν πομπῇ οὔτε θνητῶν^s ἀνθρώπων·

ἀλλ' ὃ γ' ἐπὶ σχεδίστης^t πολυθέσμου πῆματα^u πάσχω
 ἥματι^v· κ' εἰκοστῷ Σχερίην ἐρίβωλον^w ἵκοιτο,

35 Φαιήκων^x ἐς γαίαν, οἳ ἀγχίθεοι γεγάασιν,

a δ. 701—2 mar.
 b α. 63—4 mar.
 c α. 479—80.
 d γ. 216, λ. 118,
 π. 255.
 e γ. 369.
 f λ. 395, v. 161,
 κ. 265.
 g δ. 612 mar.
 h α. 144, 166, ε. 79.
 i ε. 264; κ. 212,
 ιι. 247.
 k ιι. 396.
 l α. 308, ο. 305.
 m λ. 333.
 n θ. 200.
 o εφ. α. 540, ρ. 273.
 p εφ. ο. 144.
 q α. 86—7.
 r ι. 521; εφ. λ. 333,
 352, ζ. 171.
 s α. 219.
 t α. 338, η. 264;
 εφ. α. 177, η. 274.
 u ρ. 444, 524.
 v ζ. 170.
 w ι. 363, ζ. 67.
 x α. 279—80, φ.
 338—41.

19. *φοῖκαδα*. 22. *ἔπος*. 26. *ῥήν*. 30. *φειπεῖν*. 34. *φεικοστῷ* omisso κ'.

19. *νισσόμενον* Barnes. Ern. Cl. ed. Ox., *νισσόμενον* Wolf. 27. *ἀκονέονται*
 (quasi signif. fut.) Flor. Lov. 28. *φίλον υἱόν* Ern. Cl. ed. Ox., *υἱόν φίλον*
 Barnes. Wolf.

sistent with her assurance to Penel.
 in δ. 825—8, since the insolence of
 the suitors remains the same, and to
 contrast this with the heroic but un-
 heeded endurance of Odys. is the main
 point of her opening speech.

22—7. Zeus in α. had given no ex-
 plicit assent to Pallas' proposal about
 sending Hermes; but she had assumed
 his compliance and acted on it. He lets
 things rest for six days in *statu quo*,
 and when she renews her appeal throws
 the responsibility upon her, as though
 the executive were her province ex-
 clusively. Thus his character for *lais-
 sez faire* and hers for energy are ef-
 fectively contrasted. This ethical point
 is lost by those who impugn the pas-
 sage; see on 8—11 *sup*. νόον = βου-
 λήν; cf. the hendiatys βουλὴν τε νόον
 τε, δ. 267. 25—6 could be spared: 27
 coheres exactly with 24, since sub-
 junct. may stand as = fut. after ὥς,
 ὅπως etc., in final sentences [App. A.
 5. (g)]. The other reading ἀπονέον-

ται is itself a pres. with fut. force.
 To omit 25—6 would suit exactly the
 fact shown in δ. 825—8 that Pallas
 had *already* settled it all, and needed
 not the exhortation which 25—6 ad-
 dresses to her. Yet this need not be
 present to Zeus' mind, whose words
 arise naturally out of hers in 18—20
sup.

27. *καλιμπετῆς* cannot be *καλιμ-
 πετῆς* with ε elided, see Buttm. *Le-
 xil.* 51 (1).

28. *Ἑρμείαν*, see App. C. 2. and
 Gladst. II. iii. 231—41.

30—1. See note on α. 82—7.

32. This is verified by the hero's de-
 parture on his solitary raft 263 *inf.*,
 and explains her words 140 foll.: Ca-
 lypso in fact only despatches him ἀπὸ
 νῆσου with a fair wind which she her-
 self sends.

33—4. *σχεδίστης* πολ., see App. F.
 1. (4). — *Σχερίην* see App. D. 14.

35—36. *ἀγχίθεοι*, cf. η. 205, *ἐπεὶ*

a ζ. 158, η. 60, ο. 245, Δ. 46, 53, Ν. 119, 206, 430, Ω. 61, 423, 435.
 b η. 71.
 c ψ. 339—41.
 d φ. 440, ο. 207.
 e ν. 136—8; cf. κ. 40—1.
 f π. 84.
 g δ. 487 mar.
 h Σ. 327; cf. ξ. 232—3, Δ. 625—7.
 i α. 114—5, η. 76—7, ι. 532—3, κ. 473—4.
 k Ω. 340—5.
 l α. 75, 64, 145, φ. 338, ω. 99, Β. 103, Φ. 497, Ω. 509.
 m α. 98—8 mar.
 n ο. 2—4.
 o γ. 429, π. 172, 456, κ. 238; cf. Ν. 69.
 p π. 195.
 q α. 148, Π. 181.
 r ζ. 226—7, Β. 766.
 s δ. 508, α. 318.

οἱ κέν μιν περὶ^α κῆρι, θεὸν^β ὧς, τιμήσουσιν,
 πέμπουσιν^γ δ' ἐν νηὶ φίλῃν ἐς πατρίδα γαίαν,
 χαλκὸν τε χρυσὸν τε ἄλλis ἐσθῆτά^δ τε δόντες,
 πόλλ',^ε ὅς' ἂν οὐδὲ ποτε Τροίης ἐξήρατ'^ι Ὀδυσσεύς,
 εἰ περ ἀπήμωνε ἦλθε, λαχὼν^η ἀπὸ ληϊδος αἰσαν.
 ὧς^ι γάρ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν, καὶ ἰκέσθαι
 οἶκον ἐς ὑπόροφον καὶ ἐὴν ἐς πατρίδα γαίαν."
 ὧς^κ ἔφατ', οὐδ' ἀπίθῃσε διάκτορος^λ Ἀργειφόντης.
 αὐτίκ'^μ ἐπειθ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,
 ἀμβρόσια χρύσεια, τὰ μιν φέρον ἡμὲν ἐφ' ὕρκῃν
 ἥδ' ἐπ' ἀπείρονα γαίαν ἅμα πνοιῆς ἀνέμοιο,
 εἴλετο^ν δὲ ῥάβδον,^ο τῇ τ' ἀνδρῶν ὄμματα θέλγειν
 ὧν ἐθέλει, τοὺς δ' αὖτε καὶ ὑπνώοντας ἐγείρει.
 τὴν μετὰ χερσὶν ἔχων πέτετο κρατὺς^α Ἀργειφόντης.
 Πιερίην^ρ δ' ἐπιβάς ἐξ αἰθέρος ἔμπεσε^ς πόντῳ.
 5

38. *Φάτις* *Φεσθῆτά*.41. *Φοι* *Φιδέειν*.42. *Φοῖκον* *ἔφην*.

36. *περὶ* Eustath. Ern. Cl. ed. Ox. Bek. Fa., *πέρι* Wolf. Dind. Löw. 39. *οὐδέποτε* sine *ἐκ* Harl. Wolf., *οὐδέποτε* *ἐκ* Barnes. Ern. Cl. ed. Ox. 45. *φέροι* var. l. Barnes. 50. Schol. P. virgulum post *αἰθέρος* non post *ἐπιβάς* appinxit.

ποιοῖν *ἐγγύθεν εἰμέν*. — *περὶ κῆρι*, a phrase found also with *νεμεσῶμαι*, *φιλέω*, *ἐχθαίρω* etc., cf. the *κηρόθι μάλλον* of ε. 284 *et al.* (mar.). On the question whether to take *περὶ* in such sense as if it had *πάντων* following (cf. α. 235), i. e. "excessively", and retract the accent, editors differ, nor is it an easy point for mss. to settle. We find, however, such phrases as *περὶ θυμῷ* and *περὶ φρεσίν* (X. 70, cf. Φ. 65, Π. 157), suggesting that words relating to the mind are governed by *περὶ* with a peculiar local force, based probably on the physical notion of *κῆρ* or *φρένες*, an analogy which *θυμός* follows.

38. *δόντες*, gifts as a token of honour and source of profit were in high esteem with the Greeks from the heroic age downwards; cf. *πελθεῖν δῶρα καὶ θεοῦς λόγος*, Eurip. *Med.* 960. So here it is a mark of divine favour and recompense after neglect, that Odys. should return home richer than if he had come straight from Troy. We may compare the "end of Job" (Job XLII. 12). Ni. seems to think 39—40

superfluous here, as the gifts are "mentioned only incidentally" (*beiläufig*). Perhaps he did not give due weight to the connexion just pointed out with the main subject.

43. In this passage Virgil has (*Æn.* IV. 238 foll.) followed in the footsteps of H. with unusual continuity and closeness, allowing for the divergence in the line of his Mercury's flight. For *διάκτορος* see on α. 82—7; for *Ἀργειφόντης* see App. C. 2.

45—6. See on α. 88—98.

47—8. These lines suit the expedition of Hermes in Ω., which involves the casting of the Greek sentinels into a sleep; but have no special pertinence to his errand here, and perhaps followed their context by attraction as in 12 *sup.* and α. 97—101. However, the *ῥάβδος*, as specially symbolical of the god who is *χερσέερατος* (87 *inf.*), may certainly be allowed even without such pertinence.

50. *Πιερίην*. Ni. remarks on the geographical definiteness of the abode of the Gods, as being on Olympus, an

σεύατ'·^a ἔπειτ' ἐπὶ κῦμα λάρω ὄρνιθι^b εἰκῶς,^c
 ὅς τε κατὰ δεινοὺς κόλπους ἄλδς^d ἀτρυγέτιο
 ἰχθυὺς ἀργώσσων πυκινὰ πτερὰ δέυεται ἄλμῃ·
 τῷ^e ἱκελος πολέεσσιν ὀρήσατο^f κύμασιν Ἑρμῆς.^g
 51 ἄλλ' ὅτε δὴ τὴν νῆσον ἀφίκετο τηλόθ'·^h ἐοῦσαν,
 ἐνθ' ἐκ πόντου βᾶς ἰοειδέος ἠπειρόνδεⁱ
 ἦεν ὄφρα μέγα σπέος ἔκετο, τῷ ἐνὶ νύμφῃ^j
 ναίεν εὐπλόκαμος· τὴν δ' ἐνδοθι τέτμεν^k ἐοῦσαν.

a Z. 505, H. 208.
 b x. 240, H. 59, E.
 290; cf. a. 320.
 c d. 245.
 d a. 72, z. 226, x.
 179.
 e d. 249, II. 11, P.
 281.
 f Q. 731; cf. η. 211.
 g ξ. 433, E. 390.
 h a. 438, x. 403,
 423, v. 114, 116.
 i a. 86, e. 30.
 j a. 214, o. 15, Z.
 374, d. 293; cf.
 z. 528.

51. Σεφουάς.

54. Φίκελος.

56. Φιοφειδέος.

54. hunc v. pro additamento notant Scholl. H. P. Q. † Eustath. οὔσαν Bek. annot.

55. τηλόθεν

actual mountain, in II., and the less precise tokens of such relation, and greater ideality given to their abode, in the *Od.*; in which *Olymp.* does not bear the usual epithets which mark it as a mountain. Here *Olympus*, although not named, is suggested in *Pieriè* its northern extension. *Olympus* appears to retain even among the Turks its celestial celebrity (Hammer ap. Kruse's *Hellas* I. p. 282). — ἐξ αἰθέρος, this is distinguished (J. 288) from ἡῆρ the lower and denser air, which, when thickened, is viewed as homogeneous with mist etc., so that ἡῆρ κολλῇ means "in gloom or haze"; so ἡῆρ καὶ νεφέλῃ λ. 15. *Pallas* descends from heaven through the αἰθήρ, and the flash and clang of arms goes up to the οὐρανὸς through the same (T. 351, B. 458, P. 425) (Ni.). ἐξ αἰθέρος should go with ἐπιβᾶς, not with ἔμπεσε π. Thus *Pieriè* is a stage between the αἰθήρ and the sea — a platform from which the god plunges seawards. Otherwise the αἰθήρ would be at no higher level than *Pieriè*, which hardly agrees with the passages cited. His course seems meant to be north-westerly; see App. D. 2. By ἔμπεσε contact with the surface, not immersion, seems meant. The poet appears to adopt *Pieriè* as the point of view, and to mark and describe his deity's flight from thence. Any one who has watched from a headland the birds shoot down upon and sport along the sea, will easily realize this.

51—4. σεύατ'... ἐπὶ, this de-

scribes motion skimming the surface; so 53 *inf.* the wings are wet with the spray. λάρω, this bird, as described by Aristotle (*Hist. Anim.* V. 9, cf. II. 17, VIII. 3), may be either the *larus canus*, *parasiticus* or *marinus*. For ὄρνιθι with λάρω see on ἀνόπαια, App. A. 13. Observe λάρος, but λάρος adject. in β. 350. — εἰκῶς, a simile is shown by this word, and not an assumption by *Hermes* (as often by a deity) of the bird form. This may be a special reason for the insertion of v. 54, which *Eustath.* and *Payne Knight* reject. We are thereby assured that it is *Hermes in propria persona*.

52—4. κόλπους, not "depths", but "bays"; δεινοὺς, perhaps alike so to navigators by their crags and reefs, and on the land side by their precipices. ἱκελος, as also ὡς or τοῖος, lead the formulæ by which H. thus binds the simile to the thing illustrated. Possibly Ἑρμῆς was originally Ἑρμείας, a lighter form of Ἑρμείας (Ni.). *Payne Knight* based his rejection of this line and of ξ. 435 on the non-Homeric form of the name Ἑρμῆς.

55. νῆσον. Those ancients who regarded the wanderings of *Odys.* as being in the Mediterranean wholly, viewed the isle as being on the coast of *Lucania*; see on ξ. 4—5.

56. ἠπειρόνδε, ἠπειρος is used of land as limiting and excluding the sea; whether it be island or mainland;

a η. 169. τ. 369.
 b cf. ξ. 12, 425, ο.
 322, Ω. 192.
 c cf. φ. 52, Ο. 153,
 δ. 121.
 d κ. 227.
 e κ. 221, ω. 60, Α.
 604.
 f Α. 31, α. 358,
 ρ. 227.
 g X. 448.
 h Z. 148, η. 116,
 λ. 590.
 i α. 239.
 k Α. 462—7.
 l cf. B. 519, ρ.
 340.
 m μ. 418, ξ. 308.
 n ο. 479.
 o B. 614.
 p I. 228.
 q α. 226.
 r κ. 6, ξ. 468, 503,
 I. 446.

πῦρ μὲν ἐπ' ἐσχαρόφιν^a μέγα καίετο, τηλόθι δ' ὁδμῇ
 κέδρου τ' εὐκαέτοι^ο θύου^τ τ' ἀνὰ νῆσον ὁδῶδειν, 60
 δαιομένων· ἢ δ' ἔνδον ἀοιδιάουσ^d ὅπ^ε καλῇ,
 ἰστὴν^f ἐποιχοπὲν χρυσείῃ κερκίδ^ς ὕφαινευ.
 ὕλῃ δὲ σπέος ἀμφὶ πεφυκὲι τηλεθώσα,^h
 κλήθρηⁱ τ' αἰγειρός^k τε καὶ εὐώδης κυκάρισσος.^l
 ἔνθα δὲ τ' ὄρνιθες ταυνσίπτεροι εὐνάζοντο, 65
 σκῶπές τ' ἰρηκές τε ταυνύγλωσσοί τε κορῶναι^m
 εἰνάλκαι,ⁿ τῆσιν τε θαλάσσια^ο ἔργα^p μέμνηεν.
 ἦ δ' αὐτοῦ τετάνυστο περὶ σπείους^q γλαφυροῖο
 ἡμερὶς ἡβῶσα,^r τεθήλει δὲ σταφυλῆσιν.

67. *Ἑργα.*

59. τηλόθι Harl., τηλέσε Flor. Lov. Steph. Schol. V. MS. GC. 61. etiam legi
 δαιομένων νόμφη δὲ ἔνκλοκαμοῦσα Καλυψῶ notant Scholl. H. P. Q. 63. ἀμ-
 φιπεφυκὲι Flor. Lov. Schol. V. Ern. Cl. ed. Ox., disjunctim Barnes. Wolf.,
 τηλεθώσα Harl. sed ex emend. 66. κῶπες var. l. Barnes citato Aristotel.
 ap. Ælian. Hist. Anim. XV. 8. 67. μεμήλει Schol. H. 68. ἦ δ' Harl. Schol.
 H. Stephan. Barnes. Ern. Cl. ed. Ox. Bek. Dind. Fa. Löwe, ἦδ' Flor. Lov. Wolf.

59 foll. With the description of the
 abode of Calypso, cf. that of Circe in
 Virg. *Æn.* VII. 10 foll. — ἐσχαρόφιν,
 see App. F. 2. (19) (20).

60. εὐκαέτοι, the notion is that
 of logs split (καῖω καίω) for fuel;
 and the word is not based on καίω
 κηῶδης, as if reinforcing ὁδμῇ. —
 θύου, "qualis arbor fuerit ... jam
 veteres ignorasse videntur" (Löwe).
 Doubtless some perfumed wood; cf.
 Pliny *N. H.* XII. 17 *Non alia arborum
 genera sunt in usu quam odorata, cibo-
 que Sabæ coquunt thuris ligno*; and Virg.
Æn. VII. 13 *Urit odoratam nocturna in
 lumina cedrum*. Macrob. *Saturn.* III. 19
 identifies it with the citrus of the La-
 tins, its fruit being the *felix malum* of
 Virg. *Georg.* II. 127.

61—2. ἀοιδί., the number of open
 vowels in this word is exquisitely
 adapted to express vocalization, espe-
 cially as distantly heard, the sound
 predominating over the words of the
 song. So in the case of Circe (mar.).
 ἐποιχομ., Löwe cites a Schol. on Pind.
Pyth. IX. 33 (18), ἵστον καλιμβάμενος
 ὁδοῦς, to the effect that constant move-
 ment to and fro and turning about
 were required in ancient weaving.

64—5. κλήθρη, the species of alder
 meant is perhaps the *alnus oblongata*, as
 the best known in Greece (Dunbar *Lex.*
App.). αἰγειρός, *populus nigra*. ἔνθα
 δὲ τ', the τ' is probably τοι.

66—7. σκῶπες, Eustath. describes
 it as smaller than the γλαυῆς, having
 lead-coloured plumage with whitish
 spots. Ælian. (*de Nat. An.* XV. 28), al-
 leging Aristotelian authority, rejects the
 σ here, writing κῶπες, in which Athe-
 næus (IX. 10) concurs, citing also four
 other ancient authorities. There is an
 owl called the *Strix Scops* (Linn.) ap-
 parently identified with this.

κορῶναι εἰνάλ. Aristot. (*Hist. An.*
 VIII. 5) and Ælian (*de Nat. Anim.* XV.
 23) apply this name to what is pro-
 bably either a cormorant or a coot
 (Dunbar *Lex. App.*). Eustathius says the
 αἰθύναι (see on 337 *inf.*) were anciently
 so called. — θαλάσσια ἔργα, such as
 diving, fishing etc. Ni. compares Hes.
Theog. 440, οἱ γλαυκῆν ἐργάζονται.
 To the Arcadians, to whom Agam. fur-
 nished ships, the phrase is adapted
 negatively (mar.).

68—70. ἦ, this pronoun article gives
 distinctness and prominence to the
 ἡμερὶς as among the other trees.

ο κρήναι δ' ἐξείης πίσυρες^a ῥέον ὕδατι^b λευκῶ,
 πλησίαι ἀλλήλων τετραμμέναι ἄλλυδις^c ἄλλη.
 ἀμφὶ δὲ λειμῶνες^d μαλακοὶ Ἴον ἡδὲ σελίνου
 θήλεον· ἔνθα^e κ' ἔπειτα καὶ ἀθάνατ' ἐπελθὼν^f
 θηήσαιο^g ἰδὼν καὶ τερφθεῖη φρεσὶν^h ᾗσιν.
 5 ἔνθα στὰς θηεῖτο διάκτοροςⁱ Ἀργειφόντης.
 αὐτὰρ ἐπεὶ δὴ πάντα ἐφ' ᾗ^k θηήσατο θυμῷ,
 αὐτίκ' ἄρ' εἰς εὐρύ^l σπέος ἤλυθεν. οὐδέ μιν ἄντην
 ἡγνοίησεν^m ἰδοῦσα Καλυψώⁿ δία^o θεῶων.
 οὐ^p γάρ τ' ἄγνῳ^q τες θεοὶ ἀλλήλοισι πέλονται
 ο^r ἀθάνατοι, οὐδ' εἰ τις ἀπόπροθι^s δῶματα ναίει.
 οὐδ' ἄρ' Ὀδυσσῆα μεγαλήτορα^t ἔνδον ἔτετμεν,^u

a π. 249, γ. 111.
 b φ. 282.
 c ζ. 138.
 d ι. 132—3.
 e ν. 106, τ. 69, 102.
 cf. 2. 71, μ. 56,
 ψ. 139, α. 129.
 f cf. μ. 87—9, Δ.
 539, N. 343.
 g θ. 17.
 h θ. 368; cf. φ.
 301.
 i ε. 43 mar.
 k ο. 132.
 l ι. 237, 337, N. 32.
 m Δ. 537, B 907,
 N. 28.
 n α. 14, ε. saprus.
 ι. 29.
 o δ. 376, 382, 398,
 κ. μ. saprus, σ.
 190, 197.
 p cf. E. 127—8.
 q δ. 511 mar.
 r δ. 143 mar.
 s ε. 58 mar.

73. Φίον. 74. Φιδὼν Φῆσιν. 76. Φεφ. 78. Φιδούσα.

71. ἄλλη, pro vitioso notat Schol. V. 72. μαλακοῦ var. l. Schol. H., mox fuisse qui Ἴον in οἶον mutatum vellent notant. Eustath. et Athen. II. 61. 80. pro εἴ τις Aristar. ἦτις, Scholl. H. P.

ἡμερῖς, cf. Virg. *Bucol.* V. 6—7, *aspice ut antrum Sylvestris raris sparsit labrusca racemis*. Eustath. talks of a thin-barked kind of oak so called, but the entire description points to some species of vine; cf. Simonides *Ceas Fragm.* 51, 1, ἡμερὶ κανθίλκτιρα, μεθυτρόφῃ, μῆτερ παρῶς, Apoll. Rhod. III. 220, ἡμερὶδες χλοεῖραι καταστεφείς πετάλοις. Possibly the adj. ἡμερὸς “tame”, i. e. “cultivated”, may be its origin. So Liddell and S. give ἀγρίας as = ἀγρία ἄμπειλος. — ἡβαῖωσα, see App. A. 2.

70. κρήναι, we may compare the two in the precinct of Alcinoüs' palace, one for the garden and one for the house etc. (η. 129—31). The larger number here bespeaks the abundance of a divine abode. πίσυρες or πέτορες was “the oldest Greek form” for τέσσαρες, Donalds. *New Crat.* 158. — λευκῶ, contrast this epith. with μέλαν ὕδωρ, δ. 359, expressing perhaps the sheltered basin, as this the springing rill, and with κρήνη μελάνυθος, I. 14.

72. Ἴον, for this Ptolemy Euergetes proposed to read οἶον, “marsh-plant”, as more appropriate to the neighbourhood of parsley than violets; this seems trivial. Both parsley and violets were used for garlands; cf. the

song in Athen. XIV. 27, ποῦ μοι τὰ δόδα, ποῦ μοι τὰ ἴα, ποῦ μοι τὰ καλά σέλινα, and Hor. *Carm.* I. xxxvii. 15—6, II. vii. 24, apio coronus.

73—4. This whole clause might be spared, as in 75—6 Hermes actually admires. Yet it generalizes the effect of the previous picture very happily: cf. similar phrases in which οὐκέτι or οὐδ' . . . ὀνόσαιο occurs with similar force to that of θηήσαιο here (mar.). Moreover in 77—80 *inf.* the line of thought is inverted; since there the statement of a particular case, οὐδέ μιν κ. τ. λ., is followed by that of a general principle, οὐ γὰρ κ. τ. λ. For the whole manner here cf. ν. 96—112, especially for ἔνθα repeated and for ἔνθα δ' ἔπειτα “there accordingly”, in 106. In some other instances (mar.) of ἔνθα followed by ἔπειτα the latter has a distinct sense of “after” something else has taken place.

Θηήσ. Buttman (*Gr. Verba*) gives as Doric forms θάομαι θαέομαι, epic θήομαι, whence (σ. 191) θηαῖατο, and θηέομαι, which last is most common in H. With this verb here thrice recurring in as many lines Ni. compares τήκομαι 5 times in 5 lines, τ. 204 foll.

a δ. 539 mar.; cf.
 a. 161-2.
 b a. 157-8.
 c ψ. 317; cf. N.
 141, P. 295.
 d β. 370 mar.
 e a. 158, γ. 86, 89,
 632, π. 214, N.
 658, Σ. 32.
 f a. 78 mar.
 g a. 78 mar.
 h cf. Σ. 389-90.
 i η. 169, Σ. 422.
 k Σ. 424-7.
 l α. 277, 331.
 m A. 202, Z. 254,
 ψ. 94.
 n Σ. 396.
 o α. 254, 316, Σ.
 394.
 p φ. 161; cf. d.
 810.
 q Σ. 195-6.
 r cf. β. 187, π. 440,
 ρ. 229, σ. 82, ε.
 437, 547, φ. 387.
 s Σ. 387.
 t ο. 159, A. 779,
 Σ. 408.
 u T. 12.
 v φ. 28-9, ρ. 333,
 cf. α. 139.
 w δ. 445 mar.
 x ζ. 219, η. 177.
 y a. 43 mar.
 z ζ. 111.

ἀλλ' ὃ γ' ἐπ' ἀκτῆς κλαῖε^a καθήμενος· ἐνθα πάρος
 περ,
 [δάκρυσι^b καὶ στοναχῇσι καὶ ἄλγεσι θυμὸν ἐρέχθων,^c
 πόντον^d ἐπ' ἀτρίγεταιον δερκέσκετο δάκρυα^e λείβων.
 Ἑρμείαν δ' ἐρέεινε Καλυψώ^f δια^g θεάων,
 ἐν^h θρόνῳ ἰδρύσασα φαεινῷⁱ σιγαλόεντι,
 "τίπτε^k μοι, Ἑρμεία χρυσόρραπι,^l εἰλήλουθας,^m
 "αἰδοῖόςⁿ τε φίλος τε; πάρος γε μὲν οὐ τι θαμίζεις.^p
 αἴδα^q ὅτι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν,
 εἰ δύνamai τελέσαι γε καὶ εἰ τετελεσμένον ἐστίν.^r
 [ἀλλ'^s ἔπειο προτέρω, ἵνα τοι πὰρ ξένια^t θείω.]"
 ὥς^u ἄρα φωνήσασα θεὰ παρέθηκε^v τράπεζαν,
 ἀμβροσίης^w πλησασα, κέρασσε δὲ νέκταρ ἐρυθρόν.
 αὐτὰρ^x ὃ πῖνε καὶ ἦσθε διάκτορος^y Ἀργεϊφόντης.
 αὐτὰρ^z ἐπεὶ δέλπνησε καὶ ἦραρε θυμὸν ἐδώδῃ,

83. στεναχῇσι Aristoph., Scholl. H. P.

[] Bek. Dind. Fa., retinent Barnes. Ern. Cl. ed. Ox. Wolf. Löw. 91 omittit Harl., "abest a multis," Bek. amsot. [] Wolf. Bek. Dind. Fa. Löwe, retinent Barnes. Cl. ed. Ox.

83-4. These lines, if both genuine here, recur 157-8. Eustath. was for rejecting both in this place. The Scholl. reject 84 only. Certainly, κλαῖε ... δακρυσι ... δάκρυα savours of redundancy; and the "looking on the sea", i.e. towards his home, seems too characteristic to be spared, to which it adds force that his eyes well with tears as he looks. Thus we may preferably reject 83. But whether 83 be read or dropped, 84, if read, requires a colon after καθήμενος. On στοναχῇσι Buttm. Lexil. 97. grounds an analogy in favour of στοναχῇσαι στοναχίζω from ground-form στήνω, as φορέω from φέρω. — ἐρέχθων, akin to ἐρέτω (mar.), applied to a helmet etc. burst by a spear etc. So Hes. Scut. 286-7 ἀροτῆρες ἤρεικον χόθνα. For δάκρυα λείβων cf. on δάκρυον εἶβεν, δ. 153.

85-96. This reception and greeting consists almost wholly of recurring lines, mostly from Thetis' visit to Cha-

ris and Hephæstus in Σ. For χρυσόρραπι see App. C. 2. — θαμίζεις elsewhere (mar.) has a participle to assist its meaning; so here ἐρχόμενος might be supposed. In 89 αἴδα was an old error for αἴδα, which Barnes first corrected, noticing that the final α is long.

In 90 observe ἐστίν, not, as in mar., ἐσται; since a thing which has been done is possible. The whole line has a formulaic air. Ni. remarks that verbals in τὸς include the senses of both fact and possibility, citing Arist. Poet. IX. 6. τὰ δὲ γινόμενα φανερον ὅτι δυνατά. Line 91 is better away, having followed its context from Σ. 385-90: but there the guest is seated afterwards, as a consequence of the invitation, here he is so already.

93-4. ἀμβροσ., see on δ. 445. For διακτ. Ἀργεϊφ., see on α. 82-7 and App. C. 2.

95. With ἦραρε θυ. cf. the adj.

καὶ τότε δὴ μιν ἐπεσσειν^a ἀμειβόμενος προσέειπεν

“εἰρωτᾷς μ’ ἐλθόντα, θεὰ, θεόν· αὐτὰρ ἐγὼ τοι
νημερτέως^b τὸν μῦθον ἐνισπῆσω· κέλαι^c γάρ.

Ζεὺς^d ἐμέ γ’ ἠνώγει δεῦρ’ ἐλθέμεν οὐκ^e ἐθέλοντα·

οὐ τίς δ’ ἂν ἐκὼν τοσσόνδε διαδράμοι ἀλμυρὸν^f ὕδωρ
ἄσπετον; οὐδὲ τις ἄγχι βροτῶν πόλις, οἷ τε θεοῖσιν
ἱεράς τε ῥέξουσιν καὶ ἐξαίτους^h ἐκατόμβας.

ἀλλὰⁱ μάλ’ οὗ πως ἔστι Διὸς νόον αἰγιόχοιο
οὔτε παρεξελθεῖν^k ἄλλον θεὸν οὐθ’ ἀλωῶσαι.^l

οὔ φησί τοι ἄνδρα παρεῖναι^m ὀϊζυρότατονⁿ ἄλλων,^o
τῶν^o ἀνδρῶν οἱ ἄστυ πέρι Πριάμοιο μάχοντο

a δ. 706.

b ε. 269.

c εφ. δ. 612 mar.

d εφ. O. 175.

e ε. 155, κ. 573, χ.

31, ω. 507.

f δ. 511, ι. 227.

470, μ. 226, 240,

431, ο. 294.

g γ. 5.

h ε. 368, ρ. 307.

Μ. 370.

i ε. 137—8.

k K. 344; cf. v. 291.

l II. 737.

m εφ. 2, 216, υ. 33,

n ο. 108, A. 505,

ψ. 532.

o ξ. 240—2.

96. *Fe* *ἐπεσσειν* προσέειπεν.

106. *φάστυν*.

99. *ἐμέ* cum hiatu omnes ante Barnes., qui ex conj. *μὲν* *ἐμ’*, ita Ern. Cl. ed. Ox., *ἐμέ* γ’ correct. a man. certe antiq. Harl., ita Wolf., *με* γάρ Schol. O. 175.

104. *παρῆξ ἐλθεῖν* Barnes. Ern. Cl. ed. Ox. *παρεξελθεῖν* Steph. Wolf. 105

—11 † Scholl. P. Q., 105 et *ὀϊζυρότερον* et *ὀϊζυρότατον* præbet Schol. H.

θυμαρῆα applied to *ἄλοχον* in ψ. 232; I. 336.

97—159. Hermes states his message — reluctantly, as shown by the two opening lines. He exhorts Calypso to bow to Zeus and *σῖσα* (113) and send Odys. away. She replies, stung with indignation at the selfish jealousy of the male gods, of which she cites several other instances: but concludes, “since Zeus is irresistible, let Odys. go,” and promises to show him how. Hermes departs, and she seeks Odys. solitary on the shore, to tell him what change awaits him.

98. *νημερτέως* κ. τ. λ., cf. Menelaus’ words to Telem. δ. 350, *τῶν οὐδὲν τοι ἐγὼ κρύψω ἔπος, οὐδ’ ἐπι-κεύσω*.

100—2. Hermes speaks as a human messenger who had traversed a desert with no places of refreshment might speak. There is something playful in his manner, pleading his own hardships in bringing the message, and as it were tacitly setting them off against the vexation which it would inflict; “but,” he adds, “Zeus’ will must be done, no other god can evade it” — leaving her to apply the maxim to herself, as she in fact does (137—8 *inf.*). He also carefully abstains from all allusion to her passionate love for Odys.

104. Cf. Hes. *Theog.* 613, *ὥς οὐκ ἔστι Διὸς κλέψαι νόον οὐδὲ παρ-ελθεῖν*.

105. *ὀϊζυρ*., the superl. stands here where we should expect the comparative (which is also read, but probably as a corrupt device to ease a difficulty), meaning “more wretched than (any one of) the others;” it is inconsistent, because the sense of *ἄλλων* expressly excludes what the superl. form requires should be included. Indeed *ἄλλων* after a superl. may by an idiomatic abuse of language be taken as = *πάντων*. See mar. on *ἄλλων* for similar examples. Milton has a parallel to it in *Par. L. IV.* 323—4,

Adam the *goodliest* man of men since born

His sons, the *fairest* of her daughters Eve.

Similarly, Thucyd. I. 10, *τὴν στρατιάν ἐκείνην μεγίστην μὲν γενέσθαι τῶν πρὸ αὐτῆς*, and Eurip. *Med.* 941, *εἰπερ γυναικῶν ἐστὶ τῶν ἄλλων μία*; so *inf.* 118 *ἔξοχον ἄλλων* is to be taken as a superl. with compar. force.

106. There is hardly a doubt that *τῶν ἀνδρῶν* should be taken in closest connexion with *ἄλλων*, not merely depending partitively on *ἄνδρα* preceding. It then forms, (since what is said of “the men” implies *πάντων*), a justification of the preceding note.

a γ. 118.
b B. 328—9.
c γ. 135.
d δ. 378 mar., T. 265,
e ω. 110.
f ι. 147, B. 144.
g η. 251; cf. ε. 273
—4.
h α. 11.
i β. 391 mar.
k γ. 300, α. 134, γ.
277, ι. 39, ο. 482.
l ζ. 434, π. 152, ι.
659, ο. 146, X.
129, Ψ. 403, 414.

εἰνάστες,* δεκάτῳ^b δὲ πόλιν πέρσαντες ἔβησαν
οἰκαδ'· ἀτὰρ ἐν νόστῳ Ἀθηναίην^c ἀλίτοντο,^d
ἧ σφιν ἐπῶρσ'·^e ἀνεμόν τε κακὸν καὶ κύματα μακρά.^f
ε[ξυθ'·^h ἄλλοι μὲν πάντες ἀπέφθιθον ἐσθλοῖⁱ ἐταῖροι, 110
τὸν δ' ἄρα δεῦρ' ἀνεμόσ^k τε φέρων καὶ κύμα πέλασσευ.]
τὸν νῦν σ' ἠνώγειν ἀποπεμπέμεν ὅττι^l τάχιστα·
οὐ γάρ οἱ τῇδ' αἶσα φίλων ἀπονόσφιν ὀλέσθαι,

107. εἰνάστες.

108. Φοίκαδ'.

113. Φοί.

110—11 † Schol. H. [] Wolf. Bek. Dind. Fa. Löwe, retinent Barnes. Cl. ed. Ox.
110. ἀπέφθιθον Barnes. Wolf. Cl. ed. Ox. Dind. Löw., ἀπέφθιθον Augsb. cum tribus Vindob. Scholl. Vulg. H. P. Q. Bek. 112. ἠνώγειν Scholl. P. H. Bek. Fa., ἠνώγει Barnes. Wolf. Cl. ed. Ox. Dind. Löw. 113. ἀπο νόσφιν Barnes. Ern. Cl. ed. Ox., ἀπόνοσφιν Wolf.

108—9. These lines no way relate to Odys. and his fortunes, but in the mouth of Hermes they are perhaps good-humoured gossip. He is telling Calypsô, who lives so remote, the news, or what he takes to be such, as an ordinary ἀγγεῖος might. We learn from μ. 389—90 that he told her more besides.

108. Ἀ. ἀλίτοντο, see on γ. 126: cf. Hes. Scut. 79—80, ἀθανάτους μακάρας, τοὶ Ὀλύμπου ἔχουσιν ἧλιτεν Ἀμφιτρώων.

110—1. These lines seem proper as a part of Calypsô's words to Hermes 133—4, and therefore less proper here as a part of what he says to her. Three Scholl. omit them here, but admit them there, although there Eustath. rejects them. Two Scholl. reject the entire passage 105—11, urging that the storm raised by Pallas had nothing to do with the wreck of Odys., as neither could Ἀθ. ἀλίτοντο apply to him, but see above on 108—9. But as regards 110—1 merely, if they are retained, the word ἐνθα would seem to connect that wreck with the storm so raised, which is against Odysseus' own statement elsewhere, and is a further reason for rejecting these lines here. Below (133—4) ἐνθα properly connects the wreck with Zeus' thunder, which is exactly in accordance with that statement.

112. ἠνώγειν, for the retention of the ν in this termination see Bek. Homer. Blat. p. 29, who pleads the au-

thority of Aristarchus, Zenodotus, and Aristophanes, as being, according to various Scholl. in favour of it. Eustath. on Z. 170 calls this an Ionic form, as being the more ancient, and retained by the Ionians, from whom the Attics also adopted it, as in ᾗδαιν (Löwe).

113. αἶσα, cf. μοῖρα in next line. The two words have here a shade of difference, which the context aptly illustrates, αἶσα being used by H. in relation to the evil, μοῖρα to the good which befalls a man. Absolutely taken their import is often indifferently "fate" or "lot". The former special meaning is shown by the epithet κακῇ or by the context, as in δαίμονος αἶσα κακῇ λ. 61, cf. τ. 259, E. 209, ἐπεὶ νῦν τοι αἶσα μὲνυνθ' ἀπερ; οὐ τι μάλα θῆν A. 416, ἄσσα οἱ αἶσα κατὰ κλῶθές τε βαρεῖται γεινομένη τῆσαντο λίθη η. 197, so T. 127, ἦ ἄρα γιγνώμεθ' αἶση X. 477, Π. 441, ἐν θανάτοιο περ αἶση Ω. 428; the latter by μοῖραν τ' ἀμμορίην τε καταθνητῶν ἀνθρώπων ν. 76, ὦ μάκαρ Ἀτρεΐδη, μοι οἰγενεὺς διβιδῶνταί μιν Γ. 182. Yet we have θάνατος καὶ μοῖρα Γ. 101, τεῖν δ' ἐπὶ μοῖραν ἔθηκεν (Ζεὺς) λ. 560, cf. τ. 592 and μοῖρ' ὁλοῆς 5 times in Ody. and 3 times in Il. So αἶσιμόν ἐστι καὶ μόρσιμόν ἐστι, αἶσιμόν ἡμᾶρ καὶ μόρσιμόν ἡμᾶρ seem equivalent; cf. also κακῇ Διὸς αἶσα παρῆσθη ἡμῖν ἀλνομόρσιον ι. 52—3, which latter passages show that the line of distinction is not rigid.

ἀλλ' ἔτι οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν, καὶ ἰκέσθαι^b
 115 οἶκον ἐς ὑπόροφον καὶ ἐὴν ἐς πατρίδα γαίαν."
 ὧς^c φάτο, ῥήγησεν δὲ Καλυψώ^d δια^e θεάων,
 καί^f μιν φωνήσας^g ἔπεα πτερόεντα προσηύδα
 "σχέτλιοίς ἐστε, θεοὶ, ζηλήμονες^h ἔξοχονⁱ ἄλλων,
 οἷ τε θεαῖς ἀγάσθε^k καρ' ἀνδράσιν εὐνάζεσθαι
 120 ἀμπαδὴν,^l ἣν τίς τε φίλον^m ποιήσεται ἀκοίτην.
 ὥς μὲν δὲⁿ Ὀρίων^o ἔλετο φοδοδάκτυλος^p Ῥῆώς,^q
 τόφρα οἱ ἡγάσθε^r θεοὶ^s ῥεῖα ζῶντες,

a. e. 41—2 mar.
 b. ζ. 63, i. 185, B.
 452—3, Θ. 18—9,
 I. 236—7, Δ. 9—
 11, Φ. 523—5;
 cf. a. 41 mar., ζ.
 314.
 c. a. 171, Γ. 259,
 O. 34; cf. Δ. 149,
 150, 279, Δ. 264,
 II. 119.
 d. a. 78 mar.
 e. a. 78 mar.
 f. β. 289, η. 236, Θ.
 442, 460, γ. 290,
 ψ. 34, O. 35, 80.
 g. 52, 33.
 h. cf. η. 307.
 i. δ. 171 mar.
 k. δ. 181 mar.
 l. ζ. 289, II. 178.
 m. I. 397, φ. 89.
 n. Δ. 310, 572; cf.
 a. 274, X. 29.
 o. β. 1, ψ. 241 Δ.
 477, Ω. 788.
 p. o. 250.
 q. cf. o. 250.
 r. δ. 181 mar.
 s. δ. 805 mar.

114. *Φοι* *Φιδέειν* omisso τ'.

115. *Φοῖκον* *ἐ* *Φῆν*.

117. *φωνήσασα* *ἔ* *πέα*.

122. *Φοι*.

118. *δηλήμονες* var. l. Eustath. Scholl. Vulg. E. et Steph. 120. *ἦ τίς τε* var.
 l. Flor. Lov. Schol. Q. Barnes. Ern. Cl., *ἦν τίς τε* Wolf. ed. Ox. 121. *ὧς*
μέν τ var. l. Harl. et Schol. H. 123—4 † nonnulli, Scholl. H. P. Q. 123.
εἰως Ambr. (2), ita Harl., sed *εἰως* (quod omnes edd.) ex emend.

ἰκέσθαι, Hermes views Odysseus' staying in the island as all one with "perishing": he would so indeed be lost to his friends, to heroism and to fame. Perhaps Calypso in 135—6 intends a reply to this insinuation.

114. *ἰκέσθαι* rhymes with 113; cf. mar.

116. *ῥήγησεν* expresses the sudden seizure of alarm, not paralysing, but prompting to some utterance or action (mar.).

118. *σχέτλιοι*, "hard-hearted"; the clause *οἷ τε κ. τ. λ.* 119 is to be taken in close connexion with it, see on δ. 729. — *θεοὶ*, distinctively of the male deities, as opposed to *θεαῖς* 119. — *ζηλήμ.*, this better suits *ἀγάσθε* following, than the var. *lect.* *δηλήμονες*.

119—20. *ἀγάσθε*, see on δ. 181. — *ἀμπαδ.*, the force of this, which belongs strictly to *ἐνθάδ.*, is continued into *ἦν τίς τε κ. τ. λ.*; cf. Musæus *Hero et Le.* 179, *ἀμπαδὸν οὐ δυνά-*

μεσθα γάμοις ὁσοῖσι πελάσσαι. She professes the open and honourable union of wedlock, as opposed to the amours described by *παρῆλθετο λάθρη* B. 515, *θεὰ βροτῶ ἐννηθεῖσα* B. 821, which had yet provoked no similar jealousy. *ποιήσεται*, subj. shortened *epice* for *ποιήσῃ*.

121—4. In Eös carrying off Orion, since he is also a hunter and a famous constellation, we probably have the obscure trace of some nature-myth, the true import of which was lost. Even among the stars Orion retains his "dog" (mar.). There is an essay on Orion by Müller in the *Rheinisch. Mus.* (1834 p. 1—29). Strabo (IX. ii. 12) mentions Hyria in Bœotia as his birth place. Eös also carried off Cleitus (mar.) and Tithonus (Hy. *Aphrod.* 218). For *φοδοδάκ.* see on β. 1.

122. *ἡγάσθε*, although in thesis; cf. *ἀγάσθε* 119 *sup.*; an instance of the elasticity of epic usage as regards quantity; so α. 39 *μνᾶσθαι*, π. 431 *μνᾶξ*, γ. 38 *ὑπεμνάσθε*.

a o. 404.
b *I.* 533, *x.* 541,
X. 198, *ψ.* 244,
Δ. 811.
c *σ.* 202, *v.* 71; cf.
λ. 386, *φ.* 259.
d *γ.* 279 *mar.*
e *B.* 696, *E.* 500,
N. 322, *Ξ.* 326,
Φ. 78.
f *I.* 598.
g *Δ.* 26.
h *α.* 433 *mar.*
i *Σ.* 542.
k *δ.* 675; cf. *α.* 242.

[*ἔως μιν ἐν Ὀρτυγίᾳ^a χρυσόθρονος^b Ἄρτεμις ἀγνή^c*

οἷς^d ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνεν.]

ὡς δ' ὅπου^e Ἰασίῳ ἐϋπλόκαμος Δημήτηρ,^o

φῖ^f θυμῷ εἴξασα, μίγη^g φιλότῃτι καὶ εὐνῇ^h

νειῶⁱ ἐνι τριπόλῳⁱ οὐδὲ δὴν ἦεν ἄπυστος^k

124. *Ῥοῖς.*

126. *Ῥῶ Ῥεῖξασα.*

127. *τριπόλῳ* var. l. notant et damnant Scholl. H. P. Q.

123—4. These lines are probably an interpolation due to some Syracusan, who found the name Ὀρτυγία in H., meaning probably Delos, (o. 404, unless it be there also an interpolation) and wished to glorify his city and Artemis by enshrining its local legend here. Ὀρτυγία occurs thrice in Pindar, always in connexion with Syracuse, Artemis and Hiero (*Ol.* VI. 92, *Pyth.* II. 6, *Nem.* I. 2), but Syracuse, where Ὀρτυγία was the name of the island incorporated with the city (*ἐν ᾗ νῦν οὐκ ἐτι περικλυζομένη ἡ πόλις ἡ ἐν τῷ ἱερῷ* Thucyd. VI. 3), was not founded till 734 B. C. (Clinton's *Fest. Hellen.*). Nor it is likely that that island attracted attention much before. Völcker, however (p. 24 § 17), thinks that that island is meant in o. 404, which he, with Hermann, views as genuine. The passage which mentions Ἄρτεμις in Hy. *Apoll. Del.* 14—16 is now viewed by most critics as spurious. Later mythology retained the name Ὀρτυγ. in connexion with the *cultus* of Artemis; cf. Ἄρτεμιν Ὀρτυγίαν ἐλαφάβολον ἀμφίπυρον, Soph. *Trach.* 214, Dindorf, and Nossis Locriassa, *Fragm.* 3, Ἄρτεμι Δάλον ἔχοισα καὶ Ὀρτυγίαν ἑρῶεσαν. In o. 403 foll. Apollo and Artemis are joined, which suits Delos; and they operate on their respective sexes, just as elsewhere Artemis sends sudden death to women, or as Penelopë longs for her painless arrow (v. 62). Her killing Orion is inconsistent with this her limited function. Also *Φ.* 483—4, where Herë says to her, *ἐπεὶ σε λέοντα γυναῖξιν Ζεὺς θῆκεν*, suggests that the death of Orion, the "mighty hunter", had not yet been ascribed to her. Further, if Ὀρτυγία in o. 404 stand for the Syracusan island, what can the

island *Συρίη* be? There is no other island near Syracuse which could be said to lie *καθ' ὅπερθεν*; whereas that relation well suits Rhenea and Delos. The epithet *χρυσόθρονος* is applied in Il. chiefly to Herë, but once to Artemis, in Ody. solely to Eös, save here. It is probably based on some chair of state usual in a temple (cf. Hermann *Opusc.* VII p. 310 foll. and Ni. *ad loc.*

ἀγνή has, as Ni. remarks, a religious character, being applied to Artemis, to Persephonë and to the festival of Apollo (*mar.*).

125—7. The *νειῶ* is the *novæis* of Virg. *Georg.* I. defined by Varro *de re r.* I. as *ubi satum fuit antequam secundâ oratione renovetur*; with *τριπόλῳ* cf. Varro *ibid. tertio cum arant, factio semine, litare dicuntur*, our "harrowing". Cf. Hes. *Theog.* 969—71;

*Δημήτηρ μὲν Πλοῦτον ἐγγέλαιτο, δια
θράων.*

*Ἰασίῳ ἦραι μιγείῳ^h ἐρατῇ φιλότῃτι,
ναιῶⁱ ἐνι τριπόλῳ, Κρήτης ἐν
πίονι δῆμον.*

Ni. cites also Theocr. XXV. 25 foll.,
*βασιλῇι πολὺν καὶ ἀδιδεπτόν
ὄλβον*

*φύομεθ' ἐνδονέως, τριπόλοις σπό-
ρον ἐν ναιοῖσιν*

*ἔσθ' ὅτε βάλλοντες, καὶ τετραπόλοι-
σιν ὁμοίως*

and adds that Iasius was localised by later writers in many places, as the hero and discoverer of wheat cultivation, as the propagator of Demeter's worship, or as one of the Samothracian Cabiri.

127—9. οὐδὲ by *ictus*. — ἄπυστος, see on *α.* 242. — ὡς δ', it seems better to render this "as", just as in 121,

Ζεὺς, ὃς μιν κατέπεφνε βαλὼν ἀργῆτι^a κεραυνῷ.
ὥς δ' αὖ νῦν μοι ἀγᾶσθε,^b θεοί, βροτὸν ἄνδρα^c παρ-
εἶναι.

130 τὸν μὲν ἐγὼν ἐσάωσα περὶ τρόπιος^d βεβαῶτα
οἶον, ἐπεὶ οἱ νῆα θοὴν ἀργῆτι^e κεραυνῷ
Ζεὺς ἔλσας ἐκέασσε μέσῳ ἐνὶ οἴνοπι πόντῳ.^f
ἔνθ' ἄλλοι μὲν πάντες ἀπέφθιθον ἐσθλοὶ ἑταῖροι,^g
τὸν δ' ἄρα δεῦρ' ἀνεμός τε φέρων καὶ κῦμα πέλασσαν.

135 τὸν μὲν ἐγὼ φίλεόν τε καὶ ἔτρεφον, ἥδ' ἐφασκον
θήσειν^h ἀθάνατον καὶ ἀγήραον ἥματα πάντα.
ἀλλ' ἐπεὶ οὐ πως ἔστι Διὸς νόον αἰγιόχοιο
οὔτε παρεξελθεῖν ἄλλον θεὸν οὔθ' ἀλιῶσαι,
ἐρρέτω,^k εἰ μιν κείνος ἐποτρύνει^l καὶ ἀνώγει,

140 πόντον^m ἐπ' ἀτρύγετον· πέμψωⁿ δέ μιν οὐ πῆρ' ἐγὼ γε.
οὐρ^p γάρ μοι πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,
οἳ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης.
αὐτὰρ οἱ πρόφρων ὑποθήσομαι,^q οὐδ' ἐπικεύσω,
ὥς^r κε μάλ' ἀσκηθῆς ἦν πατρίδα γαίαν ἱκνται."

145 τήν^s δ' αὖτε προσέειπε διάκτορος^t Ἀργεϊφόντης
"οὔτω νῦν ἀπόπεμπε,^u Διὸς δ' ἐποπλίζεο^v μῆνιν,

a e. 131, γ. 249,
μ. 387, θ. 183.
b d. 181 mar.
c e. 105.
d μ. 421—4, 138, ε.
278, η. 252.
e e. 128 mar.
f e. 274—8, α. 183
mar.
g e. 110 mar.
h η. 94, 257, ι.
336, Μ. 323, Ρ.
444.
i e. 103—4 mar.
k I. 377, Ρ. 349;
cf. e. 12, 75, θ.
161.
l Z. 434, O. 43,
726, K. 130.
m β. 370 mar.
n cf. e. 161.
o e. 201, 207; cf. Z.
267, Ω. 71.
p e. 16—7, J. 539
—60 mar.
q e. 279 mar.
r d. 350 mar.
s e. 26 mar.
t Ω. 379, 389, Φ.
497.
u e. 43 mar.
v o. 65.
w ε. 283, γ. 148, X.
352; cf. ε. 82, 88,
φ. 29, Π. 388

131. 143. Foi.

132. Φέλσας Φοῖνοπι.

139. Φερρέτω.

144. Φήν.

145. προσέφειπε.

129. ἄγασθε Barnes. Ern. Cl. ed. Ox., ἀγᾶσθε "τοῦ δευτέρου α συστέλλομε-
νος" Schol. P., ἀγᾶσθε Harl. ex emend. Wolf. 132. ἔλσας Zenod., Scholl,
H. P. Q., ita Ambr. (2) et var. l. Flor. Lov. Schol. Vulg. Steph. MS. GC., ἔλσας
ut ποιητικώτερον, laudant Scholl. H. P. Q. 133—4 omittit Eustath. [] Wolf.
Bek. Dind. Lōw. 136. Arist. ἀγῆρων, Schol. H. 138. παρὲς ἔλθειν ut in
104; mox οὐθ' Ern. Barnes., οὐθ' Wolf. Cl.

125 sup.; had "so" been intended, we should probably have had ὥς καὶ νῦν.

130. With the gen. ΤΡΟΠΙΟΣ, cf. τετά-
υστο περὶ στείλους ἡμεῖς 68—9 sup.
περὶ when local takes dat. more com-
monly, as in Quintus Smyrn. XIV. 548,
Αἴας δ' ἄλλοι μὲν περινήχeto δούρατι
νῆος. Calypso seems to claim Odys.
as by right of "flotsam and jetsam".
He had been washed up on her island
on the keel of his foundered ship, and
she had saved him: cf. Nausicaa's
words to him in θ. 462, μοι ζωάγρι
ὀφέλλεις. For the ΤΡΟΠΙΟΣ see App. F.
1 (2) and note.

133—4. See on 110—1 sup.

136. ἀθάνατον, she had probably
given nectar and ambrosia before; cf.

θ. 453 τόφρα, δὲ οἱ κομιδὴ γε θεῶ
ὥς ἐμπεδος ἦεν, but now that her
hopes are forbidden she serves him
with mortal food, 199—201 inf. She
had given him ambrosial raiment too,
and repeats the gift at his departure
(η. 259, 265), but this seems of slight
account; or rather serves to increase
his peril (321 inf.).

140. οὐ πῆρ, πῆρ is used either of di-
rection, "no whither", or of manner,
"no how" (mar.): the next verse shows
that manner is here to be preferred.

141—4. See notes on the places re-
ferred to in mar.

146. οὔτω, "as thou sayest", she
had rather (140) said the contrary;
but Hermes with diplomatic skill ap-

a ε. 83, II. 386.
b δ. 857, 715.
c ε. 49 mar.
d δ. 143, II. 181.
e α. 14.
f β. 255 mar.
g ε. 82, δ. 539.
h x. 248, ε. 472.
i υ. 349.
j ζ. 794.
k ε. 160, η. 224.
l τ. 27.
m π. 398, ρ. 178.
n ε. 340, I. 325.
o α. 15 mar.
p ε. 433—4; cf. γ. 272.
q ε. 418, ζ. 138, B. 92, H. 402, A. 36.
r ε. 83—4 mar.
s cf. A 350, F. 148.
t ζ. 87.
u ε. 339, λ. 216, υ. 33.
v σ. 204, ε. 152 mar.
w x. 390, γ. 391, K. 290, Φ. 500.

μή^a πῶς τοι μετόπισθε κοτεσσάμενος χαλεπήνῃ.^b
ὥς^b ἄρα φωνήσας ἀπέβη κρατὺς^c Ἀργειφόντης.^c
ἦ δ' ἐπ' Ὀδυσσῆα μεγαλήτορα^d πότνια^e νύμφη
ἦι', ἐπειδὴ Ζηνὸς ἐπέκλυεν ἀγγελιάων.^f
τὸν δ' ἄρ' ἐπ' ἀκτῆς εὖρε καθήμενον· εὐδὲ ποτ' ὄσσε
δακρυόφιν^h τέρσοντο· κατεβetoⁱ δὲ γλυκὺς αἰῶν^k
νόστον ὀδυρομένη,^l ἐπεὶ οὐκέτι ἦνδανε^m νύμφη.
ἀλλ' ἡ τοι νύκτας μὲν λαύσκενⁿ καὶ ἀνάγκη
ἐν σπέσσι^o γλαφυροῖσι παρ' οὐκ ἐθέλων^p ἐθελοῦσῃ·¹⁵⁵
ἦματα δ' ἐν πέτρῃσι καὶ ἡιόνεσσι^q καθίζων,
δάκρυσι^r καὶ στοναχῇσι καὶ ἄλγεσι θυμὸν ἐρέχθων,
πόντον^s ἐπ' ἀτρίγεταιον δερκίσκετο δάκρυα λείβων.
ἀργχοῦ^t δ' Ἰσταμένη προσηφάνεε δῖα θεάων
“κάμμορε,^u μή μοι ἐτ' ἐνθάδ' ὀδύρεο, μηδέ τοι αἰῶν^v 160
φθινέτω· ἦδη γάρ σε μάλα πρόφρασσ' ἀποπέμψω.

153. *ἦνδανε.*

153. *νύμφη* Scholl. P. Q. V. Barnes. 156. *pro' ἐν πέτ.* Aristar., *ἀμπέτ.* Scholl. H. P. 157 † Harl., “abest a compluribus” Bek. annot., [] Wolf. Bek. Dind. Fa. Löw. retinent Barnes. Cl. ed. Ox. In Heidelb. ad mar. ponitur et signis inter 158 et 159 refertur.

appropriates the concession of 143—4 as a virtual consent, which it proved to be; cf. *inf.* 161—7. — *ἐποκίλειο*, *ὅπως* (mar.) means the oversight, visitation or punishment of men by the gods; cf. *Θεῶν μηδὲν ὀπιζόμενοι*, Theog. *Gnom.* 732, 1144.

153—5. *νύμφη*, the reading *νύμφη*, which would make *νόστος* the subj. of *ἦνδανε*, seems rather the feebler even if we take *οὐκέτι* as “not yet”: if as “no longer” it seems to imply what is not the fact, that it once had pleased her. Whereas it seems natural that Odys., when newly rescued should have found content at first, which was afterwards exchanged for pining home-sickness. — *οὐκ ἐθέλων ἐθ.*, cf. Soph. *Trach.* 198 *οὐχ ἐκὼν ἐκούσι δέ.*

156. *ἐν*, Aristarchus preferred *ἀμ*, on what grounds there is no evidence to show; and it seems hardly worth while to alter the received text in the absence of evidence. Ni. prefers *ἀμ*, comparing *ἀμ βάμοισι* Θ. 441, and as regards euphony he is right. We may cf., however, Σ. 614, *νὺν δέ που ἐν πέτρῃν, ἐν οὐρεσιν*, a rejected (*ἀθετούμενον*) line, yet doubtless of a pe-

riod when the Homeric spirit was alive and procreative, and Hy. XIX. 10, *πέτρησιν ἐν ἡλιβάτοισιν*. — *ἡιόνεσσι*, as *πέτρα* is a single mass of rock, so should *ἡίων* mean some single object, and in H. it seems to mean a slope of beach down to the sea; see especially the epithet *βαθείη*, and the position assigned to it as between *ἄραι* (mar.) see also Buttm. *Lexil.* 59 (1).

157. The line is here retained, since the structure admits it with perfect ease: two participial clauses left asyndeta are not uncommon; see on 83 *sup.*

160—70. Observe that she makes no mention of the mandate of Zeus by Hermes, and her words in 188 foll. would lead Odys. to ascribe his departure entirely to her own kindly feelings; she seeks, however in 206 foll., to deter him by mention of unknown perils. These few touches portray her as a being of plausible but selfish wiles; cf. α. 56—7, and see note on 119 *sup.* In accordance with this the reply of Odys. 173—9 seems to show that he had learned to distrust her.

160—1. *κάμμορε*, this expressive epithet, especially with its emphatic

ἀλλ' ἄγε δούρατα^a μακρὰ ταμῶν ἀρμόξεο χαλκῷ
 εὐρεῖαν^b σχεδίνην· ἀτὰρ ἱκρία^c πῆξαι ἐπ' αὐτῆς
 ὑψοῦ, ὥς σε φέρησιν ἐπ' ἡεροειδέα πόντον.^d
 165 αὐτὰρ ἐγὼ σίτον καὶ ὕδωρ καὶ οἶνον ἐρυθρόν^e
 ἐνθήσω μενοεικέ^f, ἃ κέν τοι λιμόν^ς ἐρύκοι,
 εἵματα τ' ἀμφιέσω,^h πέμψω δέ τοι οὖρονⁱ ὀπισθεν,
 ὥς κε μάλ' ἀσκηθῆς σὴν πατρίδα γαίαν ἱκται,^k
 αἱ κε θεοὶ γ' ἐθέλωσι τοὶ οὐρανὸν εὐρὺν ἔχουσιν,

170 οἷ μιν φέρτεροί εἰσι νοῆσαι τε κρήναι^l τε.”
 ὥς^m φάτο, ῥίγησεν δὲ πολύτλας διὸς Ὀδυσσεύς,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδαⁿ
 “ἄλλο^o τι δὴ σὺ, θεὰ, τόδε μῆδαι, οὐδέ τι πομπήν,
 ἣ με κέλει^p σχεδὶν περάαν μέγα^q λαίτμα θαλάσσης,
 175 δεινόν^r τ' ἀργαλέον τε· τὸ δ' οὐδ' ἐπὶ νῆες εἶσαι
 ὠκύποροι^s περόωσιν, ἀγαλλόμεναι^t Διὸς οὐρῳ.
 οὐδ' ἂν ἐγὼν ἀέκητι^u σέθεν σχεδὶς ἐπιβαίην,

a a. 243, 370; cf.
 μ. 443.
 b a. 261.
 c μ. 229, 414.
 d δ. 482 mar.
 e μ. 10, 327, γ. 69,
 ι. 206, π. 444;
 cf. a. 285-7.
 f δ. 76, ε. 232, I.
 227.
 g κ. 177.
 h π. 79, a. 264, σ.
 361, ο. 360.
 i δ. 520 mar.
 k a. 26 mar.
 l u. 115.
 m a. 116 mar.
 n a. 117 mar.
 o γ. 200.
 p δ. 812 mar., Ω.
 431.
 q δ. 504, App. B.
 (3) mar.
 r a. 367, μ. 110,
 γ. 169.
 s ε. 230, δ. 708 mar.
 t δ. 272; cf. B.
 462, γ. 222.
 u γ. 213 mar.; cf.
 o. 319, π. 96, u.
 42.

164. ἡεροειδέα. 165. Φείνον. 166. μενοεικέ^f. 167. Εἵματα ἀμφιέσω.
 172. Εἶπεα. 175. εἶσαι sive εἶσαι. 177. ἀέκητι.

163. ἐν δ' ἱκρία habet sed supra ἐν δ' scriptum ἀτὰρ i. e. ἀτὰρ Harl., quem sequuntur omnes edd., mox ἐν αὐτῇ Harl.; sed in mar. ἐπ' αὐτῆς, ita Wolf., ἐπ' αὐτῇ Barnes. Ern. Cl. ed. Ox. 166. ἐρύκει Harl. ex emend., an errore pro ἐρύκει? 168. ἱκρία Aristoph., Scholl. H. P. 170. κρήναι Barnes. Ern. Cl. ed. Ox., κρήναι Eustath. Wolf. 173. μῆδαι Schol. V., ἐπιμῆδαι omisso τόδε Bek. annot. 177. ἐγὼγ' var. l. Steph

addition πάντων περὶ φωτῶν is bestowed by H. solely on Odys. πρόφρασσ', "in earnest", a solitary epic fem. adj. of which a masc. form πρόφρας may be supposed. It is applied also to Athenē and Circē (mar.) for the termination cf. ἀνάσσα θάλασσα Παρσεφασσα. φράζω contains the root.

163—4. σχεδίνην, see App. F. 1. (2) (4) for this and its details. ὑψοῦ, indicates the height of the vessel in its vertical section, the ἱκρία (see App. F. 1. (3) indicating the highest point.

168. ἱκται, ὥς κε final after a pres. or fut. prefers the subj., as in A. 32, II. 84 (in which last, however, Eustath. read ἀροίο for vulg. ἀρηαι), unless the clause appears put hypothetically, as in β. 52—4, where Icarus would ἐσθνάσαιτο θυγάτηρ in case the suitors went to him; so in ψ. 135 ὥς κεν τις φάιη, "that one might (if he heard it) say"; and so even more plainly in φ. 163—

5 with ὥς ἂν, where we have in 163 the hypothesis expressed. The var. lect. ἱκρία would imply a degree of doubt unsuited to the passage; see App. A. 9 (19) and note.

169. τοὶ ... ἔχουσιν, Ni. says this phrase occurs in Odys. 14 times, in II. only twice. It has remarkable force as used by Calypso, who belongs to the more earthy order of divinities, and admits the Olympian gods as her superiors, although contrasting herself (211 foll.) as superior to Penel.

173—4. ἄλλο τι ... τόδε μ., "thou art plotting something else in this", a form of phrase rare in H.; see mar. for one instance of it. — κέλει, scanned in synizesis. λαίτμα θαλ., see App. B (3).

176. In ὠκύποροι and ἀγαλλόμεναι, also used of birds, horses etc. (mar.), there seems a reminiscence of the image εἶδος ἱπποὶ as applied to ships in δ. 708.

a x. 299, 343, T. 113.	εἰ μή μοι τλαίης γε, θεὰ, μέγαν ^a ὄρκον ὀμόσσαι, μή ^b τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.”	
b a. 187, κ. 300, 314.	ὥς ^c φάτο, μείδησεν δὲ Καλυψώ ^d διὰ θεάων,	180
c d. 600 mar.	χειρὶ ^e τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν	
d a. 78 mar.	“ἣ δὴ ἀλιτρός ^f γ' ἔσσι καὶ οὐκ ἀποφώλια ^g εἰδώς,	
e d. 610 mar.	οἷον δὴ τὸν μῦθον ἐπιφράσθης ἀγορευῶσαι.	
f θ. 361, ψ. 696, cf. γ. 291—5.	ἴστω ^h νῦν τόδε γὰρ καὶ οὐρανὸς εὐρύς ὑπερθεῖν	
g ε. 212, ρ. 177, λ. 249.	καὶ τὸ κατειβόμενον ⁱ Στυγὸς ^k ὕδωρ, ὃς τε μέγιστος	185
h O. 86—8.	ὄρκος δεινότητος τε πέλει μακάρεσσι ^l θεοῖσιν,	
i Φ. 261.	μή ^m τι σοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.	
k Δ. 271.	ἀλλὰ τὰ μὲν νοέω καὶ φράσσομαι ⁿ ἄσ' ἂν ἐμοὶ περ	
l d. 755 mar.	αὐτῇ μηδολίμην, ὅτε με χρεώ ^o τόσον ἴκοι·	
m a. 179 mar.	καὶ γὰρ ἐμοὶ νόος ἐστὶν ἐναλσίμος, ^p οὐδέ μοι αὐτῇ	190
n a. 205, λ. 624, κ. 239, κ. 453, ψ. 453.	θυμὸς ἐνὶ στήθεσσι σιδήρεος, ^q ἄλλ' ἔλεγέ μων.”	
o β. 28 mar.	ὥς ^r ἄρα φωνήσας ἡγήσατο διὰ θεάων	
p cf. γ. 299.	καρκαλλίμως· ὃ δ' ἔπειτα μετ' ἰχθυα βαίνει θεοῖο.	
q ψ. 172, X. 357.	ἔξον ^s δὲ σπείος γλαφυρὸν θεὸς ἦδὲ καὶ ἀνὴρ·	
r β. 405—6, γ. 29—30.		
s γ. 5, 31, 496, δ. 1, E. 773, K. 470.		

181. *ἔπειτα*.182. *φειδώς*.184. *ἴστω*.

179. ἄλλοις (i. e. ἐν τοῖς δ.) Aristoph., Scholl. H. P. Q. 185. ὕδατος var. I. ex indicio Aristoph. Schol. H. 187. τοι Ern. Cl. ed. Ox., σοι Harl. Wolf. 188. ὅσ' Harl. ex emend. 189. με Harl. a man. pr., μοι ex emend., mox χρεώ τόσον ἴκοιτο Bek. annot. 194. ἔξον Bek. annot. 195. καθίζεν Barnes. Ern. Cl. ed. Ox., καθίζει Eustath. Harl. Wolf. et var. I. Steph., mox θρόνον Bek. annot.

179. In Hy. *Ap. Del.* 84—6 this form of oath recurs *verbatim*, where cf. 79 with 178 *sup.* The great powers of nature are viewed as above the individual god; see Nägelsb. (V. § 24b) who remarks that Zeus in his nod (*A.* 524—6) as it were swears by himself, and that in his oath to Herē (*T.* 108, 113) nothing sworn by is named. See Hes. *Theog.* 793 foll. for the penalty, if a god swore falsely. In the oath of Hector to Dolon and in that of Herē to Zeus (mar.) the statement sworn to is introduced by μή with indic. (μή ἐποχήσεται, μή πημαίνε), but where Agam. swears on his reconciliation to Achilles μή with infin., as here, is found. The oath of Herē to Hypnos, being affirmatory, contains ἡ μὲν with infin. (mar.). As regards the Styx, see App. D. 14.

182. ἀποφ., this in H. means “useless, bootless” (mar.). Doederl. (1997) probably enough connects it with ἀπα-

φίσκω ἀπαφάω, but his taking καὶ as = καὶ περ is clearly wrong. The sense is “a sly rogue thou art, master of no bootless arts.” The tone is that of playful banter.

183. οἷον δὴ ... ἀγορευῶσαι, this is a mere expansion of οἱ ἀγορευεῖς of δ. 611, and stands in similar connexion with the phrase next before it.

188. ἀλλὰ κ. τ. λ., “but I think and will contrive for you, just such a plan as I would wish to frame for myself etc.” Observe that the pres. φράζομαι is used by H. always of mental action, the aor. sometimes of recognizing at sight (mar.), and in α. 173, Δ. 335 the aor. πέφραδον means “declare, tell”. ὅτε, “whenever”, the optat. following is, Ni. remarks, rare in Π., frequent in Ody. It marks possible recurrence without definite time.

194. θεός, generically, as contrasted with ἀνὴρ, so in 459 *inf.* and *A.* 516.

15 καί^a ῥ' ὃ μὲν ἔνθα^b καθέζετ' ἐπὶ θρόνου ἐνθεν^c ἀνέστη
 Ἑρμείας, νύμφη δ' ἐτίθει^d πάρα πᾶσαν ἐδωδήν,
 ἔσθειν^e καὶ πίνειν, οἷα^f βοροτοὶ ἄνδρες ἐδουσιν.
 αὐτῆς δ' ἀντίον ἔξεν Ὀδυσσεύς θελοιο,
 τῇ δὲ παρ' ἀμβροσίην^b δμῶαι καὶ νέκταρ ἔθηκαν.
 20 οἷ^g δ' ἐπ' ὄνειαθ' ἑτοῖμα προκείμενα χειρὰς ἱαλλον.
 αὐτὰρ^h ἐπεὶ τάρησαν ἐδητύοςⁱ ἡδὲ ποτιήτος,
 τοῖς^a ἄρα μύθων ἤρχε Καλυψώ^o δῖα θεάων.
 "διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
 οὕτω δὴ οἰκόνδε^p φίλῃν^q ἐς πατρίδα γαίαν
 25 αὐτίκα νῦν ἐθέλεις ἰέναι; σὺ δὲ χαίρε καὶ ἔμψης.
 εἴ γε μὲν εἰδείης^r σῆσι φρεσὶν, ὅσσα τοι αἶσα
 κήδε' ἀναπλήσαι,^s πρὶν^t πατρίδα γαίαν ἰκέσθαι,
 ἐνθάδε κ' αὐθι^u μένων παρ' ἔμοι τόδε δῶμα^v φν-
 λᾶσσοις,
 ἀθάνατός τ' εἴης, ἡμερόμενός^w περ ἰδέσθαι
 30 σὴν ἄλοχον, τῆς αἰὲν ἐέλδαι^x ἤματα πάντα.
 οὐ μὴν θῆν^y κελύης γε χρεῖων εὐχομαι εἶναι,^z
 οὐ^{aa} δέμας, οὐδὲ φυήν, ἐπεὶ οὐ πως οὐδὲ^{bb} ἔοικεν

a A. 536, σ. 157,
 φ. 139, 166, 241,
 392, ψ. 164.
 b π. 48, σ. 70, τ.
 59, 102.
 c Ω. 597.
 d ζ. 76—7.
 e η. 220.
 f γ. 450.
 g π. 53, ε. 79.
 h ι. 359, T. 347.
 i α. 140 mar.
 k A. 780; cf. ι. 87,
 π. 59.
 l δ. 788, π. 384, ρ.
 603.
 m γ. 68.
 n α. 28 mar., η. 47.
 o α. 78.
 p π. 552.
 q α. 290 mar.
 r δ. 632 mar., η. 327.
 s α. 301—2, cf. A.
 263, O. 132.
 t δ. 623.
 u I. 477.
 v γ. 93.
 w ε. 142—3.
 x α. 219, π. 276,
 cf. δ. 162.
 y γ. 352.
 z A. 114—5.
 aa η. 210; cf. ζ. 18,
 152, X. 370.
 bb φ. 319, M. 212.

204. Φοικόνδε.

206. εἰ μὲν Φειδείης.

209. Φιθέσθαι ferri nequit.

210. ἐφέλδαι.

212. Φέφοικεν.

207. ἀνατλήναι var. l. Harl. 208. παρ' ἔμοι Schol. P. Flor. et pleræque vett.
 edd. Wolf. Ern. (2) Dind. Löw., σὺν ἔμοι Barnes. Ern. Cl. ed. Ox. F.a., ξὺν
 Bek. 210. τῆς τ' Harl.

196. Ἑρμ., in μ. 389—90 we have a mention of some other conversation, both between Hermes and Calypsō and between her and Odys., than is here recorded; see the passage. Otherwise there is nothing to show that Odys. knew at this time of Hermes' visit.

197—9. οἷα agrees with ἐδωδήν taken collectively; see also note on 136 sup. We may observe that she waits on Odys.; but the attendant nymphs (δμῶαι) on her. The whole action may be compared with that of Circē (π. 348—73), where the nymphs perform subordinate ministrations only, the goddess herself attending to his bath and food. The personal graces of heroic hospitality are uniformly preserved. For ἀμβροσίην see on δ. 444—50.

202. τοῖς is used where one speaks to an individual only; see mar.

208. ἐνθάδε κ' αὐθι, cf. for the double adverbs of place Θ. 207, αὐτοῦ κ' ἐνθ' ἀνάχοιτο κατήμενος, the sense being both there and here much the same as that of ἐνταῦθα, which in H. only occurs in I. 601.

210—2. ἄλοχον, the mention of her shows a touch of feminine jealousy. The Schol. remarks that Calypsō urges her personal charms only, omitting the ἔργα often coupled with them in praises of women; and that Odys., admitting this personal superiority, hints by the epithet περιφρων (216) his wife's mental advantages. In such cases — it is worth observing, as illustrating Homer's conception of deity, — a mortal might be even superior; so that such language, for instance, as that of Polyxena in Euripid. *Hec.* 356 ἰση θεῶσι πλὴν τὸ κατθανεῖν μόνον, which sounds

a σ. 251, ε. 124.
b ν. 391, υ. 61.
c ψ. 213; cf. ρ. 401.
d ο. 363, I. 505.
e θ. 169, σ. 130.
f α. 136 mar.
g α. 210 mar.
h γ. 233.
i α. 167 mar.
k α. 183 mar.
l cf. ψ. 15.
m θ. 155; cf. 490,
I. 492, ψ. 607.
n δ. 96.
o ω. 207, Δ. 162.
p ρ. 284—5.
q θ. 183, 232.
r γ. 329 mar.
s cf. γ. 402.
t α. 68.
u ψ. 211, E. 572,
F. 721; cf. Δ. 536.

θνητὰς ἀθανάτησι δέμας^a καὶ εἶδος ἐράζειν.^b
τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς
“πότνια^c θεᾶ, μή μοι τόδε χῶσο^c οἶδα καὶ αὐτὸς
πάντα μάλ', οὐνεκα^d σεῖο περιφρων Πηνελόπεια
εἶδος ἀκιδνοτέρη^e μέγεθός τ' εἰσάνα ἰδέσθαι.
ἢ μὲν γὰρ βροτός ἐστι, σὺ δ' ἀθάνατος^f καὶ ἀγήρω.
ἀλλὰ καὶ ὥς ἐθέλω καὶ ἐέλδομαι^g ἡμᾶτα πάντα
οἰκαδὲ^h τ' ἐλθέμεναι καὶ νόστιμον ἡμᾶρ ἰδέσθαι.
εἰⁱ δ' αὖ τις φαίησι θεῶν ἐνὶ οἴνοπι^k πόντῳ,
τλήσομαι, ἐν στήθεσσι^l ἔχων^l ταλαπενθέα θυμόν.
ἦδη γὰρ μάλα^m πόλλ'ⁿ ἑπαθὼν καὶ πόλλ'^o ἐμόγησα
ῤ^pκύμασι^q καὶ πολέμῳ· μετὰ καὶ τόδε τοῖσι γενέσθω.”
ὥς ἔφατ', ἥελιός^r δ' ἄρ' ἔδν, καὶ ἐπὶ κνέφας ἦλθεν.^s
ἐλθόντες δ' ἄρα τῷ γε μυχῶ^t σπείρους^t γλαφυροῖο
τερπέσθην φιλότῃτι, παρ'^u ἀλλήλοισι μένοντες.

213. 217. *ῤαῖδος*. 215. *ῤοῖδα*. 217. *ῤιδέσθαι*. 219. *ῤείλδομαι*.
220. *ῤοῖκαδέ*. *ῤιδέσθαι* ferri nequit. 221. *ῤοῖνοπι*.

215. *πότνια θεᾶ* Eustath. Barnes. Ern. Wolf. Cl. ed. Ox. Löw., *πότνια θεᾶ* Scholl. H. P. Q. V. G. C. Bek. Dind. Fa. 217. *εἰς ἅντα* Arist., Scholl. H. P., Eustath. Barnes. Ern. Cl. ed. Ox., *εἰσάνα* Wolf. Bek. Dind. Löw. Fa., *εἰς ἅνα* edd. viliores, Scholl. H. P. (ita probante Dind. correx. Pors. pro *εἰς σῶμα depravato*). 219. *ἐλδομαι* var. l. Steph. 221. pro *εἰ δ' αὖ* Thiersch Gr. Gr. § 229. 2. c. *εἰ δ' αὖ* conjecit, *φαίσεις* Vindob. 222. *στήθεσσι φέρων* var. l. Steph. 224. *μετὰ τοῖσι δὲ καὶ τὸ* Bek. annot. 227. *μένοντε* Barnes. Ern. Cl. ed. Ox., *μένοντες* Eustath. Harl. Wolf. et recentt.

to us hyperbolical, according to this standard was not necessarily so.

215—6. *πότνια θ.*, Ni remarks, on Wolf's reading *πότνια θεᾶ*, that there is no other instance in H. of *θεᾶ* being a monosyllable, and only one of *θεοῖ* (A. 18), and that *πότνια* elsewhere occurs always in the 5th foot. *πότνια* is always, as it would be here, vocat., but in Hy. Ceres 118 *πότνια θεᾶων* occurs as nom. Also Hes. Theog. 11, 926 has the accus. *πότνιαν*. — *μή ... χῶσο*, cf. Eurip. Med. 157 *κείνῳ τόδε μὴ χάρασσο*. — *μάλα* goes with *πάντα*, “all — quite”. *περιφρων*, see on 210—2 *sup*.

217. *ἀκιδνοτ.*, the Schol. says some interpret this *ἀσθινοτέρη* some *εὐτελεστέρα*, “more ordinary”; the latter is preferred here by Apollon. Lex. p. 98 ed. Par. 1773. In σ. 130 the sequel seems to explain it as “helpless”; perhaps akin

to *ἀκινυς* l. 515, which is from *κίχυς* or *κίχυς* “strength” l. 393. *εἰσάνα*, if Aristarchus' reading *εἰς ἅνα* be taken *εἰς* is in tmesis with the verb.

221. *εἰ ... φαίησι*, for subjunct. with *εἰ* see on α. 168; the optat. after what Calypso had said, would intimate too much uncertainty. Her mention of the *σχεδόν* and his own previous experience easily lead Odys. to think of shipwreck as the form of *κῆδος* to which her words point in 207 *sup*.

222. Ern. cites Hor. Sat. II. v. 20 *Fortem hoc animum tolerare jubebo, ut quondam majora tulit*.

225—8. The close of the seventh and dawn of the eighth day here takes place.

227. *τερπέσθην ... μένοντες* most editors have recently adopted with Bek. the pl. where a particip. dual would end the line with a short vowel. Yet Bek. himself says that Aristarchus, Zenod.

ἦμος· δ' ἡριγένεια φάνη φοδοδάκτυλος Ἥως,
 αὐτίχ'· δ' μὲν χλαυνάν· τε χιτωνά τε ξυννύτ' Ὀδυσσεύς,
 αὐτὴ δ' ἀργύφειον· φᾶρος μέγα ξυννυτο νύμφη,
 λεπτὸν καὶ χαλνόν, περὶ δὲ ζώνην βάλετ'· ἔξυτ
 καλὴν χρυσεῖην, κεφαλῇ δ' ἐφύπερθε καλύπτειν·
 καὶ τότε Ὀδυσσεῖ μεγαλήτορι μῆδατο· πομπήν.
 δῶκε μὲν οἱ πέλεκυν· μέγαν, ἄρμενον· ἐν· παλάμῃσιν,
 χαλκῆον,^κ ἀμφοτέρωθεν ἀναχμένον· ἀντάρ ἐν αὐτῷ
 στελλεῖον· περικαλλὲς ἐλάτουν,^μ εὖ ἐναρρηρός·
 δῶκε δ' ἔπειτα σκέπαρνον· ἐύχοον· ἦρχε δ' ὁδοιο
 νήσου ἐπ' ἑσχατιήν,^ο ὅθι δένδρεα· μακρὰ πεφύκειν,
 κλήθρη· τ' αἰγείρους· τ', ἐλάτῃ τ' ἦν οὐρανομήκης,
 αὐτὰ· πάλαι, περίκλεα, τὰ οἱ πλοίοισιν· ἐλαφρώς.
 αὐτὰρ ἐπεὶ δὴ δειξέ', ὅθι δένδρεα· μακρὰ πεφύκειν,
 ἣ μὲν ἔβη πρὸς δῶμα Καλυψώ· δια θεάων·

a β. 1 mar.
 b α. 542—5.
 c β. 132, 154, 320,
 341, 308, 516, π.
 79, ρ. 550, 557,
 φ. 389, χ. 487.
 d Σ. 50 cf. n. 88,
 Ω. 621.
 e X. 408; cf. ζ.
 100, Σ. 184.
 f cf. ζ. 14.
 g α. 391.
 h Σ. 600.
 i O. 411.
 k χ. 80.
 l cf. φ. 422.
 m cf. N. 612.
 n α. 391.
 o δ. 517 mar.
 p α. 241, η. 114,
 σ. 350, ι. 541,
 Δ. 58.
 q α. 64.
 r ζ. 292, α. 141, π.
 510, ρ. 208, Δ. 452.
 s σ. 309; cf. φ. 327.
 t Φ. 302; cf. α. 122,
 κ. 3.
 u α. 238 mar.
 v α. 78 mar.

229. 230. *ξύννυτ', ξύννυτο.*234. *δῶκεν φοι.*240. *φοι.*

222. *ἐφύπερθε* Arist., Schol. H., Bek. Fa., *ἐπίθης* meliores, Schol. H., ita Eustath. Barnes. Ern. Wolf. Cl. ed. Ox. Dind. Löw. 236. *ἐναρρηρός* var. l. Steph. 237. *εὖ ξέον* var. l. Eustath. 238. *ἑσχατιῆς* Eustath. Scholl. H. P. Q. Barnes. Ern. Wolf. Cl. ed. Ox. Dind. Löw. Fa., *ἑσχατιῆν* Harl. ex emend. Bek. 240. *ἐλαφρά* var. l. Ern., *μοχ περὶ κῆλα* Chrysippus, Schol. P.

and Aristoph. preferred the dual; see note on δ. 33. Here, however, there is no doubt that *ἐλθόντες* is the true reading in 226, which seems almost to require *μένοντες* in 227. The intermixture of dual and pl. forms in the same clause is common enough, *c. g.* τῷ δ' ἔσταν κ. 181, τῷ δὲ ... ἔχοντο α. 153—4.

228. See on β. 1.

230. *ἀργύφειον*, the unsullied freshness of the wool or other material is meant, elsewhere it is epithet of the nymphs' grotto; see on β. 11, latter part.

231—2. *ζώνην*, Löwe remarks on *ζώνη* being the woman's, *ζωστήρ* the man's.—*καλύπτειν*, "veil", distinct from the *κηθδμενον* or "head-fillet"; see on α. 334, also *Æschyl. Suppl.* 114 *Σιδονία καλύπτει* and Paley *ad loc.*, who cites Hes. *Theog.* 575, κ. *δαυδαλίην*. The elaborate toilet, as in the parallel case of Circê (κ. 524—5), denotes a solemn farewell.

234. *δῶκε*, join *ἐν καλ.*, "gave into

his hands"; *ἄρμενον* (2 aor. mid. part. syncopated, not adj.) "fastened" or "joined"; it seems used of *πέλεκυς* the axe-head, as the correlative of *εὖ ἐναρρηρός* (*inf.* 236), of the handle.—*ἐν παλάμῃ* occurs in E. 558, Φ. 469 with a verb of fighting, in the sense of "hand to hand", but more commonly bears its present meaning.

237. *σκέπαρνον*, on the vowel short before it see Spitzner *de vers. her.* p. 99, 105, and note on α. 246. In *κᾶπετος* for *σκάπη* and *ἐκκιδναται* for *σκαδάννυμι* we trace a similar evanescence of σ before κ, cf. our "emerald" from *σμάραγδος*, also our words "splash splash", "smoulder smoulder", "sneeze neeze".

238 and 241. *πεφύκειν*, for the final ν see on *ἠνώγειν* 112 *sup.*

240. Chrysippus read *περὶ κῆλα*; but *κῆλος* is the simple form in H., only found in *κυρὶ κηλέφ* where *-έω* is in synizesis. Hes. *Frag.* 247 has *κατεπύθετο κῆλα νηῶν*, quoted by the Schol. Venet. on Δ. 155.

- a cf. i. 204, §. 103,
χ. 424, H. 181,
Σ. 373.
b p. 341, φ. 44,
ψ. 197.
c φ. 121; cf. O. 410.
d ψ. 198.
e a. 78 mar.
f a. 162.
g cf. i. 498, μ. 412,
M. 394, ψ. 673.
h δ. 356, θ. 124,
ι. 325.
i ψ. 255.
k ι. 323.
l a. 163.
m a. 163, μ. 279,
414, ν. 74, ο.
283, 562.
n a. 313.
o γ. 281, δ. 270,
315, θ. 558.

αὐτὰρ ὃ τάμνετο δοῦρα· θοῶς δέ οἱ ἦντο ἔργον.
εἰκοσι δ' ἔκβαλε πάντα,* πελέκκησεν δ' ἄρα χαλκῷ,
ξέσσε^b δ' ἐπισταμένως, καὶ ἐπὶ σταδμην^c ἴθυνεν.
τόφρα δ' ἐνεικε τέρετρα^d Καλυψῷ^e δια θεάων·
τέτρηνεν^f δ' ἄρα πάντα, καὶ ἤρμοσεν^g ἀλλήλοισιν,
γόμφοισιν δ' ἄρα τήν γε καὶ ἀρμονήσιν ἄρασεν.⁵
ὅσσον^h τις τ' ἔδαφος νηὸς τορνώσεταιⁱ ἀνήρ
φορτίδος^k εὐρείης, εὐ εἰδὼς τεκτοσυνάων,
τόσσον ξπ' εὐρεῖαν^l σχεδὴν ποιήσας^m Ὀδυσσεύς.
ἔκριαⁿ δὲ στήσας, ἀραρὼν θαμέσι σταμίνεσσιν,
ποίει· ἀτὰρ μακροῖσιν ἐπηγκενίδεσσι τελευτά.
ἐν δ' ἰστίον ποίει καὶ ἐπὶ κριον^o ἄρμενον αὐτῷ·
πρὸς δ' ἄρα πηδάλιον^o ποιήσατο, ὄφρ' ἰθύνει.
25

243. Φοι Φέρον.

244. Φέκοσι.

250. Φειδῶς.

247. *τέτρηνεν* δ' Barnes. Ern. Cl. ed. Ox., *τέτρηνεν* δ' Wolf. et recentt., *τέτρηνεν* δ' Eustath. 248. *ἀρμονήσιν* Bek. Fa. secuti Scholl. H. P., *ἀρμονήσιν* Eustath. et cæst., *mox ἄρηνεν* Eustath. Barnes. Ern. Cl. ed. Ox. Wolf. Löw., *ἄραρην* et *ἄρηνεν* Schol. V., *ἄρασεν* Scholl. B. H. M. P. Q. T. Harl. et in textu et in mar., ita Bek. Dind. Fa. 249. *τορνώσατο* var. I. Scholl. B. E. H. Q.

244. *πάντα*, "in all", for this use of the adj. see mar., and cf. Herod. I. 163 *ἐβίωσε πάντα εἰκοσι καὶ ἑκατὸν ἔτα*. Jelf. *Gr. Gr.* 454. Obs. 1. seems to think the article *τά* would be regularly required; but this is not so, as *πάντα* is a further predication.

245. *σταδμην*, the line of the plummet, the plummet itself being called *σταυρὺν*, B. 765; when used, it was rubbed with ruddle (*ὅπομε-μิลταμένη* Schol.) to leave its mark or timber.

247—8. *ἤρμοσεν*, "fitted"; the actual fastening comes in 248. With *γόμφοισιν* cf. Æschyl. *Suppl.* 440, 846 Dindorf, *γεγόμενται σκάφος, γομφοδέτω τε δορί*: for the process here see App. F. i. (4). — *την γε*, i. e. *σχεδὴν*. — *ἄρασεν*, "knocked (together)", i. e. with the hammer; so it is used of fastening bolts in Æschyl. *Prom.* 58 *ἄρασσε μᾶλλον, σφίγγε*. The reading *ἄρηνεν* may have arisen from 361 inf. *ἐν ἀρμον. ἄρην*: but this perf. form is not transitive in H.; the aor. *ἄραρον* is both trans. and intrans., see on 777 *sup.* The perf. also shortens the -η- into -α- in participle. *ἄρα-*

ρὺν (cf. *τεθαλυῖα*), but the aor. never lengthens it.

249—51. *ὅσσον τις τ'*, i. e. *ὅσσον τέ τις*; see mar. *τορνώσεται*, the primary notion is that of circular motion; see mar. and cf. Lat. *tornus torqueo* "lathe". So Eurip. *Bacchæ* 1066 — 7 *κνυλοῦτο δ' ὥστε τάξον ἢ κυρτὸς τροχός, τόρῳ γραφόμενος περιφορᾶν, ἔλκει δρόμον*: here the rounder form of the *φόρτις* or *ναῦς στρουγύλη*, as contrasted with the galley, seems implied. Ni. says the verb is here subj. shortened *epice*, but we have in a subjoined clause of a simile, X. 27 *ὅς (ἀστέρ) ἔα τ' ὀπάρης εἰσιν*, a verb clearly indic. and probably fut., and in *Δ.* 422—3 *ὅς ὅτε* introduces the main clause of a simile by indic., *ὡς δ' ὅτ' ... κύμα θαλάσσης ὄρνυε*, where the image is continued by the fut. and pres. ind. *κορύσσεται* and *βρέμει*, cf. also N. 795—6; thus the indic. may clearly stand here. *εὐρείης*, contrast the expression *ναῦς μακρά* for a war-galley in the historians. *τόσσον ξπ'*, "in such proportions".

251 foll. on the various parts of the vessel down to 257 see App. F. i (3) (4) (6) (7) (9) (14) also for *ἔκρια* see on

φράξε δέ μιν ὅλπεσσι διαμπερές^a οἷσυντησιν
κῦματος εἰλαρ^b ἔμεν· πολλήν δ' ἐπεχέυατο^c ὕλην.
τόφρα^d δὲ φάρε' ἔνειακε Καλυψὼ δια θεάων
ἰστία ποιήσασθαι· ὃ δ' εὖ τεχνήσατο καὶ τὰ.^e
ἰο ἐν^f δ' ὑπέρας τε κάλους τε πόδας^g τ' ἐνέδησεν ἐν
αὐτῇ,
μοχλοῖσιν^h δ' ἄρα τήν γε κατεῖρυσενⁱ εἰς ἄλλα διαν.
τέτρατον ἡμαρ ἔην, καὶ τῷ τετέλεστο^k ἅπαντα·
τῷ δ' ἄρα πέμπτῳ πέμπ' ἀπὸ νήσου δια Καλυψῶ,
εἵματά^l τ' ἀμφιέσασα^m θυώδεαⁿ καὶ λούσασα.
ἰς ἐν δὲ οἱ ἀσκόν^o ἔθηκε θεὰ μέλανος^p οἶνιοιο
τὸν ἕτερον, ἕτερον δ' ὕδατος μέγαν, ἐν δὲ καὶ ἡ^q
κωρύκῳ· ἐν δὲ οἱ ὄφα^r τίθει μενοεικέα^s πολλά·
'οὔρον^u δὲ προέηκεν ἀπήμονά^v τε λιαρόν^w τε.
γῆθόσυννος δ' οὔρῳ πέτασ'^x ἰστία διὸς Ὀδυσσεύς.
οὐ αὐτὰρ ὃ πηδαλίῳ^y ἰθύνετο τεχνηέντως
ἡμενος· οὐδέ οἱ ὕπνος ἐπὶ βλεφάροισιν ἔπιπτεν,^z
Πηληϊάδας^{aa} τ' ἐσορῶντι καὶ ὅψε δύνοντα Βοώτην

a η. 96, ε. 11.
b H. 338, 437, Ξ.
56, 69.
c α. 487.
d α. 248.
e δ. 644, Δ. 138,
Z. 70, X. 255.
f α. 285—7, ζ. 76
—9, η. 129.
g x. 32.
h α. 332—97 pass.
i δ. 577.
k β. 171, η. 331.
l η. 285.
m α. 167 mar.
n φ. 52.
o ζ. 78, α. 196, 212,
x. 19, 47.
p α. 196, 346.
q α. 212—3.
r γ. 450.
s ε. 166, ζ. 76—7.
t η. 268.
u β. 420 mar.
v Ξ. 164, δ. 487
mar.
w Δ. 477, 830.
x ε. 54, Δ. 450.
y α. 285.
z β. 398 mar.; cf.
K. 26.
aa Σ. 484—9.

264. Φεῖματα ἀμφιέσασα.

265. Φοι Φοῖνοιο.

267. Φοι μενοφεικέα.

271. Φοι.

256. οἷσυννοισιν Vr. 257. πολλῇ... ὕλη MS. G. C. et Schol. V. 259. ποιή-
σεσθαι Harl. 262. τέταρτον contra metrum Harl. 264. εἵματα δ' Harl.
272. ἐσορῶντα et ὀρώοντα tum vero ἐσορῶντι et ὀρώοντι lectiones commixtas e
Schol. H. "διχῶς αἱ Ἀριστάρχου" interpretatur Pors.

163—4 sup. — ὕλην, the οἷσύναι; so
 $\eta\lambda\theta\alpha$ is used in Virg. Georg. I. 76, II.
17, IV. 273 for brushwood or such light
growth. $\pi\omicron\lambda\lambda\eta\nu$ is best taken as a
further predicate, "laid his material
on in abundance", i. e. to be a suffi-
cient εἰλαρ 259—60. On καὶ τὰ Ni.
quotes Pind. Isithm. VII. 15 (VIII. 30),
ἰατὰ δ' ἔστι βροτοῖς σὺν γ' ἐλευθερίᾳ
καὶ τὰ; cf. also mar. With πόδας
cf. Virg. Aen. V. 830 *Una omnes fecere
pedem*, also Eurip. Or. 697—8, Soph.
Antig. 715 Dindorf.

261. $\mu\omicron\chi\lambda\omicron\iota\sigma\iota\nu$, the difficulties of
Robinson Crusoe in a similar effort
will occur to most English readers.

262—3. $\tau\acute{\epsilon}\tau\rho\alpha\tau\omicron\nu$, i. e. of his work
= eleventh of the poem's action, since
the first of these four days was itself
the eighth; see on 225—8 sup.; thus
 $\pi\acute{\epsilon}\mu\pi\tau\omega$ is the twelfth. Obs. in $\pi\acute{\epsilon}\mu\pi\tau\omega$
 $\pi\acute{\epsilon}\mu\pi$ a play of words.

264. A $\pi\rho\omega\theta\acute{\upsilon}\sigma\tau\epsilon\rho\omicron\nu$; the bathing
would come first.

266. $\mu\acute{\epsilon}\gamma\alpha\nu$, a Schol. gives the pro-
portion as threefold. In α. 209 twenty-
fold is given for mixing — an evident
exaggeration. $\eta\acute{\alpha}$, see on β. 289.

268—9. $\alpha\pi\acute{\eta}\mu\omicron\nu\acute{\alpha}$, see on δ. 487. —
 $\lambda\iota\alpha\rho\acute{\omicron}\nu$ is also, epithet of blood and
of water; and $\alpha\pi\eta\mu$. $\tau\epsilon\lambda\iota$. $\tau\epsilon$ form a
joint epithet of sleep (mar.). On γῆ-
θόσυννος x. τ. λ. see App. F. i (9)
note ** (end).

271. Ni. compares Aeschyl. Sept. c.
Th. 190 $\alpha\gamma\rho\upsilon\pi\nu\omega\nu$ $\pi\eta\delta\alpha\lambda\iota\omega$, Lycoph.
386 $\alpha\gamma\rho\upsilon\pi\nu\omega\nu$ $\tau\acute{\epsilon}\chi\eta\nu$. The same
notion is involved in Palinurus' struggle
to resist Somnus Virg. Aen. V. 847 foll.

271 foll. The Hesiodic calendar is
marked by the Pleiades, Arcturus, Hy-
ades, Orion, Sirius, Opp. 381—5, 562, 570,
585, cf. Scut. 153, 397, also Virg. Georg.
I. 246, Aen. III. 514—6. — $\Pi\eta\lambda\eta\iota\acute{\alpha}\delta\epsilon\upsilon$,
the derivation commonly given is $\kappa\lambda\epsilon\iota\nu$

a X. 29, 506, H. 138.

b M. 42, 47.

c X. 29.

d Θ. 340, Ψ. 325.

"*Ἀρκτον* θ', ἣν καὶ ἄμαξαν ἐπέκλησιν^a καλέουσιν,
ἣ τ' αὐτοῦ στρέφεται^b καὶ τ' Ὠρίωνα^c δοκεύει,^d

navigate; see Hes. *Opp.* 619 fol., where the setting of the Pleiads marks the end of the navigator's season and the beginning of the ploughman's. There is just a trace in H. of such a reckoning of seasons by stars in the simile X. 26 foll., where the dog of Orion "goes forth in the late summer, and brings fever" (see on 328 *inf.*). But besides this "the imagination of poets playing upon the name conceived them as a flight of doves" (*quasi puleiades*) pursued by Orion; cf. Pind. *Nem.* II. 11-2, ὄρεϊάν γε Πελειάδων μὴ τηλόθεν Ὠρίωνα νεῖσθαι, and even in Hes. who keeps the form Πληιάδες, we find *Opp.* 619 εὐτ' ἂν Πληιάδες σθένος ὑμῶν Ὠρίωνος φεύγουσαι κ. τ. λ. So *Æschyl. Fragm.* ap. Athen. has

οἱ δ' ἔπ' Ἀτλαντος παῖδες ὄνομα-
σμέναι

πάρος μέγιστον ἄθλον οὐρανόστενῃ
κλεισεκον, ἐνθα νυκτῶν φαντα-
σμάτων

ἔχουσι μορφάς ἄπειροι Πελειά-
δας.

In μ. 62 foll. the *πύλαιαι τρήρωνες* are explained by Eustath. mythically of the Pleiads. In myth they are daughters of Atlas and Pleione; see Athen. XI. 79 foll. where some other passages may be found; hence Πληιάδων Ἀτλαγγενέων Hes. *Opp.* 383. Six only are visible save a host of small stars, yet seven was their conventional number; *quæ septem dici, sex tamen esse solent* Ovid. *Fast.* IV. 170; cf. Simonides Ceos, *Fragm.* 122, and Q. Smyrnæus, XIII. 551-9. This may possibly embody traditionally the fact of the disappearance of a star of the group since the period of the earliest observations. Various stories were invented to account for it; see *Anc. Astron.* p. 66. The Latin name for them was *Vergiliæ*, as their rise marked the close of the spring. In Σ. 486 the Hyades are added to the list of constellations as represented on the shield, cf. Virg. *Æn.* I. 744, III. 516, *Georg.* I. 138. — δ. δ. Βοώτην, the epithet is explained, that, as the constellation is vertical at setting, it takes a longer time to disappear, whereas, being horizontal when rising, it comes

into view more quickly. Ovid poeticizes the fact in *quavis tardus eras et te tua plaustra tenebant*, *Met.* II. 177. So in Catull. LXVI. 67 the *Coma Berenices* says, *Verior in occasum tardum dux ante Boöten, Qui vix sero alto mergitur oceano*; cf. Prop. III. iv. 25, Juv. Sat. V. 23. (*Anc. Astron.* p. 59).

273. Ἀρκτον ... ἄμαξαν, with the second name cf. the Latin *Septentrio*, and Ov. *ex Ponto* IV. x. 39 *Proxima sunt nobis plaustra præsentia formæ ... sidera*. The name βούτης (βούς = *trio*, Varro de ling. Lat. VII. 74-5) points to the same fancy — the husbandman's notion; as that of the bear and Orion in connexion with it was the huntsman's. Mythology accounted for the Bear, as being the nymph Callisto, loved by Zeus, but by the jealousy of Herê transformed into a bear; Ovid represents Juno as imploring Tethys, *ne puro tingatur in æquore pellex*, *Met.* II. 530, accounting thus for the statement οἱ δ' ἄμμορος κ. τ. λ., which Virgil applies to both the Bears and by implication to the Serpent, perhaps, also *Georg.* I. 246, Catullus (*ubi sup.*) with a qualification (*vix*), to Boötes. — ἐπέκλ. καλ. should be taken as a whole phrase, "they surname". Properly the "Wain" is the seven larger stars only. The "Bear" contains these with others of less magnitude.

274. αὐτοῦ, local gen., "upon himself", as indicating the locality where the motion takes place. στρέφεται, "turns", as it were, to bay; cf. στροφῆς of a hunted lion in a simile (*mar.*). There is, however, in this phrase a recognition of the conspicuous change in the attitude of the constellation manifest towards morning, as if "revolves upon his own pole" were meant. Ὠρίωνα, his attitude is described I. 572-5 as hunting beasts κατ' ἀσφοδελὸν λαιμῶνα. — δοκεύει, as a wild animal at bay, "awaiting" the huntsman's charge; so the hound ἐλίσσόμενον (λίσσεται) δοκεύει (*mar.*). Löwe cites Manil. I. 491. fol. *Arctos et Orion adversæ frontibus ibant*. In X. 26 foll. Orion has a dog, not named, but evidently *id. q.* Sirius; see above on 271 foll.

75 οἷη δ' ἄμμορός ἐστι λοετρῶν· Ὀκεανοῖο·

τὴν γὰρ δὴ μιν ἄνωγε Καλυψὼ δια θεάων

ποντοπορευέμεναι^b ἐπ' ἀριστερὰ^c χειρὸς ἔχοντα.

ἑπτὰ^d δὲ καὶ δέκα μὲν πλέεν ἥματα ποντοπορεύων,^e

ὀκτωκαιδεκάτη^f δ' ἐφάνη ὄρεα^g σκιόεντα^h

80 γαίης Φαιήκων, ὅθι τ' ἄγχιστον πέλεν αὐτῷ

εἴσατοⁱ δ' ὥς ὅτε φινὸν^k ἐν ἡεροειδέι^l πόντῳ.

τὸν δ' ἐξ Αἰθιοπῶν^m ἀνιῶν κρείωνⁿ ἐνοσίχθων

a E. 6.
b Z. 267, 2. 11.
c H. 236, M. 118,
201, 219, N. 309,
326, 575.
d η. 267—9.
e α. 277 mar.
f α. 65.
g A. 187.
h α. 365, β. 374,
2. 334, 592.
i α. 283, γ. 352, δ.
283, E. 791; cf.
ω. 524, Δ. 138,
M. 118.
k K. 155, χ. 278;
cf. Δ. 447. α. 108,
ε. 435, μ. 305.
l γ. 294 mar.
m α. 22—3 mar.
n ε. 375, θ. 208,
N. 10, 215, Ξ.
150, φ. 435.

281. *ἦεσατο ἡεροφειδέι.*

277. *χειρὸς* et supra γρ. *νηὸς* Harl., eandem var. l. præbent Scholl. H. M., *χειρὸς* Eustath. Wolf. et omnes edd. 278. *ἑπταδκαιδεκα* Eustath. Barnes. Ern. Cl. ed. Ox., *ἑπτὰ δὲ καὶ δέκα* Wolf. et recentt. 281. *ὅτ' ἐρινὸν* legere quidam, Schol. H., *ὥστε φινὸν* (sive ὥστ' ἐρινὸν) Schol. E., *ὥς ὅτ' ἐρινὸν* Arist., Schol. V.

275. *οἷη δ' ἄμμορος* κ. τ. λ. may equally be said of all the stars in that quarter. Arist. (*de Poet.* XXVI. 17) explains *οἷη*, since it is the most notable; Ni., more probably, because the others had not been reduced to groups in Homer's time. Crates ap. Apoll. read *ἡ δὴ ἄμμορος*, probably an invention to save the poet's astronomical reputation (*Anc^t. Astron.* p. 59). See for the statement Ov. *Met.* XIII. 293 *immunemque æquoris Arcton*.

277—8. *ἐπ' ἀριστερὰ χ.*, see App. A. 18. *ποντοπορ.*, see App. B. 4.

279. *ὀκτωκαιδ.*, i. e. the 29th of the poem's action, see on 262 *sup*. Where the *πέμπτον ἥμαρ* is the first of navigation and 12th of that action. *σκιόεντα* is also applied to *νέφεα* and to *μέγαρα* (mar.): cf. Virg. *Æn.* III. 205—6, *Quarto terra die primum se attollere tandem Visa, aperire procul montes, ac volvere fumum*.

280. *ὅθι τ' κ. τ. λ.*, "where they (ὄρεα) came the nearest to him": *ἄγχιστον* is adverbial. Ni. remarks, somewhat hypercritically, that not the nearest but the highest mountains are first seen; but why may not the nearest happen in poetry to be also the highest? Besides, if they are more remote, the state of the atmosphere (*ἡεροειδέι*

πόντῳ) may prevent their appearing to the eye.

281. *ἦεσατο*, "appeared", aor. keeping the sense of the pres. *εἴδεται*, so 283 *inf.*, whereas the fut. *εἴσομαι* rather follows the perf. *οἶδα* in sense of "know". Another *εἴσατο* from *εἶμι* co occurs in Δ. 138, N. 191. For *ὥς ὅτε* without a verb following cf. Δ. 462 *ἦριπε δ' ὥς ὅτε πύργος, ἐνὶ κρατερῇ ὑσμίνῃ* and Pind. *Isthm.* VI. 1 *τάλλωντος ἀνδρῶν ὥς ὅτε συμποσίου* (Ni). *φινὸν* neut. and *δινὸς* fem. both occur, meaning a "hide", or the "buckler" made of it (mar.). Now a buckler might certainly stand as the type of the islands in the Ionian sea, as delineated in Gell's *Ithaca*. They rise with a mountain boss in the middle and flatten down round the edge. Scherî is not certainly an island; but to regard it as such would assist the view of the isolation of the Phæacians (ξ. 8). A prominent cape or peninsula of it might at any rate have at a distance an insular appearance. The Scholiast's mention of the sense of *νέφος* or *ἀχλὺς* being given to *φινὸν* by certain remote tribes is not worth attention; as neither is the reading *ὅτ' ἐρινὸν*, "fig", which they ascribe to Aristar.

282—4. *Αἰθιοπῶν*, see App. D. 1. *Σολ.*, Lycia, or thereabouts, is the

- a Z. 154, 204.
 b a. 291 mar.
 c i. 227, 470.
 d i. 480, q. 456, σ. 396, χ. 224, φ. 136; cf. i. 206, 208.
 • e. 370, i. 300.
 • e. 376, P. 442, q. 400, 491, v. 184.
 f e. 298, 356, 407, 464.
 g cf. N. 359, Z. 143.
 h N. 315, T. 423.
 i e. 379, 397, 414.
 k e. 304.
 l δ. 506.
 m φ. 312.
 n e. 305, B. 397, P. 56, e. 260.
 o i. 28—9, μ. 314—5.
 p μ. 326, Π. 765.
 q μ. 259, φ. 200; cf. A. 305—6.
 r O. 171.
 s cf. ξ. 315, e. 147.
 t δ. 705 mar.

τηλόθεν ἐκ Σολύμων^a ὀρέων ἰδεν· εἰσατο^b γάρ οἱ
 πόντον ἐπιπλώων^c· ὃ δ' ἐχόσατο^d κηρόδι μᾶλλον,
 κινήσας^e δὲ κάρη, προτὶ^f ὃν μυθήσατο θυμόν
 “ὦ πόποι, ἣ μάλα δὴ μετεβούλευσαν θεοὶ ἄλλως
 ἄμφ' Ὀδυσῆϊ, ἐμετο μετ' Αἰθίοπεσσιν εόντος,
 καὶ δὴ Φαιήκων γαίης σχεδὸν, ἔνθα οἱ αἶσα
 ἐκφυγγεῖν μέγα πείρα^g ὀϊζύος, ἣ μιν ἰκάνει.
 ἀλλ' ἔτι μὴν μὴν φημι ἄδην^h ἐλάαν κακότητος.”ⁱ
 ὥς εἰπὼν, σύναγεν νεφέλας, ἐτάραξε^k δὲ πόντον,
 χερσὶ τρῶϊαν^l ἐλών, πᾶσας δ' ὀρόθινεν^m ἀέλλας
 παντοίωνⁿ ἀνέμων, σὺν^o δὲ νεφέεσσι κάλυπεν
 γαίαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ.
 σὺν δ' Εὐρώς^p τε Νότος τ' ἔπεσον Ζέφυρός^q τε θυγαῖς^r
 καὶ Βορέης^s αἰθρηγενέτης, μέγα^t κύμα κυλλίνδων.
 καὶ τότε^u Ὀδυσσεὺς λύτο^v γούνατα καὶ φίλον ἦτορ,

283. *Ἰδε Φεῖσατο Φοι.* 285. *Φόν.* 288. *Φοι.* 290. *Φάδην.* 291. *Φεῖπων.*

284. *ἐπιπλῶων* Eustath. Barnes. Ern. Cl. ed. Ox., *ἐπιπλῶων* Wolf. et recentt.
 289. *πείρας* Barnes. Ern. Cl. ed. Ox., *πείρα* Eustath. Wolf. et recentt. 292.
θυέλλας Bek. annot. 294. *οὐρανόδι* Harl. ex emend., *σὺν οὐρανόθεν* Schol.
 H. Eustath. Wolf. et omnes edd. 295. *ἔπεσον* Harl., *τε πέσαν* Eustath., *τε*
πέσαν Bek., *τ' ἔπεσε* Barnes. Wolf. et recentt., *μοχ διααίς* var. I. Schol. V.
 296. *αἰθρηγενέτης* Rhian. et Aristoph., Scholl. II. P. Q., *μοχ μέγα πῆμα* Harl.
 ex emend.

region of the people Solymi in Z. 184, hence the Taurus might be here understood. A Schol. gives *Σολ. ὄρη τῆς Πισιδίας*. Similarly in Virg. *Æn.* VII. 286 fol. Juno sights Æneas' fleet on her return from Argos. *εἰσατο* see on 281. *μᾶλλον* adds an indefinite vehemency to *ἐχόσατο*.

285—6. *κινήσας δὲ κ.*, this is formulaic, as expressing indignation; so with *ἀκίων*, where suppressed wrath and postponed vengeance is intended (mar.), as that of Odys. and Telem. against Antinoüs and Melanthius. *μετεβούλ.*, this was in fact the case: the gods at the urgency of Pallas had outvoted him in his absence; his wrath being all the while before their eyes as irreconcilable with their resolve in the interests of Odys.

288—90. *αἶσα*, see on 113—4 *sup.* *ἄδην*, see on App. 6 (6). — *κακότητος*, here “suffering” or “woe”.

291—3. *νεφέλας ... νεφέεσσι*, if these are to be distinguished, in *νεφέλη* form predominates over matter, in

νέφος matter over form: thus *νεφέλη* will be the single distinct cloud, *νέφος* the general cloud-mass. Thus the drama of Aristoph., in which the clouds have individuality, is entitled *Νεφέλαι*, but there 287—8 (Dind.) the Cloud-chorus says, *ἀποσεισάμεναι (Νεφέλαι) νέφος ὁμβρίον ἀθανάτας ἰδέας*, “having shaken from off our immortal shape the humid cloud-mass.” The words are, however, as might be expected, not sharply distinguished, especially in metaphors; thus we have *νέφος ἀγλῶς* in O. 668 and *ἄχεος νεφέλη* in P. 591. The god, while speaking, must be supposed to have reached his element (Fa.). Cf. Virg. *Æn.* I. 85 foll., III. 196, V. 11 foll.

296—7. *αἰθρηγ.*, the Scholl. interpret producing *αἰθρη* (clear sky) or *αἰθρος* (chill), and so Apollon. *Δεα. Hom.*; but the analogy of *αἰεγενέτης*, epithet of the gods, rather points to an intransitive sense “born or produced in the *αἰθρη*”; cf. also *πυριγενετῶν χαλινῶν* “furnace-forged”,

- ὄχθησας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν
 "ὦ^h μοι ἐγώ^c δειλός· τί νύ μοι μήκιστα γένηται;"^d
 20 δειδῶ μή δὴ πάντα θεὰ νημερτέα^e εἶπεν,
 ἦ μ' ἔφατ' ἐν πόντῳ, πρὶν^f πατρίδα γαῖαν ἰκίεσθαι,
 ἄλγε^g ἀναπλήσειν· τὰ δέ^h δὴ νῦν πάντα τελεῖται·
 οἷοισιν νεφέεσσι περιστέφει οὐρανόνⁱ εὐρὺν
 Ζεὺς, ἐτάραξε δὲ πόντον, ἐπισπέρχουσι^k δ' ἄελλαι^l
 25 παντοίων ἀνέμων. νῦν^m μοι σῶς αἰπὺς ὀλεθρος.
 τρεῖς μάκαρεςⁿ Δαναοὶ καὶ τετράκις, οἳ τότ' ὄλοντο
 Τροίῃ ἐν εὐρείῃ, χάριν^o Ἀτρεΐδῃσι φέροντες.
 ὥς δὴ ἐγώ γ' ὕφελον^p θανέειν^q καὶ πότμον ἐπισπεῖν.
 ἤματι^r τῷ ὅτε μοι πλεῖστοι χαλκήρεα^s δοῦρα
 10 Τρῶες ἐπέρριψαν περὶ Πηλεΐωνι θανόντι.
 τῷ κ' ἔλαχον κτερέων^t καὶ μεν κλέος^u ἦγον Ἀχαιοί·
 νῦν^v δέ με λευγαλέω^w θανάτῳ εἴμαρτο ἀλῶναι."
 ὥς ἄρα μιν εἰπόντ' ἔλασεν μέγα κῦμα κατ' ἄρκης.

a α. 355, 407, 465,
 F. 190, Σ. 5, Φ.
 53, 552, X. 99.
 b α. 356, 465.
 c X. 431.
 d α. 465.
 e γ. 10, 2. 137.
 f δ. 823.
 g α. 207 mar.
 h β. 176 mar.
 i T. 364, E. 867,
 H. 178, 201, T.
 257, Φ. 272.
 k γ. 283.
 l ε. 291—3.
 m ζ. 28, N. 773.
 n ζ. 151—5.
 o γ. 164; cf. A. 159.
 p cf. E. 874.
 q α. 217, 2. 518.
 r δ. 502 mar.
 s θ. 15—6, ω. 37—
 42.
 t Z. 3.
 u α. 201, γ. 285.
 v δ. 584.
 w Φ. 281.
 x α. 339.
 y Z. 512, N. 772,
 O. 557, X. 411,
 Ω. 728.

298. *Feῖπεν* ἐφόν. 300. *Feῖπεν*. 312. *Feίμαρτο*. 313. *Feῖπόντ'*.

299. *τίνα pro τί nu* Schol. V., *mox μήκιστα* var. l. Scholl. H. P. Q. V. 300. *εἶπη* (εἶπη) Harl. 301. *ἀναπλήσειν* Harl. et supra *ἀναπλήσει* quod pro var. l. Scholl. T. V., *ἀναπλήσειν* Bek. annot. 305. *σός solus* Bek. 306. *τρεῖς μάκαρες* Barnes. Ern. Cl. ed. Ox. Bek., *τρισμάκαρες* Eustath. Wolf. Dind. Fa. Löw. 310. *δαμέντι* Bek. annot. 312. *pro ἀλῶναι ὀλεσθαι* (e corruptela ἀλεσθαι Buttm. restituit) Ixion, Schol. H.

Æschyl. Sept. c. Th. 207, Dindorf, and *ὁ Διὸς γυνέτας*, Soph. *Æd. Tyr.* 470 Dindorf, *genitus not genitor*. In II., however, a class of adjectives are used both actively and passively; as *ἄνυστος*, *κατηρεφής* etc. With *λύτο γούνατα* κ. τ. λ. cf. Virg. *Æn.* I. 92 *Æneæ solvantur frigore membra*.

298. *ὄχθησας*, connected with *ἄχθεσθαι*, Buttm. *Lexil.* 90.

299. *μήκιστα*, "the furthest off"; hence the phrase means, "what will become of me at last?" Ni. cites *Quid mihero mihi denique restat?* Virg. *Æn.* II. 70. *γένηται*, the subjunct. expresses the uncertain future.

300. *μή ... εἶπεν*, on this indic. see App. A. 9 (5).

304—5. Ζεὺς, Odys., being ignorant of Poseidon's agency, ascribes the cloud-gathering to Zeus as *νεφεληγερέτης*. — *αἶψα ὀλεθρος*, see on α. 11.

306—10. With this soliloquy cf. that HOM. OD. I.

of Æneas in Virg. *Æn.* I. 94 fol. *O terque quaterque beati* etc.

309—12. *ἤματι*, the fight over the corpse of Achilles lasted all the day (mar.). *λευγαλέω*, "ignoble", cf. β. 61 *λευγαλέοι τ' ἐσόμεθα καὶ οὐ δεδαηκότες ἀλκῆς*; the sentiment is primarily that death by drowning excluded those sepulchral honours so dearly prized by a Greek, mentioned in 311; cf. δ. 584 and note, Hes. *Opp.* 687, *δεινὸν δ' ἐστι θανεῖν μετὰ κύμασιν*, and Æneas' words to Palinurus Virg. *Æn.* V. 871 *Nudus in ignotâ Palinure jacebis arenâ*; but also implies an inglorious contrast with death in battle (306), the lot most worthy of the hero, cf. *indignu morte peremptum*, Virg. *Æn.* VI. 163.

313—4. *κατ' ἄρκης*, often said of a city destroyed, captured etc. (mar.) Ni. cites Virg. *Æn.* I. 114 *ingens a vertice pontus* and Soph. *Æd. Col.* 1242—4, Dindorf, *ὡς καὶ τῶδε κατὰ κράς δεινὰ κρηματοαγῆς ἄται κλονέουσιν*

- a e. 429, 431, P.
737, Y. 298.
b cf. μ. 416.
c μ. 417.
d cf. e. 270.
e cf. μ. 422.
f μ. 298.
g ζ. 179, 200; cf. β.
102 mar., ε. 147,
ω. 137.
h e. 254.
i e. 303.
k e. 264, 372.
l A. 684.
m cf. d. 511.
n A. 813, Φ. 261.
o α. 6 mar.
p Z. 85.
q Y. 192.
r e. 461; cf. P. 264.
s β. 213 mar.
t Φ. 346.

δεινὸν ἐπισσύμενον,^a περὶ δὲ σχεδὶν ἐλέλιξεν.^b
τῆλε δ' ἀπὸ σχεδὴς αὐτὸς πέσε,^c κηδάλιον^d δὲ 31
ἐκ χειρῶν προέηκε· μέσον δὲ οἱ ἰστὸν^e ἔαξεν
δεινὴ μισγομένων ἀνέμων ἑλθοῦσα θυέλλα,^f
τῆλοῦ δὲ σπειρον^g καὶ ἐπὶ κριν^h ἔμπασε πόντω.
τὸν δ' ἄρ' ὑπόβρυχα θῆκε πολὺν χρόνον, οὐδ' ἔδυ-
νάσθη
αἶψα μάλ' ἀνσχεθῆεν μεγάλουⁱ ὑπὸ κύματος ὀρηγῆς· 32
εἵματα^k γάρ ῥ' ἐβάρυνε,^l τὰ οἱ πόρε δια Καλυψῶ.
ὧς δὲ δὴ ῥ' ἀνέδυ, στόματος δ' ἐξέπτυσεν ἄλμην^m
πικρὴν, ἣ οἱ πολλὴ ἀπὸ κρατὸς κελάρυζεν.ⁿ
ἀλλ'^o οὐδ' ὧς σχεδὴς ἐπελήθετο, τειρόμενός^p περ,
ἀλλὰ μεθορμηθεὶς^q ἐνὶ κύμασιν ἐλλάβει^r αὐτῆς, 32.
ἐν μέσῃ δὲ κάθιζε τέλος θανάτου ἀλεείνων.
τὴν δ' ἐφόρει μέγα^s κύμα κατὰ ῥόον ἔνθα^t καὶ ἔνθα.
ὧς^u δ' ὅτ' ὀπωρινὸς βορέης φορέησιν ἀκάνθας

316. ἔφαξεν. 321. εἵματα. 323. φοι.

314. ἐπισσύμενον Arist., Schol. P. 315. αὐτὸν βάλε Rhian., Scholl. B. H. P.
Q. vulgato praeponentes. 317. δίνη var. l. Scholl. B. H. P. Q. T. 319. οὐδ'
ἔδυνάσθη Harl. et Schol. H. Wolf. Dind. Löw. Fa., οὐδ' δυνάσθη Eustath.
Barnes. Ern. Cl. ed. Ox. Bek. 322. ἀνέβη Bek. annot. 323. πολλόν Harl.
a man. pr. 325. ἐνὶ Harl. a man. pri. ut videtur, ita Wolf. et recentt.; ἐν
antiqu., mox ἔλλαβεν ex emend. 326. δ' ἐκάθιζε Harl., καθῆστο Bek. annot.
327. καταῤῥόον (κατάρροον?) Harl. cf. mar. ad v. 461.

αἶε ξυνοῦσαι, where κατ' ἄρας should perhaps be read. Distinguish from this κατακρήθην (κράς caput, but κατ' ἄρηθην ap. Bek.) Π. 548. With ἐπεσσύμ., perf. pass. part. proparox. cf. ἀλαλήμενος ἀκαχήμενος ἀλιτήμενος ἐλιγήμενος.

318—9. σπειρον ... ἐπὶ κριν., see App. F. 1 (7). σπειρον means elsewhere "shroud" or (pl.) "wraps". ὑπόβρυχα, Buttm. Lexil. 36 (9) prefers to view this as metaplastic acc. for nom. ὑπόβρυχος, but adds, "ὑπόβρυχος was more in use in the Hymns, Herod. and elsewhere": see Hy. XXXIII. 12 ἀνεμὸς τε ... καὶ κύμα ... θῆκαν ὑποβρυχίην, cf. ὑποβρυχίον Herod. I. 189, who also in VII. 130 has ὑπόβρυχα of Thessaly flooded by the Peneus. The subj. of θῆκε is θυέλλα in 317.

321—5. εἵματα, see on 136 sup. Ernesti cites Virg. Aen. V. 178 fol., where the description is drolly adapted to Menoetes thrown overboard, rising

drenched, and rejecting the salt water he had swallowed — one of the few touches of humour admitted in the Aeneid. μεθορμηθεὶς, "rushing after", μετὰ as in μετέρχομαι γ. 83.

328. ὀπωρινὸς B., the epithet is forcible. In X. 27 the Dog-star rises ὀπώρης, in Φ. 346 the ὀπωρινὸς βορ. dries a newly watered plot of ground, and thus the hot season when irrigation would be needed, as opposed to the rainy, seems pointed at: so the θέρος τεθάλυα τ' ὀπώρη, l. 192, cf. ξ. 384, shows by old Laertes' then sleeping out of doors that the late summer (ἡ ὀπισθεν ὥρη), when the grapes ripen, is meant; cf. Soph. Trach. 703, Dindorf, γλαυκῆς ὀπώρης ὥστε πλονος ποτοῦ γυθίντος εἰς γῆν Βακχίας ἀπ' ἀμπέλων. So in μ. 76 αἰθήρη "clear weather" may then be expected. Then the "thorns" would of course be dry, and may be supposed then cut for winter fuel. Thus our word "autum-

- 330 ἄμ πεδίων, πυκνὰ δὲ πρὸς ἀλλήλησιν^a ἔχονται,
ὡς τὴν ἄμ πέλαγος ἔνεμοι φέρον ἔνθα^b καὶ ἔνθα.
ἄλλοτε μὲν τε Νότος Βορρὴ προβάλεσκε φέρεσθαι,
ἄλλοτε δ' αὐτ' Εὐρὸς Ζεφύρῳ εἴλασκε διώκειν.
τὸν δὲ ἰδὲν Κάδμου θυγάτηρ καλλίσφυρος Ἰνώ
Λευκοθέη, ἣ πρὶν μὲν ἔην βροτὸς αὐδήεσσα,^c
335 νῦν δ' ἄλως ἐν πελάγεσσι θεῶν^d ἐξέμμορε τιμῆς.
ἦ· ῥ' Ὀδυσῆ' ἐλέησεν ἀλάμενον, ἄλγε^e ἔχοντα,
[αἰθυίῃ δ' εἰκυῖα^f ποτὶ ἄνεδύσατο^g λίμνης,]^h

a α. 8.
b β. 213 mar.
c ζ. 125, T. 407; cf.
x. 136, λ. 8, μ.
150, 449.
d cf. λ. 304.
e cf. δ. 364.
f λ. 582, 593, ρ.
142, E. 895, P.
415.
g α. 353.
h β. 393, η. 20, θ.
191, γ. 222, Γ.
386, T. 350, X.
227, ψ. 66.
i A. 359, 496.
k γ. 1.

331. *Feíλασκε.*333. *Fíδεν.*337. *éfikyia.*

329. ἀμπίδιον et 330. ἀμπέλαγος Eustath. et antiqq., ἄμ πεδ. et ἄμ πέλ. Wolf. et recentt., mox ἀλλήλοισιν Harl. 333. τὸνδ' εἶδεν Eustath. 334. αὐδήεσσα Aristoteles et Chamæleon, Eustath. Scholl. H. P. Q., αὐλήεσσα var. l. Scholl. E. P. Q. T. 335. θεῶν ἐξέμμορε Barnes. 337 ὧς plerique, dubitabat Arist., Scholl. H. P. Q., [] Wolf. et recentt. ποτὶν (tanquam nomen) var. l. Scholl. H. P. Q. Eustath. MS. G. C., mox ὑπεδύσατο Arist., Scholl. H. P. Q.

nal" would convey an incorrect notion. However in *Π.* 385 ἤματ' ὅπαριν ῥ means the rainy season, and in Hes. *Opp.* 674—5 the navigator is bidden, in the same sense, μηδὲ μένειν οἶνόν τε νέον καὶ ὅπαρινόν ὄμβρον καὶ χειμῶν' ἐπίοντα Νότον τε δεινὰς ἀήτας; which proves that the transitional point of the weather is intended, where the dry season breaks up in rain; also shown by νέας "early" in *Æschyl. Fragm.* 341, γ Dind., νέας δ' ὁπώρας ἦν' ἔξ' ἄν ξανθῇ στάχυν.

328—9. φορέουσιν ... ἔχονται, for the mixture of moods see App. A. 9 (3), where some similar examples are explained: the subjectivity of the whole image is here given by the subjunct., but when the assumption has been made, the "thorns" clinging together" is marked as an objective fact by the indic.

330—2. ἄμ πέλαγος, see App. B (3). Observe the force here of the frequentative form of the sor. in -σκον. The pairs of names of winds imply the chopping and shifting of the gale's direction.

333—79. Inò emerges from the sea, and bids *Odys.* abandon his raft, strip and swim for it; giving him also a magic scarf to ensure his rescue, which, after using, he is carefully to return. He gives a qualified acceptance at first to her words, till his raft parts asun-

der, when he has recourse to the scarf. Poseidon perceives him, and dooms him yet to suffering, till he reach the Phæaciens' land.

333. Κάδμου ... Ἰνώ Λευκ. ... αὐδήεσσα, see App. C. 8 (1) (2). The name Κάδμος is perhaps based on a Phœnician word representing the Heb. קָדְמָה, "the East". The son of Inò was Palæmon, otherwise Melicertes, a name based apparently on the Tyrian *Melkart*, and seeming to show that these sea-gods were of Phœnician origin; cf. Eurip. *Iphig. Taur.* 270—1. Diindorf.

335. ἄλ. ἐν πελάγῳ, see App. B (1) (3). On some expansion of the idea of this line Milton has founded his beautiful legend of Sabrina, *Comus.* 827 fol.

336. ἐλέησεν, Löwe cites Ov. *Ibis* 275. *Sollertique viro, laceræ quem fracta tenentem, Membra ratis, Semeles est miserata soror.* Semelè was also daughter of Cadmus.

337. External evidence inclines against this verse. The "doubts" of Aristarchus (Scholl.) are perhaps due to the felicity of the insertion, if such it be. Inò was before (335) spoken of as ἄλως ἐν πελάγεσσι, and the line forms an apt link between that statement as to her abode and the otherwise startling abruptness of *ἴξε δ' ἐπὶ κ. τ. λ.* in 338. If εἰκυῖα meant "taking the form", this would, on compar-

a s. 33 mar.
b Σ. 391.
c s. 160, λ. 216, υ.
33; cf. p. 351.
d s. 423, α. 62, Σ.
262.
e p. 165, ζ. 218, ο.
178, ρ. 27, η2,
159; cf. δ. 668.
f O. 617.
g ζ. 258, s. 360.
h s. 353.
i cf. p. 358.
k O. 10.
l B. 261, X. 126.
m s. 331, μ. 442,
σ. 465.
n μ. 444, ξ. 351.
o μ. 220, K. 401.
p s. 280.
q ζ. 460.
r ζ. 477, s. 347, κ.
287, ψ. 618.
s s. 373, 459, Ξ.
184.
t Δ. 106.
u s. 373.
v p. 563, M. 246.

ἴξε δ' ἐπὶ σχεδίνης^a πολυδέσμου, εἶπέ^b τε μῦθον
 “κάμμορε,^c τίπτε τοι ὧδε Ποσειδάων ἐνοσίχθων
 ὠδύσας^d ἐκπάγλως, ὅτι τοι κακὰ πολλὰ φυτεύει;^e 340
 οὐ μὴν δὴ σε καταφθίσει, μάλα' περ μενεαίνων.
 ἑλλά^h μάλ' ὧδ' ἔρξαι, δοκέειςⁱ δέ μοι οὐκ ἀπινύσσειν^k
 εἴματα ταῦτ' ἀποδύς^l σχεδίνην ἀνέμοισι φέρεσθαι^m
 κάλλιπ', ἀτὰρ χεῖρέςσιⁿ νέων ἐπιμαλεῶ^o νόστον
 γαίης^p Φαιήκων, ὅθι τοι μοῖρ' ἐστὶ ἀλύξαι.^q 345
 τῇ^r δὲ, τόδε κρήδεμνον^s ὑπὸ^t στέρνοιο τανύσσαι^u
 ἄμβροτον· οὐδέ τί τοι παθέειν δέος, οὐδ' ἀπολέσθαι.^v

338. *ἴεπε.* 341. *ῶς ἔρξαι.* 343. *ἑίματα.*

338. *σχεδίνης καὶ μιν πρὸς μῦθον ἔειπεν* Harl. Flor. Lov. Steph. 343. *ἔρξον* Eustath., *ἔρξαι libri et edd. omnes, ἔρδειν* Bek. annot. 346. *τῇ* Eustath. Ern., *τῇ* Wolf. Cl. ed. Ox. et recentt. *στέρνοισι* Eustath. Harl. mar., *στέρνοισι* in text. “utrumque Aristarchi edd.”, Scholl. H. P., *mox τανύσαι* Harl., *τάνυσσαι* Eustath. Barnes. Cl. ed. Ox., *τανύσσαι* Wolf. et recentt. 347. *οὐδέ* Eustath. Barnes. Ern. Cl. ed. Ox., *οὐδέ τι* Vr. Wolf. et recentt., *mox κακόν* var. l. pro *δέος* Schol. H.

ing 353 *inf.*, be against its genuineness; since to mention the figure of transformation both at the appearance and disappearance of a deity is not usual with II., and even ω. 548 is probably an addition, although there is properly speaking no disappearance of Pallas there. But *εἰκυῖα* may better mean to describe her movement, not her form; cf. *λάρῳ ὄρνιθι εἰκυῶς* (of Hermes) ε. 51, *κορῶντιν ἔκειοι* μ. 418, *τῇρωσι πελειάσιν ἴθυμαθ' ὁμοῖαι*, E. 778; and thus the objection disappears, and we have a verse exactly in Homer's manner (mar.). This view of *εἰκυῖα* probably suggested the reading *πότνη*, which would correspond with *ἴθυμαθ'* just cited. Aristar. read *ὤπεδύσατο*, grounding it probably on ζ. 127, υ. 53, but the passages adduced for *ἀνεδύσατο* (mar.) offer a closer parallel. The objection to *λίμνης* is easily answered by γ. 1, see mar. and note there. Still it is rare in the sense of “sea” and an imitator would almost certainly

have said *πόντου*, *πόντον* or *πῦμα* (A. 496); *πόντον* occurs indeed in 352. It thus becomes an argument in favour of the verse, but hardly inclines the balance in its favour. *αἰθύνῃ*, “cormorant”, Lat. *mergus*; cf. Aristot. *de Anim. Hist.* I. i. 6, VIII. iii. 7. Dunbar *Lex.* App. cf. the verb *αἰθύνω* used, especially as compounded, by Pindar, of rapid glancing motion, as in *Ol.* VII. 95, XI. (X.) 73. *Pyth.* I. 87, IV. 83.

338. *πολυδέσμου*, see App. F. i (4).

339. *κάμμορε*, see on 160—1.

342—5. *ἀπινύσσειν*, cf. Hector stunned and senseless, *κῆρ ἀπινύσσω*, (mar.) in the physical sense, = *animo desiciens*, here *desipere*. *νόστον γαίης*, “arrival at the land”; cf. *ᾠλεσε γηλοῦ νόστον Ἀχαιίδος* (mar.) and Eurip. *Iph. Taur.* 1066 Dindorf, *γῆς πατρώας νόστος*.

346. *τῇ*, Butt. *Lexil.* 99 (2) takes this from the verb root *τα-* of which the existing pres. form is *τῶ* or *τῶω*. Thus *τά-ω* would give impe-

αὐτὰρ ἐπὴν χεῖρεσσιν ἐφάψεται ἡπείροιο,
 ἄψ ἀποδυσάμενος βαλέειν εἰς οἶνοπα^a πόντον

350 πολλὸν ἀπ' ἡπείρου, αὐτὸς δ' ἀπονόσφι τραπέσθαι." ^b

ὥς^c ἄρα φωνήσασα θεὰ κρήδεμνον ἔδωκεν,
 αὐτὴ δ' ἄψ εἰς πόντον ἐδύσατο κυμαίνοντα^d
 αἰθ' ὑλῆ^e εἰκνία· μέλαν' δέ ἐ κῦμα κάλυψεν.
 αὐτὰρ δ' μερμήριξε^f πολύτλας δῖος Ὀδυσσεύς,

355 ὀχθήσας^h δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμὸν
 "ὦ μοι ἐγὼ, μὴ τίς μοι ὑφαίνησινⁱ δόλον αὐτὰ
 ἀθανάτων, ὅτε^k με σχεδίνης ὑποβῆναι ἀνώγει.
 ἀλλὰ^l μάλ' οὐ πῶ πείσομ', ἐπεὶ ἐκάς ὀφθαλμοῖσιν^m
 γαίαν ἐγὼν ἰδόμεν, ὅθι μοι φάτο φύξιμονⁿ εἶναι.

360 ἀλλὰ^o μάλ' ὦδ' ἐρξω, δοκέει δέ μοι εἶναι ἄριστον·
 ὄφρ' ^p ἂν^q μὲν κεν δούρατ' ἐν ἀρμονίῃσιν^r ἀρήρη,
 τόφρ' αὐτοῦ μενέω^s καὶ τλήσομαι ἄλγεα^t πάσχων·

a α. 183 mar.
 b π. 529.
 c α. 92.
 d δ. 426 mar.
 e α. 337 mar.
 f Ψ. 603.
 g σ. 90.
 h α. 298—9 mar.
 i α. 422, Z. 187.
 k ν. 129, Θ. 216, O 468, Π. 433, P. 757.
 l α. 342 mar.
 m ξ. 143, δ. 226 mar.
 n cf. α. 345.
 o α. 342 mar.
 p cf. ζ. 258—62, A. 187—91.
 q α. 831, N. 127, 22. 437.
 r α. 248.
 s A. 317, T. 303.
 t δ. 372 mar.

349. Φοῖνοπα.

353. Φεικνία Ψ.

355. ut in 298 sup.

358. Φεκάς.

359. ἐγὼ Φιδόμην.

360. ὥς Φέρξω.

349. αἰψ' Vr., mox ἀπολυσάμενος Schol. P. Bek. Fa. 350. ἀπονόσφι ut in 113.
 352. αἰψ' var. l. Scholl. H. M. P. 356. αὐτὰ Harl. Flor. Wolf. et recentt.
 var. l. Schol. M., ἄλλον Barnes. Ern. Cl. ed. Ox., ἄλλος Bek. annot., ἄλλων
 Eustath. 357. ὅ τε (h. e. διό τε Buttm.) Aristoph., Scholl. H. P. 359. φεσέ-
 ξιμον MS. G. C. Aloysii.

rat. τάς τᾶ, with pl. τῆτε (Schol. on Aristoph. *Acharn.* 203 who wrongly views it as a pron., citing Sophron.). We may compare κατακτείνω κατέκτα, βαίνω ἔβην: perhaps an adj. τάτελος τῆλος also existed, hence τηλοῦ and τῆλε with its compounds; so τηρυσίος γ. 316, and ταῦς = μέγας, πολὺς (Hesych.). The object of τῆ is always supposed held out to the person addressed; here the κρήδεμνον, which she was probably wearing, and unbound from her head as she spoke.

348—50. χεῖρεσσιν α. τ. λ., cf. Virg. *Æn.* VI. 360 *Prensantemque uncis manibus capita aspera montis*. πολλὸν ἀπ' ἧ., "a long way out from shore", as suiting a goddess who dwelt ἄλός ἐν πελάγεσσιν. Cf. Tennyson's *Morte d'Arthur*, "Take Excalibur, And fling him far into the middle mere"; there too the recipient is represented as "Sitting in the deeps. Upon the hidden bases of the hills." ἀπονόσφι τρ., Odys. receives from Circê (mar.) a similar injunction regarding his sacrifice to

the dead; cf. also Virg. *Bucol.* VIII. 101—2 *rinquo fluenti transque caput face nec respexeris*. Similar in the principle of the Divine Command to Lot in Gen. XIX. 17, based on the feeling of reverential awe due to the working of superhuman power. No mention is made of Odysseus' observance of the direction; see on 453—7 *inf.*

355—64. On this soliloquy as characteristic of Odys. see App. E. i (1) end, and (5).

357. ὅτε, causal with indic. assigns some present fact just happening, as the cause of what precedes. The reading ὅ τε is just worth noticing; if adopted, it may be better to take ὅ as = διό; see δ. 204—6 and note. Bek. apparently would make ὅ *qui* in O. 468, a very similar passage, but reads ὅτε here.

361—4. ἂν μὲν κεν, for examples of ἂν and κεν thus combined see mar., where σοὶ δ' ἂν ἐγὼ πομπὴς καὶ κεν κλυτὸν ἄγος ἱκοίμην shows that the αὖ is not in such passages due to the

aa β. 199, H. 196.
a δ. 120 mar.
b α. 296.
c α. 175 mar.
d cf. ε. 183, γ. 349,
ζ. 558.
e cf. E. 499—502.
f M. 157.
g β. 289 mar.
h N. 279; cf. α. 71.
i α. 162 mar.
j cf. α. 130.
k O. 679—80.
l α. 313.
m α. 321.
n α. 346.
o II. 310, 413, M.
396, P. 300.
p α. 417, Ξ. 495,
Φ. 115.
q A. 523, N. 649.
r α. 282 mar.
s α. 285 mar.
t α. 146.
u Φ. 184, o. 176,
π. 205.
v cf. γ. 73, ε. 254.
w o. 314.

αὐτὰρ ἐπὴν δὴ μοι σχεδὴν διὰ κύμα τινάξῃ,
νῆξομ', ἐπεὶ^α οὐ μὲν τι πάρα προνοῆσαι ἄμεινον."
εἶος^α δ' ταυθ' ὠρμαινε κατὰ φρένα καὶ κατὰ θυμόν, 365
ὥρσε δ' ἐπὶ μέγα^β κύμα Ποσειδάων ἐνοσίχθων,
δαιμόν^γ τ' ἀργαλέον τε, κατηρεφές,^δ ἤλασε δ' αὐτόν.
ὥς^δ δ' ἄνεμος^ε ζαῆς ἦλυνε^ς θημῶνα τινάξῃ
καρφαλέων, τὰ μὲν ἄρ τε διεσκέδασ' ἄλλυδις^β ἄλλη,
ὥς τῆς δοῦρατα^ι μακρὰ διεσκέδασ'. αὐτὰρ Ὀδυσσεὺς 370
ἄμφ' ἐνὶ δοῦρατι βαῖνε,^ι κέληθ^θ^κ ὥς ἔκπον ἐλαύνων,
εἵματα^ι δ' ἐξ ἀπέδυνε, τὰ^μ οἱ πόρε δια Καλυψά.
αὐτίκα^α δὲ κρήδεμνον ὑπὸ στέρνοιο τάνυσσεν,
αὐτὸς δὲ πρηγῆς^ο ἄλλ' κάμπεσε, χεῖρε^ν πετάσσας,^α
νηγέμεναι μεμαώς. Ἴδε δὲ κρείων^τ ἐνοσίχθων, 375
κινήσας^δ δὲ κάρη προτὶ ὄν μυθηάτο θυμόν
"οὕτω^ι νῦν κακὰ^α πολλὰ παθὼν ἀλώω^ν κατὰ πόντον,
εἰς ὃ κεν ἀνθρώποισι διοτρεφέεσσι μιγείης·"

372. *Φεῖματα Φοι.*375. *Φίδε.*376. *Φόν.*365. *φρένα διὸς Ὀδυσσεὺς* Eustath.366. *ὥρσεν* Barnes.368. *τινάξῃ* Eu-stath. Barnes. Ern. Cl. ed. Ox. Fa., *τινάξει*^η Harl., *τινάξει* Apollon. Lex. Wolf.Bek. Dind. Löw. 369 *ἄλλη mendose* Cl. ed. Ox. 373. *στερνοῖδ' τάνυσεν*Harl., *στέροισι τάνυσσεν* Eustath. 378. *Φαιήκεσι* var. l. pro *ἀνθρώποις*. Schol.B., *ὅπως Φαιή*. var. l. Schol. H., *mox μιγείης libri, μιγῆης* Bek.

presence of *ὅρα*, ὅς or such relative word. — *ἐπεὶ οὐ*, not here in synzesis as in δ. 352.

368—9. *ἦλυν*, see on β. 289. — *τινάξῃ*, see on β. 151: the mood is subjunct. of simile; see App. A. 9 (14). — *ἄλλυδις ἄλλη*, this form of phrase in the dat. case, as here, is very rare; it would be more consistent with usage if for *ἄλλη* were read *ἄλλο* in appos. with *τά*. As it stands, it resists analysis, *ἄλλη* being hardly more or less than *ἄλλυδις* repeated. Disorder as well as dispersion seems to enter into the notion which it expresses.

371. *δοῦρατι*, see App. F. 1 (2) note. — *κέληθ*^θ, cf. the Roman *Celeres*, Pliny N. H. XXXIII. ii, 9. Doederl. 2138 connects the name with *κῆλλω* (of a ship) "run ashore", and Lat. *cello*, as in *percello*, *procella* etc. Riding on horseback is not alluded to by H. save in this and another simile, O. 679, where a hero leaping from ship to ship is compared to a man *ἐκποιοῖ* *κελητίζειν* εὐ εἰδώς: it may

possibly be intended in Ψ. 346 *εἰ Ἀρεῖονα δῖον ἐλαύνει*; but cf. Hes. *Scut.* 109—10, 120, 323—4, where the *ἔκπον Ἀρεῖονα* is clearly spoken of as merely the better one (or *δεξιόστερος*) of a chariot-team, as was *Διῖθ* in Ψ. 409. It is true that Diomedes in the *Doloneia* mounts the "horses" of Rhesus; but he does so *ἐξ ἀνάγκης* (Schol.), for Rhesus' chariot was plainly not carried off, K. 513. cf. 498, 501, 504—8. In Hes. *Scut.* 286 riders are mentioned as forming part of a bridal procession, *τῷθ' ἔκπον ἐπιβάντες ἐδύνον*.

374—5. *πρηγῆς ἀλ. κ.*, he "plunged headlong", abandoning the plank, which seems to have served only as a support whilst he stripped. In proof of this there is no more mention of the plank; but here and 399, 417, 439 *inf.* he is constantly spoken of as swimming. *κινήσας δὲ κ.*, see on 285 *sup.*

378. *διοτρεφ.*, nowhere used of a whole people save of the Phæacians here (so 35 *sup.* *οἱ ἀρχιῆδοι γυγᾶσιν*, cf. note on β. 267 end), elsewhere

ἀλλ' ἂν οὐδ' ὥς σε ἔολπα^b ὀνόσσεσθαι^c κακότητος."^d

380 ὥς ἄρα φωνήσας ἱμασεν^f καλλίτριχας^e ἵππους,
ἵκετο^h δ' εἰς Αἰγᾶς, ὅθι οἱ κλυτὰⁱ δώματα^j ἔασιν.

αὐτὰρ^k Ἀθηναίη κούρη Διὸς ἄλλ' ἐνόησεν.

ἦ τοι τῶν ἄλλων ἀνέμων κατέδησε^l κελεύθους,^m

παύσασθαι δ' ἐκέλευσε καὶ εὐνηθῆναιⁿ ἅπαντας.

385 ὥρσε δ' ἐπὶ κραιπνὸν Βορέην,^o πρὸ δὲ κύματ' ἔαξεν,

ἕως ὃ γε Φαιήκεσσι^p φιληρέτμοισι μίγελ

διογενῆς^q Ὀδυσσεὺς, θάνατον καὶ κῆρας^r ἀλύξας.

ἐνθα δὺν νύκτας^s δὺο τ' ἤματα κύματι^t πηγῶ

a α. 6 mar.
b β. 275 mar.
c cf. Ω. 241.
d α. 290 mar.
e α. 215, Δ. 531.
f Δ. 280.
g γ. 475, E. 323,
H. 315, 433, 503.
h N. 21.
i γ. 82, ε. 371, B. 554.
k δ. 785, E. 733,
Θ. 394, β. 206,
ω. 528, 546.
l cf. γ. 272.
m E. 17, O. 620.
n cf. μ. 169.
o cf. ζ. 253, 299.
p φ. 90, 396, 535,
λ. 349, γ. 36; cf. φ. 191.
q β. 352.
r O. 287; cf. φ. 353.
s α. 142; cf. E. 340,
ψ. 148, Ω. 745.
t ψ. 235, γ. 290,
Δ. 307; cf. I. 124.

379. *Ἔφολπα.*

381. *Φοι.*

385. *ἔφαξεν.*

379. κακότητα Bek. annot.

385. pro πρὸ τὰ Bek. annot., mox idem ἔαξεν.

386. ἕως ὅδε Eustath., ὅπως Bek. annot., εἰς ὃ Lachmann., οὐκ ὅς Φαιή. var. l. Scholl. B. H. P. Q. 388. τ' Eustath. Harl. ex emend. Wolf. et recentt., δ' Barnes. Ern. Cl. ed. Ox., mox κύματι κωφῶ Bek. annot.

of kings and princes only, to whom διοτρεφὲς is a customary style of address; *c. g.* Menel., see *δ. passim*. In the same tone Alcinoüs boasts that the gods came in person to the feasts of the Phæacians and met them by the way, *ἐπεὶ σφισιν ἐγγύθεν εἰμὲν, ὥς περ Κῆλυκός τε κ. τ. λ.*, η. 205—6. Further, the Phæacians "in a measure represent the θεοὶ δαίαι ζωόντες. We must not look too rigidly in them for notes of the divine character, but rather for the abundance, opulence, ease and refinement of the divine condition." Gladst. II. p. 320.

379. οὐδ' ὥς, "not even so", *i. e.* when you reach the Phæacians. — ὀνόσσει, this verb is nowhere else found with gen., and Bek. gives a reading κακότητα; still, μέμφομαι and similar verbs have a gen. commonly enough to justify this: render, "will think too lightly of your suffering", wh. is borne out by Odysseus' own words concerning his hardships in *δ.* 182—3, 231—2, cf. 138—9. Pind. *Isthm.* III. 68 has ὀνοτόος (δεδόθαι, "of small account to see to" (Milton).

380—464. On Poseidon's retiring Athenê orders home the other winds, but rouses Boreas, before which Odys.

drifts two days and nights, and on the third day (thirty first of the poem's action) nears the Phæacian coast, where, after much peril from its cliffs and crags, and self-debate how to avoid them, he lands exhausted at a river's mouth; the river-god, whom he suppliantly invokes, checking the rush of his waves to allow of an easier landing. He then lets go the magic scarf, and kisses the earth as safe at last.

381. Αἰγᾶς, the town so named in Achæa on the G. of Corinth is, from the mention of Helicon in connexion with it, the one probably meant in Hy. (to Poseidon) XXII. 3, and would best suit the situation here. Pliny also mentions (*N. H.* IV. 18) a rocky hummock so called between Chios and Tenos, which *Ægæo mari nomen dedit*, but this is too obscure, and Pliny's authority for the name too late. Another Ægæ on the W. coast of Eubœa, nearly opposite Opus, is mentioned by the Scholl. as understood by some here, and seems clearly meant in Hy. *Apol. Del.* 32. The Æolian and Cilician towns so named are less suited for the site of the sea-god's palace.

388—9. πηγῶ, Curtius II. p. 98 recognizes a connexion with παγῶς, which

a ξ. 219.
b κ. 141.
c μ. 165-9; cf. α.
451.
d κ. 91.
e γ. 197, ω. 493.
f Γ. 371, P. 851,
256, X. 141.
g ψ. 233.
h ε. 13, B. 721.
i δ. 372 mar.
k κ. 64; cf. Φ. 369,
β. 50.
l γ. 321, π. 361.
m γ. 35.
n η. 343, θ. 295.

πλαῖζετο, πολλά δέ οἱ κραδίη προτιόσσειτ' ἄλεθρον.
ἀλλ' ὅτε δὴ τρίτον ἤμαρ εὐπλόκαμος τέλεσ' ἦώς, 39
καί τ' ἔπειτ' ἄνεμος μὲν ἐπ' ἀνύσατο, ἡδὲ γαλήνη^d
ἔπλετο νηνεμίη, ὃ δ' ἄρα σχεδὸν εἰσίδε^e γαίαν,
ὅξ' ὃ μάλ' ἀπροῦδ' ὄν, μεγάλου ὑπὸ κύματος ἀρθεῖς.
ὥς δ' ὅτ' ἂν ἀσπασίος βίोटος παίδεσσι φανήη
πατρός, ὃς ἐν^h νοῦσφ' κεῖται κρατέρ' ἄλγεια πάσχω^gν, 39.
δηρὸν τηκόμενος, στυγερός δέ οἱ ἐχραε^k δαίμων,
ἀσπασίον δ' ἄρα τόν γε θεοὶ κακότητος^l ἔλυσαν,
ὥς^m Ὀδυσῆⁿ ἀσπαστόνⁿ εἰσάτο γαίᾳ καὶ ὕλῃ,

389. Foi. 392. ἐσφιδε. 393. προφιδών. 396. Foi. 398. εἰσάτο.

391. ἡ δὲ Arist. Schol. H., ἡδὲ libri. 393. ἐπὶ pro ὑπὸ Aristoph. et Rhian.
Schol. H. 394. ἀσπασίως Harl., ἀσπασίος Schol. H., μοχ φανέη Eustath.
Barnes. Ern. Cl. ed. Ox., φανήη Wolf. et recent. 397. ἀσπασίως Flor. Lov.
e gloss. Schol. B. 398. Ὀδυσεῖ var. l. Barnes. Bek., Ὀδυσῆⁿ libri.

Doederl. 40, (cf. 44-5) also implies. πα-
χὺς, "sturdy" is used (mar.) of horses;
cf. ἀνὴρ παχὺς "a sturdy fellow", Ari-
stoph. *Vesp.* 288 Diindorf; so we have
the Πήγασος ἔκπος in Hes. *Theog.* 281,
(cf. also πηγασμάλλος in Γ. 197) and
παγος, πηγυλλίς "frost, ice". With κύ-
ματι πη. cf. for the sense τρόφι κῶμα
and κυματα τροφόντα (mar.). So
the Scholl. explain πηγῶ as εὐρεφεί
καὶ εὐμεγέθει. For προτιόσσειτ' see
note on α. 115, and cf. for another
shade of meaning β. 152 and note.

391-3. Aristarchus' reading ἡ δὲ
seems less suitable, as there is nothing
in the sense to require it, and ἄνε-
μος μὲν, with which it would then
correspond, has not the ὁ. γαλήνη,
as explained by νηνεμίη in 392, means
"a lull of the wind" merely, for the
sea was still running high. It was not
yet the λευκὴ γαλήνη of κ. 94, which
occurs first at 452 *inf.* within the ri-
ver's mouth. With ὅξ' ὃ κ. τ. 2. cf. the
phrases ὅξ' ὃ νόησε or ἄκουσε, ὅξ' ὃ βοή-
σας or λεληκώς, and the like (mar.).
The Virgilian imitation, *Aen.* VI. 357,
Prospexi Italiam summā sublimis ab undā
omits the "sharp" look out of Odys.
here.

395. νοῦσφ', the latter part of this
line sounds like a queer parody on ε.
13, where substituting νόησε for νοῦσφ',
it is applied to Philoctetes; cf. ε. 449
with η. 147. Agents causing a νοῦσος

are Zeus, Apollo, and here δαίμων:
no human remedies seem to be con-
templated, but recovery, as here, al-
though unexpected (cf. ἀλκία 408 *inf.*)
to be possible. In ι. 411-2 the Cy-
clopes tell Polyphemus, supposing his
affliction a νοῦσος Διός, to pray to Po-
seidon for aid. Perhaps the ἐκαοιδῆ,
used in τ. 457 for staunching hemor-
rage, might be applied to a νοῦσος;
but we know nothing of the use of
the φάρμακα ἱεθλά of δ. 230 save the
solitary case of the νηπενθές drug
there; and it seems heroic medicine
was confined to the treatment of hurts.
In ρ. 383-6 the list of δημιουργοὶ puts
the ἰήτηρ κακῶν (hurts) next to the
μάντις. The θεροὶ τῆς here is found
nobly expanded (λ. 201) into νοῦσος
τῆς ἐδόνι στυγερῆς μελέων ἐξέλετο
θυμόν: see Wolf. *Hom. med.*

398. Ὀδυσῆⁿ, Bek. contends for and
prints here Ὀδυσεῖ, alleging that after
a diphthong or vowel the elision of an-
other vowel is imperceptible to the
ear. On the same grounds he would
write (although he has not in his edi-
tion 1858 so printed it) μενοινῆσαι for
μενοινῆσει' in β. 248, and θυῶ ἔμῳ
for θυῶ' ἔμῳ in δ. 736, the latter fol-
lowing the analogy of γέλω and ἰδρῶ
(*Homer. Blatt.* p. 41-3). This canon
involves a question of pronunciation
which it seems impossible in this mo-
dern day to settle.

νῆχε δ' ἐπειγόμενος ποσὶν ἠπείρου ἐπιβῆναι.
 100 ἀλλ' ὅτε τόσσον ἀπὴν ὅσον τε γέγωνε βοήσας,
 καὶ δὴ δοῦπον^b ἄκουσε ποτὶ σπιλάδεσσι^c θαλάσσης.
 ῥόχθει^d γὰρ μέγα κύμα ποτὶ ξερὸν, ἠπείροιο
 δεινὸν ἐρευγόμενον,^e εἴλυτο^f δὲ πάνθ' ἄλως ἄχνη.^g
 οὐ γὰρ ἔσαν λιμένες νηῶν ὄχιοι, οὐδ' ἐπιωγαί,
 105 ἀλλ' ἀκταὶ^h προβλήτες ἔσαν σπιλάδεςⁱ τε πάγοι^k τε.
 καὶ^l τότε^m Ὀδυσσεὺς λύτο γούνατα καὶ φίλον ἦτορ,
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν
 "ὦ μοι, ἐπεὶ δὴ γαῖαν ἀελλέα δῶκεν ἰδέσθαι
 Ζεὺς, καὶ δὴ τόδε λατμαⁿ διατμήξας^o ἐτέλεσσα,^p
 110 ἔκβασις οὐ πη γράινεθ' ἄλως^q πολιοῖο θύραζε.^r
 ἔκτοσθεν μὲν γὰρ πάγοι^s ὄξεες, ἀμφὶ δὲ κύμα

a i. 473, ζ. 204, μ. 181; cf. i. 491, K. 351.
 b μ. 202, π. 10, κ. 558, K. 351.
 c γ. 298, α. 406.
 d μ. 60.
 e cf. i. 314, II. 162, O. 621.
 f cf. II. 440, ξ. 138, g d. 426, μ. 238, O. 620; cf. E. 490.
 h κ. 89, γ. 97—8.
 i γ. 298.
 k α. 411.
 l α. 297—8.
 m App. B (3) mar.
 n γ. 276, γ. 291, Φ. 3.
 o γ. 325.
 p α. 132, γ. 229, cf. β. 261 mar.
 q Φ. 29, 237.
 r α. 405.

403. *Feiluto.*

407 ut 298.

403. ῥόχθει γὰρ Harl. et Schol., pro γὰρ Apoll. et Etymol. Mag. δὲ hoc l. citato (Pors.). 408. ἀελλέα Eustath. Barnes. Ern. Cl. ed. Ox. Bek. Dind. Fa., ἀελκτία Wolf. Lw. 409. ἐπέρησα Eustath. Barnes. Ern. Cl. ed. Ox., ἐπέρησα sive ἐπέρασσα ("hand dubie glossema" Buttm.) sed suprascr. ἐτέλεσσα Venet. Vindob. et var. l. Scholl. H. P., ἐτέλεσσα et supr. γρ. ἐπέρασσα Harl., ἐτέλεσσα Vr. Wolf. et recentt.

400—1. γέγωνε, this verb is probably phonetic, from the natural sound of a man's voice shouting loudly, hence the sense "to shout so as to be heard"; cf. *M.* 337. τε is added to ὅσον with the same force as in ὅς τε οἷός τε; see Donalds. *Gr. Gr.* § 245 (b). The καὶ δὴ δοῦπον κ. τ. λ. adds a fact relating also to sound. The clause correspondent to ἀλλ' ὅτε ... is καὶ τότε Ὀδυσσεὺς ... in 406. — σπιλάδεσσι, akin to our *split*, *splitter*, the sharper points of the rocky surface.

402—3. Some place the (ι) at κύμα joining thus ποτὶ ξ. ἦ. with δεινὸν ἐρευγ. following, but ῥόχθει left absolutely without ποτὶ ξερὸν seems weak. Join ἠπείροιο with ἐρευγόμενον, as often the gen. follows of violent effort; so ἐσσύμενός περ ὁδοῖο, δ. 733. — εἴλυτο, Buttm. *Lexil.* 45. distinguishes εἴλυτο, to "wrap up or cover over", from εἴλω, to "compress or coil up together", the latter occurring in i. 433, Ψ. 393, Ω. 510, the former shown in the noun εἴλωμα ζ. 179, and views both as related forms of root εἴλ-, of which εἴω εἴλω εἴλω are present forms, and αἰεῖς 2. aor. part. pass.

ἄχνη, "spray", in plur. ἄχναι "chaff"; a lively image lies in the connexion of the two.

404. νηῶν ὄχιοι, "receptacles for ships". ἐπιωγαί, "shelters, lee sides", the Schol. derives it from ἀγνυμι, as where the force of wind and wave are broken; cf. βορέα ὑπ' ἰωγῇ (mar.) explained there by πέτρῃ ὑπὸ γλαφωρῇ, the locality being inland. It is thus connected with ἀκτῇ, which etymol. Curtius accepts, II. p. 119, comparing Eurip. *Iph. Taur.* 263 Dindorf, κοίλωπος ἀγμός and Herod. IV. 196, IX. 100, κυματογῇ.

405. ἀκταὶ προβλήτ., "projecting bluffs" — the grander features of the coast, the σπῖλ. πάγ. τε being the smaller ones, but painfully conspicuous from the surf.

407—9. εἶπε κ. τ. λ., see on 355 *sup.* For λατμα, which is sometimes explained by θαλάσση, see App. B. 3.

410. ἄλως π., see on β. 260—2. Join θύραζε with ἐκβασις, of which it serves to develop the meaning, any special sense of "doors" being lost.

411—4. The description seems to imply a precipitous face of cliff running

a P. 264.

b x. 4, γ. 203, μ.
64, 79.

c Φ. 68.

d δ. 667.

e a. 439-40 mar.;
cf. a. 91, β. 390.

f δ. 515-6 mar.

g δ. 446, 452, γ.
147.

h ξ. 399.

i γ. 91, μ. 60; cf.
δ. 404.

k μ. 96-7.

l a. 340 mar.

m ζ. 326, θ. 440,
ι. 362, κ. 135,
510, ο. 184, ι.
518, ο. 173.

n δ. 120 mar.

o a. 435, ψ. 395;
cf. β. 153, II. 321.p μ. 412, M. 384,
ψ. 673.q σ. 158, φ. 1, A.
53, o. 234, ξ. 227.

βέβρυχεν^a ῥόθιον, λισσῇ^b δ' ἀναδέδρωμε πέτρην,
ἀγχιβαθῆς δὲ θάλασσα, καὶ οὐ πως ἔστι πόδεσσιν
στήμεναι ἀμφοτέροισι καὶ ἐκφυγῆειν^c κακότητα.
μὴ πῶς μ' ἐκβαίνοντα βάλλῃ λίθῃ καὶ ποτὶ πέτρην
κῦμα μέγ' ἀρπάξαν, μελέῃ δέ μοι ἔσσεται ὀρμη.
εἰ δέ κ' ἔτι προτέρω^d παρανήξομαι, ἦν^e που ἐφεύρω
ἡϊόνας τε παρὰ πλῆγας λιμένας τε θαλάσσης,
δεῖδω μὴ μ' ἐξαυτίς ἀναρπάξασα θύελλα^f
πόντον ἐπ' ἰχθυόεντα φέρη βαρέα στενάχοντα,
ἥέ τί μοι καὶ κῆτος^g ἐπισσεύῃ^h μέγα δαίμων
ἐξ ἁλός, οἷά τε πολλὰ τρέφει κλυτὸς Ἰαμφιτρίτης.⁴¹
οἶδα γὰρ ὥς μοι ὁδᾶδυσταιⁱ κλυτὸς^m ἐννοσίγαιος.
εἰςⁿ ὃ ταυθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
τόφρα δέ μιν μέγα κῦμα φέρε τροχέϊαν ἐπ' ἀκτῆν.⁴²
ἔνθα κ' ἀπὸ ῥινούς δρυφθῇ,^o σὺν^p δ' ὅστέ' ἀράχθῃ,
εἰ μὴ ἐπὶ^q φρεσὶ θῆκε θεὰ γλαυκῶπις Ἀθήνη.

413. *Foïda.*

415. βάλοι Vr.

417. εἴ που Vr.

420. φέροι Vr.

421-2 suspectos fuisse

notat Ni. 421. ἦ ἔτι Scholl. P. Q. T. lib. plerique, et Wolf. Löw., ἥέ τί

Eustath. Bek. Dind. 422. pro ἐξ ἁλός Arist. εἰν ἁλλ., Schol. H. 425.

φέρε Eustath. Wolf. Dind., φέρεν Barnes, Ern. Bek. 426. nostr. l. Flor. Lov.

Vr. Harl. a man. pri. Wolf. et recent. ἔνθ' ἀπὸ ῥινός τε δρυφθῇ Eustath. et

vett., mox σὺν δ' Eustath. Vr. Dind. Bek., σὺν τ' Barnes, Wolf. Ern.

sheer into deep water, which broke it at bottom into sharp snags; or these might have been fallen fragments, scoured and fretted to fine points by the washing of the waves. They would thus lie *ἐκτοσθεν*, and be first presented to the swimmer.

415. *μὴ*, anticipates *δεῖδω*, which does not occur till 419 *inf.*, the same anticipation occurs in 467 *inf.* as compared with 473. For the sequence of moods here see App. A. 9 (5).

417-8. *παρανήξομαι* may after *εἰ δέ κ' ε* be fut. indic., as shown by E. 212 *εἰ δέ κ' ε* *ροστήσω* καὶ *ἑσώψομαι* ... *πατρίδ' ἔμην*, see also φ. 114, q. 82 (Jul. Werner *de condit. enunc. ap. H. formis*, p. 31).—*ἦν που ἐφ.*, "to try if I can find". For *ἡϊόνας* see on 156 *sup.* With *παρὰ πλῆγας*, "smitten obliquely", cf. *ἀντιπλήγες ἀκται*, Soph. *Antig.* 592 Dind., "smitten point blank".

421-2. Ni. mentions suspicion as attaching to these lines as possibly in-

terpolated, and says they overload the thought, and leave an impression of redundancy. Yet we may compare the dread of beasts of prey by land expressed in 473 *inf.* Nor is there any objection to the notion that Poseidon, as a last resource of baffled wrath, might send a monster. *Ἰαμφιτρίτης* is the watery element personified (cf. *καλῆς ἀλοσύνης* δ. 404) queen of the life moving in its waves, and emphatically of the larger forms; she is therefore subservient to Poseidon: so in γ. 91 we have *κύμασιν Ἰαμφιτρίτης* (Nägelsb. II. 8). So Hes. *Theog.* 240—3 she is daughter of Nereus and Doris and sister of Thetis. For *δαίμων* see on β. 134.—*ἐξ ἁλός*, "from seaward", he being now close to shore, so T. 148 *κῆτος ἀπ' ἡϊόνος*.

427. *Θῆκε*, the object of this verb is the action stated in *λάβε* (428); so in A. 54-5 *ἀγορήνδε κατέσσαντο λαὸν Ἀχιλλεύς*, τῷ γὰρ ἐπὶ φ. *Θῆκε* where *Θῆκε* has for obj. τὸ κατέσσαντο λαόν.

ἀμφοτέρῃσι^a δὲ χερσὶν ἐπεσσύμενος^b λάβε πέτρης,
 τῆς ἔχετο στενάχων, εἴως μέγα κῦμα παρήλθεν.
 οὐ καὶ τὸ μὲν ὡς ὑπάλυξε, παλιρρόθιον^c δὲ μιν αὐτὶς
 πλήξεν ἐπεσσύμενον,^d τηλοῦ δὲ μιν ἐμβαλε^e πόντῳ.
 ὥς δ' ὅτε πούλυποδος θαλάμης ἐξελκομένοιο^f
 πρὸς κοτυληθονόφιν πυκινὰ λαίγργες^g ἔχονται,
 ὥς τοῦ πρὸς πέτρῃσι θρασειάων^h ἀπὸ χειρῶν
 ῥίνοι ἀπέδρῳφθενⁱ· τὸν δὲ μέγα κῦμα^j κάλυψεν.
 ἔνθα κε δὴ δύστηνος ὑπὲρ μόρον^k ὤλετ' Ὀδυσσεὺς,
 εἰ μὴ ἐπιφροσύνην^l δῶκε γλαυκῶπις Ἀθήνη.

a δ. 116, w. 316,
 Σ. 23, M. 392.
 b α. 314 mar.
 c ε. 485.
 d Ξ. 258, ζ. 116.
 e Δ. 214.
 f ζ. 95.
 g Δ. 553, 571, N.
 134, O. 314, P.
 662, Ψ. 714.
 h α. 426 mar.
 i α. 353.
 k α. 34—5, Y. 30;
 Φ. 517.
 l α. 22.

431. ἀπεσσύμενον Ixion, Scholl. H. P. 435. κῦμα^j ἐκάλυψεν Eustath. Vr. Harl.,
 κῦμα καὶ. Barnes. et edd. 437. ἐπὶ φρεσὶ θῆκε θεᾶ var. l. Scholl. H. P.
 nostr. l. omnes.

This illustrates the ἐπιφροσύνη of 437
 inf.

430. παλιρρόθιον, the "reflux" caught him before he could reverse his effort (ἐπεσσύμ.) of resisting the previous landward rush of the wave, and swept him from his hold.

432—5. cf. Hy. *Apol. Del.* 77—8, πούλυποδες δ' ἐν ἑμοὶ θαλάμῃς ποιήσονται. The loosened clutch of Odys. is compared to that of the polype torn from its cell. In the moment of separation the simile is precisely true, after that it reverses the fact (ἐναντίως δὲ παραβέβληται Schol.), the shingle hanging to the creature's suckers, whereas the Odysseus' fingers leave their skin upon the rock. (The sense of the italicised words is implied only.) κοτυληθονόφιν, is epic form, older and unshortened, for κοτυληδόσι, dat. plur. The tenacity of the polype furnishes a simile in Soph. *Fragm.* 289, Dindorf, τοῦν δεῖ πρὸς ἀνδρὶ, σῶμα πούλυπους ὅπως πέτρα τραπέσθαι.

436. ὑπὲρ μόρον. The saying that one event would have happened if another, which did happen, had not happened, is formulaic. Still we must assume that ὑπὲρ μόρον ὀλέσθαι represents a possible event; the notion being that there was a lot of suffering which could not ordinarily be avoided but might be increased (mar.) or anticipated, and so a measure of success allotted, which vigorous effort might transcend; thus the Greeks would have gained κῦδος καὶ ὑπὲρ Διὸς αἶσαν by their own might, P. 321—2;

cf. ὑπὲρ θεῶν 327; thus Ægisthus brought on himself ὑπὲρ μόρον ἄλγεα, α. 34—6. Μοῖρα is the μόρος personified, but gathering from personality a more varied relation to events—a sort of average arbitress of man's lot, but who might be overborne for good or evil by human energy, much more by extraordinary, however arbitrary, divine intervention, as that of Poseidon here, or as Zeus in the case of death itself (II. 433—42) seems to contemplate; cf. X. 174—85. But again, we have in γ. 236—8 a strong declaration, that "not even the gods can ward off death the common lot, when its fatal Μοῖρα seizes the man they love." Zeus *ub. sup.* speaks as if he could do so, yet does not. Nor have we any such case in point. Thus those words of Zeus seem like others in which omniscience, or the like power, is claimed for the gods, which is always found to break down in practice; see on δ. 379. The conviction, from experience, of death as the sole certainty amid "the changes and chances of this mortal life", and that, after however many hair-breadth escapes in seeming defiance of his power, death must win at last, seems expressed in γ. 236—8. The successful strife meanwhile—unequal in the last resort—of other agencies, divine or human, with Μοῖρα, is the poet's way of accounting for such escapes. Menelaus, if spared from death, was so because so it was θέσφατον (δ. 561), i. e. because Μοῖρα so ruled it, and so of

a d. 405 mar.
b O. 621, a. 374.
c s. 56.
d A. 89, E. 166,
N. 760; cf. s.
417—y mar.
e u. 206, B. 752,
M. 33, X. 147;
cf. x. 107.
f γ. 288; cf. Φ. 11.
g η. 281—2.
h s. 281 mar.
i ζ. 210, μ. 336.
k x. 351, E. 569,
M. 11.
l α. 4 mar.
m II. 514; cf. ζ. 149.
n S. 313, 344, 352,
H. 102, K. 441,
Φ. 476, 500.
o ζ. 206, η. 239, λ.
160, ο. 492.
p η. 147; cf. o. 489.
q d. 322 mar.
r β. 343 mar., B.
690.

κύματος ἔξαναδύς,^a τὰ τ' ἐρεύγεται^b ἥπειρόνδε,^c
νῆχε παρῆξ, ἐς γαλαν ὀρώμενος, εἴ^d που ἐφεύροι
ἡϊόνας τε παραπλήγας λιμένας τε θαλάσσης.
ἀλλ' ὅτε δὴ ποταμοῖο κατὰ στόμα καλλιρόοιο^e
ἴξε^f νέων, τῆς δὴ οἱ εἰσάτο^h χῶρος ἄριστος,
λεῖος πετράων, καὶ ἐπὶⁱ σκέπας ἦν ἀνέμοιο.
ἔγνω δὲ προρέοντα^k καὶ εἶδατο ὄν^l κατὰ θυμόν
“κλυθι,^m ἄναξ, ὅτις ἐσσί· πολὺλλιστον δέ σ' ἱκάνω,ⁿ
φεύγων ἐκ πόντοιο Ποσειδάωνος ἐνιπάς.
αἰδοῖος μὲν τ' ἐστὶ καὶ ἀθανάτοισι^o θεοῖσιν
ἀνδρῶν ὅς τις ἱκνται ἀλώμενος,^p ὥς καὶ ἐγὼ νῦν
σόν^r τε ῥόον σά τε γούναθ'^q ἱκάνω πολλὰ^r μογήσας.

442. Φοι ἐφάσατο. 444. Φόν. 445. Φάναξ.

442. τῇ δὴ Harl. Eustath. Barnes. Cl. ed. Ox. Wolf. et recentt., τῷ δὴ Ern.
445. ὅστ' ἐσσι Eustath. Barnes. Ern. Cl. ed. Ox., ὅστις Flor. Lov. Harl. quod
stare nequit, ὅτις Vr. Wolf. et recentt., mox πολὺλλιστον^f Harl. et Scholl. H.
P. T., -ον Barnes. Wolf. et recentt. quam l. agnoscunt Schol. V. Aloys. He-
sych., -ος Eustath., πολὺλλιστος Vr.

Ganymedes and Rhadamanthus. The question is fully discussed in Nägelsb. III. § 10 foll., Gladst. II. § 4, p. 285—97. Comp. Virg. *Æn.* IV. 696, of Dido, *Nam quia nec fato, meritâ nec morte peribat*, and Demosth. *de Cor.* 205, ὁ μὲν τοῖς γονεῦσι μόνον γυγενῆσθαι νομίζων τὸν τῆς εἰμαρμένης καὶ τὸν αὐτόματον θάνατον περιμένει x. τ. λ.; so Suetonius remarks that no one of Cæsar's murderers survived him above 3 years, “*neque sua morte defunctus est*”, *Jul. Cæsar* 89 (Aul. Gellius XIII. 1).

438. τὰ τ, a plur. in the relative clause where the antecedent is singular, is very common with οἷα, as in 431—2 *sup.* xῆτος ... οἷα τε πολλὰ x. τ. λ., and α. 311—3 δῶρον ... οἷα φίλοι ξείνοι ξείνοισι διδοῦσιν; rarer with ὅς or ὅ as in μ. 97 xῆτος ἄμφορῶν βύσκει x. τ. λ.; but in all we pass on from the individual in the one clause to the class in the other. *ἐρεύγεται*, the pres. is that called absolute, denoting the general character of the statement, that the waves are *always* so doing, without reference to the time of the narrative; see Jelf. *Gr. Gr.* § 395. 1.

439—40. νῆχε, νήχω is formed on νέω (442 *inf.*) of the same sense; so σμάω σμήχω, ψάω ψήχω; we have also the deponent νήχομαι (364 *sup.*), which alone is used by later writers *Buttm. Gr. V. s. v. νέω* (3). For 440 see on 418 *sup.*

442—3. ἴξε, see on γ. 5—6. — λεῖος πετράων, genitive of privation, cf. *δακρύων κενός*, Eurip. *Hec.* 230 Dind, Jelf *Gr. Gr.* § 529. 1. — ἐπὶ, “towards that side”, or “looking that way”.

445. ἄναξ, compare the salutation to Nausicaa (mar.). With ὅτις ἐσσί cf. *Æschyl. Agam.* 160 Dindorf, Ζεὺς, ὅστις ποτ' ἐστίν. — πολὺλλ., cf. *τρίλλιστος* Θ. 488, *νηοῖσι πολλύλλιστοις* Hy. *Apol. Pyth.* 169, and *ἦστο* (Ζεὺς) *πολύλλιστον ἐνὶ νηΐ*, Hy. *Ceres* 28. With the reading *πολύλλιστος* the active sense must be taken. — ἱκάνω, with notion of a suppliant; cf. 449 *inf.* and γ. 92 τὰ σὰ γούναθ' ἱκάνομαι.

449. γούναθ', see on α. 267, and for ἱκάνω, on γ. 92. With this supplication to the river cf. that of Achilles to the Spercheus in *Ψ.* 144. So the Scamander was worshipped with a priest (*ἄρητήρ*) in Troy (*E.* 77—8), and live horses were thrown into its stream

ο ἄλλ' ἔλειαρε, ἄναξ·^b ἰκέτης^c δέ τοι εὐχομαι εἶναι."

ὥς φάθ', ὃ δ' αὐτίκα παῦσεν ἔδν ῥόον,^d ἔσχε δὲ
κῦμα,

πρόσθε δέ οἱ ποίησε γαλήνην,^e τὸν δ' ἔσάωσεν^f
ἐς ποταμοῦ προχοάς·^g ὃ δ' ἄρ' ἄμφω γούνατ' ἔκαμψεν^h
χειράς τε στιβαράς· ἄλλ' γὰρ δέδμητο φίλον κῆρ.

ᾧⁱ δέε δὲ χροά πάντα, θάλασσα δὲ κήκιε πολλή
ἂν στόμα^j τε ῥινάς θ'· ὃ δ' ἄρ' ἄπνευστος καὶ
ἄνανδος

κεῖτ' ὀλιγηπελέων,^k κάματος^l δέ μιν αἰνὸς ἵκανε.

ἄλλ'^m ὅτε δὴ ῥ' ἄμπνυτο καὶ ἐς φρένα θυμὸς ἀγέροθη,
καὶ τότε δὴ κρήδεμνονⁿ ἀπὸ ξο λῦσε θεοτο.

ο καὶ τὸ μὲν ἐς ποταμὸν ἄλιμυρῆεντα μεθήκεν,
ἃς δ' ἔφερεν μέγα^o κῦμα κατὰ ῥόον, αἶψα δ' ἄρ' Ἰνώ^p
δέξατο χειρσί^q φίλησιν· ὃ δ' ἐκ ποταμοτο λιασθεῖς^r
σχοίνω^s ὑπεκλίνθη, κύσε^t δὲ ζεῖδωρον^u ἄρουραν·
ὀχθήσας δ' ἄρα εἶπε πρὸς δν μεγαλήτορα θυμόν^v

a ζ. 175.
b cf. γ. 380.
c π. 67, ι. 269;
cf. θ. 548.
d cf. Φ. 369.
e a. 391 mar.
f γ 231, δ. 513, 785.
g λ. 212, υ. 65 P.
263.
h H 118, T. 72.
i ψ. 777
k O. 24, 245, τ
356; cf. a. 408.
l K. 312, 399.
m ω. 349, Δ. 359,
X. 475.
n a. 346 mar.
o a. 327 mar.
p a. 333.
q a. 462, P. 670,
Σ. 27, Ψ. 90.
r δ. 838 mar.
s cf. B. 407.
t γ. 354; cf. δ. 522.
u γ. 3 mar.
v a. 293 mar.

450. *Γάναξ.* 451. *Ἔδν sive ἔῤόν.* 452. *Φοι.* 459. *Ἐέο.* 464. *ut 298.*

455. ᾧⁱ δέε δὲ var. l. Eustath. Schol. H., ᾧⁱ ζῆκει var. l. Scholl. H. P., ᾧⁱ δῆσεν (δ.) ὄγκω var. l. Schol. V. 456. *τε· ὃ δ'* omisso ἄρ' Barnes. Ern. Cl. ed. Ox., φ'· ὃ δ' ἄρ' Eustath. Harl. Wolf. et recentt., φ'· ὃ δ' ἀνάπνευστος Vr. 458. *ἔμπνυτο* Schol. H. (lectio Arist. ut liquet e Scholl. Venet. et Voss. ad K. 475). 459. *ἔο* Zenod., *ἔθεν* vulg., Scholl. H. P., *ἔο* Eustath. et edd. omn. 460. *καθῆκε* Vr. 461. *κατάρροον* Harl. Scholl. H. P., *κατάρῥοον* (i. e. *κατ' ἄρ' ῥόον* Dind. ed. Scholl.) Heideib.

(Φ. 132). From it too Hector's son was called *Σκαμάνδριος*. These tokens of a *cultus* of rivers, as also the tremendous oath by Styx (see on 179 *sup.*) are probably to be connected with general nature-worship, as remnants of an old Pelasgic belief; cf. B. 751—5.

451—2. *γαλήνη*, see on 391 *sup.* — *ἔσάωσεν*, "brought safely"; so mar.

453—7. This picture of a weary swimmer, drooping and dragging his limbs, is perfect. We see the hero reduced to the lowest point of prostration to which the poet carries him in the whole struggle with Poseidon's wrath. He cannot, till a while recruited, muster strength to cast off the *κρήδεμνον* of Ino, the service of which in supporting him may be understood, although we only trace his own effort and the river god's aid. Her directions given 348—50 *sup.* are per-

haps complied with in 459—60, as far as circumstances permit. Instead of casting it into the sea a long way from land he "lets it go into the river", apparently floating away. This tacitly adds a further touch to the image of utter exhaustion.

455—6. *θάλασσα κ. τ. λ.*, see App. B. 2. — *ἄπνευστος καὶ ἄνανδος*, cf. Penelopè's condition, *κεῖτο ἄσιτος ἄπαστος*, δ. 788, and Hes. *Theog.* 797, *κεῖται ἀνάπνευστος καὶ ἄνανδος*.

457—8. With *ὀλιγηπελέων*, and 468 *inf.* *ὀλιγηπελῆς*, cf. *ὀλιγοδρανῶν* in X. 337. — *φορένα* in the physical sense, "his chest".

462—3. *λιασθεῖς*, see on δ. 838. *κύσε*, the pres. is *κυνέω*; cf. δ. 522. *ζεῖδωρον*, *ζεῖα*! occurs in δ. 41 as a grain, see note there, and cf. Soph. *Philoct.* 1161 Dindorf, *βιόδωρος αἶα*, *γαῖα φερεσβίος* Hes. *Theog.* 693.

a ε. 299.
b Σ. 521.
c K. 188, 312, 389;
cf. v. 52—3.
d ρ. 25.
e ζ. 122, T. 97,
K. 27, Ψ. 409,
μ. 389.
f cf. ε. 457 mar.
g E. 698.
h ζ. 38, Δ. 50.
i O. 273.
k η. 235
l ε. 511, K. 4.
m γ. 271 mar.
n ο. 204, ζ. 145, x.
153, σ. 93, χ. 338,
ω. 239, N. 458,
Ξ. 23, II. 652.

“ὦ^a μοι ἐγὼ, τί πάθω; τί νύ μοι μήκιστα γένηται;
εἰ μὲν κ' ἐν ποταμῷ^b θύσκηδ' ἀ νύκτα^c φυλάσσω,
μὴ μ' ἄνυδις στίβῃ^d τε κακὴ καὶ θῆλυς^e ἐέρση
ἔξ ὀλιγηπελίσ^f δαμάσῃ κεκαφνότη^g θυμόν.
αὔρη δ' ἐκ ποταμοῦ ψυχρὴ πνέει ἡῶθι^h πρό.
εἰ δέ κεν ἐς κλιτὺν ἀναβάς καὶ δάσκιονⁱ ὕλην
θάμνοισι^k ἐν πυκνιοῖσι καταδραθῶ, εἰ με μεθείη
ῥῆγος καὶ κάματος, γλυκερὸς^l δέ μοι ὕπνος ἐπέλθῃ,
δεῖδω^m μὴ θήρεσσιν ἔλωρ καὶ κύρμα γένωμαι.”
ὦςⁿ ἄρα οἱ φρονέοντι δοάσαστο κέρδιον εἶναι.
βῆ^q ῥ' ἴμεν εἰς ὕλην· τὴν δὲ σχεδὸν ὕδατος εὔρεν

467. ἐέρση. 473. Φέλωρ. 474. Foi.

466. φυλάξω Harl. Heidelb. Eustath. Barnes. Ern. Wolf. ed. Ox., φυλάσσω Arist.. Scholl. H. P., Dind. Bek. Fa. 469. αὔρη γάρ var. l. Harl. mar. et Scholl. II. P., *mox pro πνέει πέλει* Vr. Schol. ad Apoll. Rh. iv. 111. “πέλει” Eustath. in comment.” Ern. annot. 471. θάμνοισιν πυκνιοῖσι Vr., *mox εἰ κε* var. l. Steph., *mox μεθείη* Eustath. Barnes. Ern. Cl. ed. Ox. Löw., μεθείη Wolf. Dind. Fa., μεθήη Bek. 472. πυκνὸς Vr. *pro γλυκερός*. 475. βῆ δ' var. l. Schol. E.

465—93. Odys. in his “choice of difficulties” resolves to sleep in a neighbouring wood; there creeps under an olive-tree, and embeds himself in fallen leaves. Athenē sends refreshing slumber.

465. See note on 299 *sup*.

466. ἐν ποταμῷ, “in the bed or cavity of the river”, so mar. *φυλάσσω* is probably subjunct., since εἰ μὲν κ' requires the fut., when the mood is indicat. (Jul. Werner p. 30): φυλάξω may, if read, be fut. ind. or aor. subj.

467. μὴ, see on 415 *sup*. θῆλυς ἐέρση, so Hes. *Scul*. 395: for the mas. form with fem. noun, see on δ. 442. The sense (akin to θάλλω) is that of nourishing, refreshing etc.

468. ὀλιγηπελίσ, see on 457 *sup*. κεκαφνότη, cf. X. 466 ἀπὸ δὲ ψυχρὴν ἐκάπυσσεν, which Crusius makes an aor. of κάπνω, but Doederlein 2227, imperf. of κάπυσσα, comparing ἀλύειν ἀλύσσειν, ἀφύειν ἀφύσσειν, and citing Hesych. A Schol. gives κάπος (presumably akin to κάπνος) = πνεῦμα. With the form of the particip. here cf. κεχαρῶς, κεκμηῶς etc. It seems to agree with με and govern θυμόν.

469. αὔρη, the well-known sea-coast phenomenon of a land-breeze in the

early morning, owing to the land cooling more rapidly than the sea. δ' might possibly be = γάρ, as in α. 71, γ. 48, but a mere coordination of the clauses would satisfy the sense. ἡῶθι. Ni. takes this as a form of the gen., but Donalds. *Gr. Gr.* 156 as dat. It probably is, like the termination -φι, common to both cases (-φι according to Donalds. 148 (b) is accus. also). Here and in Ἰλιόθι πρό (mar.) and in ὄθι = οὗ it is gen.; but in the adverbial forms ἄλλοθι, τηλόθι, ἀπὸπροθι, ἐγγύθι, ἐξέρωθι probably dat.

471. μεθείη, epic subjunct. with εἰ; see on α. 168. There is no difficulty of syntax in the var. lect. μεθείη optat., when the clause becomes parenthetical, and γλ. δὲ μ. ὕπνος ἐπέλθῃ following must be read conjoined with εἰ ... καταδραθῶ. But this condition within a condition is foreign to the simpler Homeric style. εἰ δέ κεν is commonly found with aor. subj.; see Jul. Werner p. 31.

474. This recurring formulaic line is followed by infin. — “thus it seemed best — to do so and so” — save in two other passages: in one, as here, an indic. succeeds (mar.), and in the other an optat. with ὅρρα.

ἐν περιφαινομένῳ,^a δοιοὺς δ' ἄρ' ὑπήλυθε θάμνους^b
 ἐξ^c ὁμόθεν πεφρωτάς· ὃ μὲν φυλῆς, ὃ δ' ἑλαινῆς.
 τοὺς^d μὲν ἄρ' οὐτ' ἀνέμων διάει μένος ὕγρον ἀέντων,
 οὐδέ ποτ' ἥελιος^e φαέθων ἀκτίσιν ἐβαλλεν,
 οὐτ' ὄμβρος περάσκει διαμπερές· ὥς ἄρα πυκνοὶ
 ἀλλήλοισιν ἐφυν ἐπαμοιβάδεις· οὓς ὑπ' Ὀδυσσεὺς
 δύσει· ἄφαρ δ' ἐνὶ νῆϊ ἐκαμήσατο^f χερσὶ^g φίλῃσιν
 εὐρεταν·^h φύλλων γὰρ ἔην χύσιςⁱ ἡλιδα^k πολλή,
 ὅσσον τ' ἡδὲ δύω ἡδὲ τρεῖς ἄνδρας ἐρυσθαι
 ὠρῇ^m χειμερῇ, εἰ καὶ μάλα περ χαλεπαῖνοι.
 τῇⁿ δὲ ἰδὼν γήθησε πολύτλας διὸς Ὀδυσσεὺς,
 ἐν δ' ἄρα μέσση^o λέκτο,^p χύσιν^q δ' ἐπεχεύατο^r φύλλων.
 ὥς δ' ὅτε τις θαλὸν^s σποδιῇ ἐνέκρουσε μελαίνῃ,

a N. 179
 b s. 471 mar.
 c cf. E. 245—7,
 d e. 410—3.
 e L. 16.
 f J. 165; cf. η.
 285—6.
 g s. 462 mar.
 h τ. 443; cf. ι. 330.
 i s. 487.
 k ξ. 215.
 l cf. II. 365—6.
 m B. 471.
 n τ. 353, ω. 501,
 υ. 104.
 o δ. 413.
 p δ. 453 mar.
 q s. 483.
 r s. 257.
 s cf. δ. 300.

486. *Ἰδών.*

477. *ἐξ ὁμόθεν* Eustath. Wolf. et recentt., *ἐξομοθεν* Heidelb. et Schol. Barnes. Ern. Cl. ed. Ox., *μοx γεγαώτας* var. l. Scholl. H. Q. T., *πεφρωτάς* Schol. ad E. 245. 478. *διάη* Bek. Fa., *διάει* omnes rell. 479. *οὐτ' αὖ* Eustath., *οὐδέ ποτ'* Barnes. Ern., *οὐδέ ποτ'* Cl. ed. Ox. Wolf. Dind. Löw., *οὐτε ποτ'* Bek. Fa., *οὐτε μὲν vel μιν* Bek. annot. 482. *ὄλην pro ἐνὶ νῆϊ* Vr. et var. l. Eustath.

483. *γάρ^{of} ἔην* Harl., *γὰρ ἔην* Eustath. vulg. et edd. omn.

477. *ἐξ ὁμόθεν*, "from a common stem". Ni. interprets it of size, "grown equally"; but for this H. would probably have said *ἐξ ἴσου*. We need not supply *ἦν* with *ὃ μὲν*: it is an instance of anacoluthon in apposition, such as (mar.) *ἰν' ἀπέλεσθρον ἔχοντες· ὃ μὲν τόξων εὖ εἰδὼς κ. τ. λ.*, cited by Ni. The statement is probably meant to convey a poetic marvel. We have no trace in H. of the sacredness of the olive to Pallas, or this might be significant of her favour for the hero. *φυλῆς*, the Scholl. explain "a wild olive", or, "a kind with leaves like a myrrh tree". Obs. the *var. lect. δάφνης* from the Schol. on E. 325.

478—80. *ἀνέμων ... μὲν, ὕγρ. α.*, Hes. *Opp.* 625 has adopted this phrase. It is more forcible to refer *ὕγρον* as adverbial accus. to *ἀέντων* than as nom. to *μέρος*. Ni. remarks that *διάει* refers to the fact at the time, but *περάσκει* to what was usual whenever it rained: cf. with the whole passage Soph. *Oed. Col.* 676—8, Dindorf, *φύλλαδα ... ἀνῆλιον ἀνήνεμόν τε πάντων χειμῶνων*.

481. *ἔφυν* (-ῦν by *ictus*), "clung", as in *ὁδᾶξ ἐν χεῖλεσι φύντες α.* 381. — *ἀλλήλοισιν* may best be governed by *ἐπαμοιβάδεις*, as if, "each taking in turn the other's place", i. e. interlacing"; unless we were to read *ἀλλήλοισ ἐνέφυν*.

484. *ἐρυσθαι*, Buttmann's leading conclusions on this verb are (1) that the *v* is naturally short in both senses, to "draw" and to "save"; (2) that, when metre requires it long, *ρύσσατο, ῥόρύσσατο*, etc. should be written; (3) that the *ῥ* is due to the Attics; (4) that *εἰρῆτο εἰρυσθαι ῥῆτο ἔρυσθαι* cannot in sense be perf. or plup., nor the last two even in form; and can be aorists only when, as in E. 538, the action of saving etc. is completed at the instant; and therefore (5) that, as a continued action is mostly intended, these forms are pres. and imperf. syncopated from *εἰρῆτο* etc., and so here from *ῥῆτο* etc.; (6) that the ep. fut. of *ῥῆω* is also *ῥῆω* (*Lexil.* 53. *Gr. V. s. v.*).

488. *ἐνέκρουσε*, aor. of simile; see on δ. 338.

a d. 517 mar.	ἀγροῦ ἐπ' ἐσχατιῆς, ^a ὃ μὴ πάρα γείτονες ἄλλοι,
b η. 286, λ. 245, Ω. 445.	σπέρμα πυρὸς σῶζων, ἵνα μὴ ποθεν ἄλλοθεν αὔη, 49 ὥς Ὀδυσσεὺς φύλλοισι καλύψατο· τῷ δ' ἄρ' Ἀθήνη
c v. 86.	ὔκνον ^b ἐπ' ὄμμασι χεῦ', ἵνα μιν παύσειε τάχιστα δυσπονέος καμάτοιο, φίλα βλέφαρ' ^c ἀμφικαλύψας.

489. ἐσχατίη MS. G. C. 490. αὔοι Eustath. Barnes. Ern. Wolf. ed. Ox., αὔη
Ixion, Scholl. H. P., Bek. Dind. 493. δυσπραγίος Dion. Halicarn. *Vit.*
Hom. XXIII.

490. μὴ... αὔη, "he may not have to kindle", akin to αὔα, "dry" 240 sup.; cf. ἐναύω, Herod. VII. 231. αὔη, Ixion's reading, would throw the clause into pres. time giving us, as it were, the actual words of the τις aforesaid; see App. A. 9 (17). This 32nd day of

the poem's action ends without any of the usual forms ἥλιος κατέδυν κ. τ. λ.; but its end is implied in νύκτα 466; also in η. 283—4 Odys. tells Alcinoüs that at this juncture ἐπὶ δ' ἀμβροσίῃ νυξ ἦλθε'.

Ο Δ Τ Σ Σ Ε Ι Α Σ Ζ.

SUMMARY OF BOOK VI.

The night of the 32nd day closes with a visit of Athenê, as the daughter of Dymas, to the sleeping Nausicaa, daughter of Alcinoüs king of the Phæacians (1-25). On her suggestion early on the 33rd day Nausicaa obtains leave of her father to drive with her maidens to the river, to wash linen for the household (26-84).

The laundry work done, the maidens dine and amuse themselves with ball-play. The ball being lost, their outcry rouses Odysseus; who, emerging from his covert as a suppliant, terrifies all but Nausicaa, whom he addresses in a speech of much compliment (84-185). She answers his enquiries, rebukes the alarm of her maidens and clothes him, on which Athenê gives him a surpassing comeliness (186-246).

Nausicaa then directs him how to find the city, the palace and the presence of her father (247-315). She then drives away. He follows, and by the way implores the aid of Athenê, who for a politic reason does not yet appear to him. The 33rd day here ends with sunset (316-331).

Ὀδυσσεύς ἄφιξις εἰς Φαίακας.

Ὡς ὃ μὲν ἔνθα καθεῦθε πολύτλας δῖος Ὀδυσσεύς
 ὕπνω καὶ καμάτῳ ἀρημένος·^a αὐτὰρ Ἀθήνη
 βῆ ᾧ' εἰς Φαιήκων ἀνδρῶν δῆμόν^b τε πόλιν τε,
 οἳ πρὶν μὲν ποτ' ἔναιον ἐν εὐρυχόρῳ^c Ἰπερείῃ,^d
 5 ἄγχου Κυκλώπων^e ἀνδρῶν ὑπερηνορέοντων,

a c. 403, l. 136, σ.
 13, ψ. 283, Σ.
 485; cf. μ. 291,
 κ. 96, ε. 318.
 b l. 14, ε. 41.
 c δ. 636.
 d B. 734, Z. 457.
 e γ. 200, c. 106.
 f ε. 581, ψ. 31.

1. καθεῦθε Zenod., Scholl. H. P., ita Eustath. Barnes. Wolf., *κάθευθε* Ern. Cf. ed. Ox. 2. ἀρημένος var. l. Eustath., *βεβαρημένος* (e gloss. natum) Bek. annot.

1—48. The night following the 32nd day of the poem's action is continued in the visit of Athenē to Scheriē, and her appearance in a night vision to Nausicaa, daughter of Alcinōus the king, to whom she suggests an excursion from the city to the river-side in order to wash linen in its laundry-pits; reminding her that such provision will be needed for her approaching marriage. As Athenē disappears the dawn of the 33rd day takes place.

1—2. *πολύτλας*, the epithet has especial force here, by reason of the toils and perils recently surmounted. It occurs by Seber's index 34 times in *Od.* and 5 in *Il.*, a difference suggested by the subject matter itself. *ἀρημένος*, the Scholl. render this by *βεβλαμμένος*, which seems too severe a rendering for l. 136, ψ. 283, which speak of the quiet torpor of old age ending in a painless death. Thiersch (*Gr. Gr.* § 232, 24) suggests an etymology, which removes this difficulty and satisfies all the passages (*mar.*). It is that *ἀρημένος* is contracted by loss of the *f* from *φεφαρημένος* of *φερέω* = *βαρέω* (*βαρύνω*), when "overwhelmed,

or sunk, in slumber and fatigue", would be the sense; cf. *ἀδηνότως* = *φεσάδηνότως* (App. A, 6 [6]), also found with *καμάτῳ* and *ὕπνω*. It uniformly occurs in the same place in the line with the *αἰ* in thesis, showing that the quantity is natural. Doederl. 1044 prefers to take it from *ἀραρημένος*, *ἀράω*, *id. q. ἀράσσω*, for which see on s. 248; virtually = the *βεβλ.* of the Scholl. It is found elsewhere (*mar.*) with *δύη* and *γῆρα* as instrumental dat.

4—5. *εὐρυχόρῳ*, see on δ. 635. — *Ἰπερείῃ* . . . *Κυκλώπων*, see App. D. 15. Ukert takes in the main the same view of the question as there given (*Hom. Geogr.* 28), and concludes, with Callimachus and Aristarchus, and against Crates, Eratosthenes, Apollodorus, Posidonius and Strabo, that Odysseus wandered in the "inner" (Mediterranean) sea, only just touching the "outer" or ocean (*ibid.* 5—7, 34). Völcker (§ 55—64) and Ni. in his remarks prefixed to ζ. adopt a similar view. The three Cyclopes, Brontes, Steropes and Arges mentioned Hesiod. *Theog.* 140, as sons of Kronos, show a total diversity of legend.

a μ. 246.
b K. 179.
c η. 56, 62—3.
d cf. ζ. 204—5, 279.
e α. 349 mar.
f I. 349, H. 450.
g Z. 564.
h γ. 410.
i cf. X. 294.
k cf. ζ. 18.
l β. 38 mar.
m α. 242.
n φ. 9.
o δ. 143.
p cf. δ. 310.
q X. 370; cf. α. 212—3, B. 58, ζ. 151—2, A. 115, Z. 376.
r ζ. 213, φ. 464.
s ζ. 196, 290, η. 85, 93.
t α. 331 mar.
u φ. 361, γ. 193, E. 338, Z. 267, 275, P. 51.

οἷ σφεας σινέσκοντο, βίηφι^a δὲ φέρτεροι ἦσαν.
ἐνθεν^b ἀναστήσας ἄγε Ναυσίλοος^c θεοειδής,
εἶσεν δ' ἐν Σχερίῃ, ἐκάς^d ἀνδρῶν^e ἀλφειστῶν.
ἀμφὶ δὲ τεῖχος^f ἔλασσε^g πόλει, καὶ ἐδάματο οἴκους,
καὶ νηοὺς ποίησε θεῶν^h, καὶ ἐδάσσατ' ἀρούρας.
ἀλλ' ¹⁰ ὁ μὲν ἤδη κηρὶ δαμείςⁱ Ἰδόςδε βεβήκειν,
'Αλκίνοος δὲ τότε^j ἦρχε, θεῶν^k ἅπο μῆδεα^l εἰδώς.
τοῦ^m μὲν ἔβη πρὸς δῶμα θεὰ γλανκῶπις Ἀθήνη,
νόστονⁿ Ὀδυσσῆι μεγαλήτορι^o μῆτιώσα.
βῆ^p δ' ἱμεν ἐς θάλαμον πολυδαίδαλον, φ' ἐνι κούρῃ¹⁵
κοιμᾷτ' ἀθανάτῃσι φηνή^q καὶ εἶδος ὁμοίῃ,
Ναυσικάα^r θυγάτηρ μεγαλήτορος^s Ἀλκινόοιο.
παρ δὲ δὴ^t ἀμφίπολοι, Ἰ^u Χαρίτων^u ἅπο κάλλος ἔχουσαι,

7. Θεοφειδής.

8. Ξεκάς.

9. Φόλους.

11. Ἀφιδόςδε.

12. Φειδώς.

16. Φειδός.

8. δὲ Σχερίῃ Arist. Scholl. E. H. Q., ita Schol. H. ad I. 345, mox ἀνδρῶν ex emend. ἄλλων a man. pri. Harl. Apollon. Plutarch. de exil. (Ni.). post 8. Barnes. ἀνδρῶν ἀπένευσθε πολυκλύστῳ ἐνὶ πόντῳ se a Plutarcho (περὶ φηγῆς fol. 603) restituisse ait pro ἀνδρῶν legens Κνωλῶν. 10. Θεοῖς Rhian., Schol. H. 16. ἀθανάτοισι a man. pri. Harl., eadem manus in ἀθανάτῃσι mutavit. 18. ἐχούσα Vr.

7—8. *Ναυσίθ.*, son of Poseidon and Peribœa (η. 56). The Phœacian proper names are chiefly derived from the sea or ships, with some exceptions as regards the royal family, whose names denote vigour, wisdom, sway etc. — *ἀλφειστῶν*, see on α. 349. *ἐκάς ἀνδρ.* ἄλ., means to say, in a position of safety "out of the reach" of such intrusive adventurers, who might molest their serene inertness. Migration under pressure of troublesome neighbours was not strange probably to any age. Later the Phœacians, when besieged by Harpagus, embarked with their wives, children and treasures in quest of a new settlement, and left their vacant city to the enemy (Herod. I. 164).

9—10 concisely depicts all the elements of an ancient πόλις, providing for defence, habitation, public worship and sustenance, according to the *ἀστυνόμοι δόγμα* of the Greek mind; cf. *κόμοις παρὰ τῶν γονοῦς θεῶν τ' ἐνοργον δίκαν, ὑψίκοις*, Soph. *Antig.* 355, 368, Dindorf. The only temples mentioned in Scheriff by H. are the Πο-

σιδήιον 266 *inf.* and the ἱερὸν Ἀθηναίης 322, which perhaps implies one, although strictly a mere epithet of ἔλσος. The half-wild shepherd life of the Cyclopes (*ἄβρισται τε καὶ ἄγριοι σὺδὲ δίκαιοι*) and the developed political humanity of the Phœacians (*φιλόξενοι καὶ σφιν νόος ἐστὶ θεοειδής* 120—1 *inf.*) stand in typical contrast, as it were the wild and the cultivated stem from the same stock (s. 477); both Nausithoüs and Polyphemus, mightiest of the Cyclopes, being sons of Poseidon (η. 56, α. 70—3), and the Phœacians claiming kindred with the gods both for the Cyclopes and for themselves (η. 205—6). Nausithoüs may be compared with Theseus in Attic legend as regards political institutions. The name is also given in Hes. *Theog.* 1017 to a son of Ulysses by Calypso.

18. *Χαρίτων*, the Graces attend upon Aphroditè in the toilet and the dance. In II. beautiful hair is described as locks like the Graces', the veil of Aphroditè is of their weaving, and Pasithecè is mentioned by name as

- σταθμοῖν^a ἐκάτρεθ^b· ὄφρα^c δ' ἐπέκλειον φαίναλ.
 20 ἢ δ' ἀνέμου ὥς πνοιῇ ἐπέσσυτο^d δέμνια κούρης,
 στή^e δ' ἄρ' ὑπὲρ κεφαλῆς, καὶ μιν πρὸς μῦθον ἔειπεν,
 εἰδομένη κούρη ναυσικλειτολ^f Λύμαντος,
 ἦ οἱ ὀμηλική^g μὲν ἔην, κεχάριστο^h δὲ θυμῷ·
 τῇⁱ μιν εἰσαμένη προσέφη γλαυκῶπις Ἀθήνη
 25 “Ναυσικά, τί νύ σ' ὦδε μεθήμονα^j γείνατο^k μήτηρ;
 εἴματα μὲν τοι κεῖται ἀκηδέα σιγαλόεντα,^l
 σοὶ δὲ γάμος σχεδόν ἐστιν; ἵνα χρή καλὰ μὲν αὐτὴν
 ἐννυσθαι,^m τὰ δὲ τοῖσι παρασχεῖν οἱ κέ σ' ἄγωνται.”ⁿ

a App. F. 2(16) mar.
 b cf. γ. 181.
 c α. 280, 258, 312,
 π. 109.
 d cf. v. 87.
 e δ. 808 mar.
 f cf. γ. 39, δ. 191,
 309, γ. 166, o.
 415, π. 227.
 g γ. 49.
 h δ. 71 mar.
 i B. 795, 22, Γ.
 389, II. 720, P.
 328, 585, Γ. 82.
 j B. 241; cf. N.
 106, 121.
 k N. 777, π. 126,
 H. 186-9, Φ.
 84-5.
 l X. 154.
 m cf. δ. 517.
 n cf. δ. 10, ε. 211,
 o. 238, II. 189.

19. ἑκάτρεθ^a. 21. ἔειπεν. 22. εἰδομένη. 24. εἰσαμένη.
 26. εἴματα. 28. ἐννυσθαι.

20. ἐπ' ἔσσυτο var. l. Barnes. 22. ναυαὶ κλειτολὸ nonnulli, Scholl. P. Q. 24.
 μὲν εἰδομένη Eustath., μιν εἰδομένη Harl.

“one of the younger Graces”, but no number is fixed for them. Charis is there too individualized as the wife of Hephæstus (mar.). Hes. *Theog.* 907 mentions three, and gives their names Aglaia, Euphrosynê and Thalia. In v. 71 beauty is the gift of Herê, but this might be ministerially through the Graces. Pind. *Ol.* XIV. 9—11 calls them πάντων ταμίαι ἔργων ἐν οὐρανῷ, χρυσότοξον θέμεναι παρὰ Πύθιον Ἀπόλλωνα θερόνους.

19—21. σταθμοῖν ἐκ., so placed probably that the doors might not be opened without arousing them. For σταθμοί “door-posts” see App. F. 2 (16). — ὄφρα, these would be of course secured with a bolt (κλῆς) and thong (ἵμας); see α. 442, δ. 801, 838, φ. 241: thus in ἢ δ' ἀνέμου ὥς πν. the δ' is emphatic, “but (in spite of these obstacles) as a breath of air she glided in”, *Par levibus ventis volucrique similitima somno*, Virg. *Æn.* VI. The Homeric deities are corporeal; but the εἰδωλον of Pallas is here adapted to the sleeper's state, and referred subjectively to its consciousness; see on δ. 803. — δέμνια, probably derived from δέμας, as unwrapping the body. στή δ' α. τ. λ., see on δ. 803; cf.

Virg. *Æn.* IV. 702 *Devolut et supra caput astitit.*

25—8. μεθήμονα, cf. ἡ ἐκὼν μεθήκης, δ. 372. — γείνατο μ., to speak of qualities, claimed or disclaimed, as imparted or withheld at birth, is a Homeric formula of self-assertion; cf. οὐδ' ἐμὲ κάμπαν ἀνάγκιδα γείνατο μ., and οὐκ ἂν με γένος γε κακὸν καὶ ἀνάγκιδα φάντες; so ἐπεὶ οὐδ' ἐμὲ νῆϊδά γ' οὕτως ἔλπομαι ἐν Σαλαμῖνι γενέσθαι, and μιν νυνθᾶδιον δέ με μήτηρ γείνατο (mar.). It is common, however, to other poetry, Eurip. *Alcest.* 677—8 Dind. οὐκ οἶδα θεσσαλὸν με καὶ ἀπὸ θεσσαλοῦ

πατρὸς γεγῶτα
 Hor. *Carm.* III. X, 11 *Non te Penelopen difficilem prociis Tyrrhænus genuit parens.* On γείνατο see App. A. 20. — κεῖται ἀκηδέα is the predication: σιγαλόεντα, as a fixed epithet, describes the normal state of the εἴματα rather than their exact condition at the moment. γάμος σχεδόν ἐ., she being of marriageable age, it is assumed as a matter of course that she will soon marry; although from ζ. 245, η. 311 foll. it is plain that *whom* she was to marry was not settled. — σ' ἄγωνται, see the

- a φ. 323, v. 362;
cf. ε. 332—3, ζ. 273.
b Z. 413, 429, I.
541, N. 430, X.
239, 341.
c ζ. 69, o. 420; cf.
X. 155.
d δ. 407 mar.
e cf. ε. 550, 560.
f β. 787 mar.
g ζ. 281—4; cf. δ.
665, 652, θ. 38.
h o. 267, φ. 373;
cf. o. 175, v. 193.
i O. 268.
k o. 449 mar.
l ζ. 179.
m Z. 263, 100, ζ. 57.
β. 295, ε. 419.

ἐκ γὰρ τοι τούτων φάτις· ἀνθρώπους ἀναβαίνει
ἔσθλη, χαίρουσιν δὲ πατήρ^b καὶ πότνια μήτηρ.
ἀλλ' ἵομεν πλυνέουσαι· ἄμ'^d ἡορ φαυνομένην·
καὶ τοι ἐγὼ συνέριδος· ἄμ'^e ἔφομαι, ὄφρα τάχιστα
ἐντύνει, ἐπεὶ οὐ τοι ἐτι δὴν παρθένος ἔσσει·
ἦδη γὰρ σε μνῶνται ἀριστῆες^f κατὰ δῆμον
πάντων Φαιήκων, ὅδε τοι γένος^h ἐστὶ καὶ αὐτῇ.
ἀλλ' ἄγ' ἐπότρυνον πατέρα κλυτὸν ἠῶδι^k πρό
ἡμιόνους^l καὶ ἄμαξαν ἐφοπλίσαι,^m ἣ κεν ἄγῃσιν

29. τοιούτων pro τοι τούτων Harl., mox ἀνθρώπων, Callistratum Aristophani το
φάτις tribuentem χάρις legisse testantur Scholl. H. P. 33. ἐντύνει^δ ἐπει
οἶσι Harl. 34. ἀνὰ δῆμον Bek. annot. 35. [] Bek. ὁ σοι αὐτῇ τὸ γένος
ἔσσει mellioribus tribuit glossa inter lin. Harl., ita Scholl. R. T., pro ὅδε τοι.
Schol. V. ἡτοι (an ἡ τοι), ὅτι τοι Aloys. et MS G. C., ἔσει καὶ αὐτῇ Harl.

descriptions of wedding festivities in
Z. 493—4, σύμφας δ' ἐκ θαλάμων
δαΐδαν ὑπὸ λαμπρομένων ἡγίονον
ἀνὰ ἄστυ, and Hes. Scut. 274 foll.,
ἡγοντ' ἀνδρὶ γυναῖκα κ. τ. λ. (Ni.).
The ceremony is that of bringing the
bride from her father's house to her
future husband's, and is a public spec-
tacle; see on 159 inf.

29—31. τούτων, the same as τοῖσι
in 28, "they, being well-contented,
spread your fame abroad". The read-
ing χάρις would rather require τούτων
to mean "these things", viz. the being
fairly robed yourself, and the giving
fair clothing to others. κλυτόνουςαι
and κλυτοί, 40 inf., but κλύω pres.
It is always used of garments, as τί-
πτεω of the person (Löwe).

32—3. συνέριδος, the Scholl. de-
rive it from working wool (ἐρία) to-
gether: see App. A. 7 (2). We may
perhaps infer from this promise that
the daughter of Dymas is one of the
actual ἀμφίπολοι in 84 inf. — ἐντύν-
νεται, the -σαι being read in synizesis.
ἐπεὶ κ. τ. λ., see above on γάμος ἐχέ-
δον ἰ. in 27.

35. ὅδε κ. τ. λ., whether this or the
Harl. reading be followed, the mean-
ing will amount to "to which thou too
belongest by birth", ὅδε referring nat-
urally to the δῆμος Φαι. It seems,
at first sight somewhat superfluous, to
remind Nausicaa that she is a Phae-
acian, nor if ὅδε were understood, as
Voss takes it, as referring to ἀριστῆες,

it is less so, she being the king's
daughter, to remind her that she is of
high rank. This has probably led Bek.
to omit the line. But it is not clear
that all weak lines in our text of H.
are spurious, and further, a simple
primitive taste does not feel truisms
offensive any more than *verbalim* repe-
titions. But besides, it is not wholly
irrelevant as regards the advice given,
to point out that her own family dwell
where she, when married, will still
probably dwell, for it suggests that
the φάτις ἀνθρώπων (29) will there-
fore have greater force. Thus the line
has some point. With γένος here cf.
Virg. Aen. VI. 123, et mi genus ab Jove
summo. H. uses alike the plurals γένηα
(γ. 244) and γένηα for "generations",
but for the "race" or "collective stock"
γένεθ, as in οἷη περ φύλλων γένεθ
κ. τ. λ. in Z. 146 foll.

36—7. ἠῶδι πρό, see on ε. 469.—
ἡμιόνους, see on δ. 636. They or
oxen (Q. 782) usually throw the ἄμαξα;
with horses we find ἄμαα δίφρος or
οἰα used. ἄμαξα is the name of a
constellation in ε. 273, where see note.
It was probably here four-wheeled;
see on γο inf.; cf. Herod. I. 188 ἄμαξαι
τετρακύνκλοι ἡμιόνουσαι, and Q. 324
τετρακύνκλον ἀπήνην; ἀπήνη mean-
ing properly a mule-car, see Pind.
Pyth. IV. 94 ἀνὰ δ' ἡμιόνους ξυστὰς τ'
ἀπήνη, and Schol. on Ol. V. 7, cf. also
57, 69, 73 inf. Plato Theat. 207 A. (quoted
by Ni. on 68—73 inf.) enumerates its

ζῶσ' τρά τε καὶ πέπλους καὶ ῥήγεα^a σιγαλόεντα.
καὶ δέ σοι ᾧδ' αὐτῇ πολὺ κάλλιον^b ἢ δὲ πόδεςσιν
40 ἔρχεσθαι· πολλὸν γὰρ ἀπό^c πλυνού^d εἰσι πόληος."
ἦο μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη
[Οὐλύμπονδ',^e ὅθι φασι^f θεῶν ἔδος^g ἀσφαλὲς αἰεὶ
ἔμμεναι·ⁱ οὔτ' ἀνέμοισι τινάσσεται οὔτε ποτ' ὄμβροφ
δεύεται,^h οὔτε χιῶν ἐπιπύλλνεται, ἀλλὰ μάλ' αἰθρη

a λ. 150, τ. 318,
337, ψ. 180.
b γ. 543, φ. 543,
Ω. 52.
c α. 49 mar.
d γ. 55, X. 153.
e α. 319, ψ. 212.
f γ. 55.
g H. 783, Ω. 615.
h E. 300, 307, 308,
Θ. 456.
i cf. δ. 586-8.
k α. 53.

41. *Φειπούς'.*

38. pro ζῶσ' τρά τε var. l. ζῶσας Schol. P. 40. ἀπο Eustath. Heidelb. et Schol.
ejus et Schol. ad Σ. 64. Barnes. Ern. Cl. ed. Ox., ἀπό Wolf., mox πόλιος Harl.
42. ὅν φασι Schol. V. 44. ἐπιπύλλνεται Herodian., mox αἰθρη Rhian., Scholl.
H. P.

parts as τροχοί, ἄξων, ὀπιστροία, ἀν-
τινες, ζυγόν, where, however, if four



wheels were an essential characteristic, we should expect ἄξωνες, even as ἀντινες, plur. To those parts the ὀμὸς "pole" (Ω. 271) should be added. The epithet ὕψη-
λῆν, applied in 58

inf. to ἀπήνην = ἄμαξαν, since it is never found with ἄρμα, δίφρος or ὄχηα, probably implies that it stood considerably higher on its wheels than they. The annexed figure of a mule-car is from a coin of Messana.

42-7. φασι, this word seems to condemn the whole of this fine passage as an interpolation, although a very early one. Homer's view of Olympus as the dwelling of the gods has a fulness of objectivity inconsistent with it. See, however, note on ε. 50 for certain differences in this respect between Il. and Od. We find also (x. 307, o. 43, v. 55) a departure of Hermes, and again of Pallas, πρὸς μακρὸν Ὀλ., where the narrative runs on, as it would here, if this passage were omitted. Further, φασι in this connexion is used by H., apparently (mar.) of some non-constant or purely local tradition; and the passage is itself a *pannus purpureus*, there being no reason why, between the view of the sleeping Nausicaa in her θάλαμος and her meeting with her parents, we should be carried off to the glories of divine

abodes. Contrast it in this respect with the passage somewhat similar regarding the "Elysian plain" in δ. 563 foll., which springs directly from the subject of the moment. The hint of it was probably borrowed from Illes. *Theog.* 117-8 πάντων ἔδος ἀσφ. αἰεὶ ἀθανάτων οἱ ἔχουσι κρήναι νεφέωντος Ὀλύμπου, (cf. also Pind. *Nem.* VI. 5, cited on γ. 2) and dressed up from δ. 563 foll. Olympus, even when spoken of as the divine abode, is recognized by H. as "snowy", as in Σ. 186 ἀθανάτων οἱ Ὀλ. ἀγάννητον ἀμφιέμονται. In Il. 364-5 "the storm-cloud comes from Ol. when Zeus wields the whirlwind", and in E. 750-1 the πνευστὸν νέφος appears as a special property of Ol., which the Seasons (Ῥαί) raise and let fall—a physical fact perhaps woven into the theo-mechanism of poetry. All this the present passage flatly contradicts, and its descriptive touches savour of a later age; cf. Soph. *Antig.* 609-10, Dindorf.

43-5. Clarke cites Lucret. III. 18, Apparēt Divūm numen sedesque quietis:

Quas neque concutiant venti, neque nubila nimbis

Aspergunt, neque acri concretis pruina

Cana cadens violat, semperque in-nubilis aether

Integit, et large diffusum lumine ridet.

So Lucan. II. 271, cited by Ni., *Nubes excedit Olympus Lege Deum; minimas rerum discordia turbat; Pacem summa tenent.* The αἰθρη ἀνέφος is doubtless

a x. 94.
b v. 357.
c δ. 45, η. 84, T.
362, x. 94.
d ε. 7.
e β. 55 mar.
f γ. 371.
g ρ. 590, Σ. 9, Y.
340, cf. δ. 215.
h ο. 485; cf. θ.
565.
i Σ. 502, x. 8.
k η. 106, π. 462.
l ζ. 308, η. 153,
160, ξ. 420, v.
123, ψ. 71.
m α. 362 mar.
n ζ. 308, η. 106, ρ.
97, σ. 315; cf. α.
357 mar.
o v. 108.
p η. 204, x. 106,
Σ. 27, Ω. 709.
q v. 120, 304.
r γ. 419, δ. 370,
γ. 400, 435, Ω.
477.
s η. 22, K. 204, Γ.
52.
t ζ. 37 mar.
u ζ. 69—70.

πέπταται ἀνέφελος, λευκή^a δ' ἐπιδέδρομεν^b αἴγλη·^c 45
τῷ ἐνι τέρονται μάκαρες^d θεοὶ ἤματα· πάντα.
ἐνθ' ἀπέβη^e γλαυκῶπις, ἐπεὶ διεπέφραδε^f κούρη.]
αὐτίκα^h δ' Ἥως ἤλθεν ἐὺθρονος, ἣ μιν ἐγείρεν
Ναυσικάαν εὐπεπλον· ἄφαρ δ' ἀπέθανύμας^g ὄνειρον.
βῆ δ' ἰέναι διὰ δῶμαθ', ἵν' ἀγγείλειε τοκεῦθιν, 50
πατρὶ φίλῳ καὶ μητρὶ· κηχῆσατο δ' ἐνδον^k ἐόντας.
ἦ^l μὲν ἐπ' ἐσχάρῃ ἦστο σὺν^m ἀμφιπόλοισι γυναιξίν,
ἡλάκαταⁿ στρωφῶσ' ἀλιπόρφυρα·^o τῷ δὲ θύραζε
ἐρχομένῳ ξύμβλητο^p μετὰ κλειτοῦς βασιλῆας
ἐς βουλήν, ἵνα μιν κάλεον Φαίηκες^q ἀγανοί. 55
ἦ δὲ μάλ' ἄγχι^r σταῖσα φίλον πατέρα προσέειπεν
“κάππα φίλ', οὐκ^s ἂν δὴ μοι ἐφοπλίσσεις^t ἀπήνην^u”

56. προσέειπεν.

45. ἀνέφελος Schol. A. 420, Barnes. Ern. Cl. ed. Ox., ἀνέφελος Eustath. Vr. Scholl. E. P. Q. V. Wolf. 46. pro τῷ Rhian. τῇ, Scholl. H. P. 47. διεπέφραδε (quod laudat Hesych.) Harl. Heidelb. et edd. plerumque ante Ern., ita πάντα Wolf. ed. Ox. Bek. Dind., διαπέφραδε Eustath. Barnes. Cl. Ern., κούρη Harl., πάντα cum var. l. κούρη Scholl. H. P., κούρη Eustath. 50. ἰέναι Harl. Wolf. Dind. Fa. Löw., ἰέναι Eustath. Barnes. Cl. Ern. ed. Ox. Bek., μοx κατὰ Eustath. Harl.' cum Schol. H. Vr. Wolf. Dind. Fa. Löw., διὰ Barnes. Cl. Ern. ed. Ox. Bek. 57. ἐφοπλίσσεις Vr., ἐφοπλίσσεις Rhian., Scholl. H. P.

based on the physical fact of the clouds being seen from a mountain top floating far below; see Kruse's *Hellas* I. i. p. 311 foll.

45—7. λευκή ... αἴγλη, “unchequered splendour”. διεπέφραδε, on the whole ἐπέφραδε (*A.* 794, *Π.* 37, 51) is probably from simple φράζω, although Thiersch (*Gr. Gr.* § 208, 13) says from ἐπιφράζω; comp. η. 49 with x. 111, and ξ. 3 with ο. 423. The meaning of πεφραδον is “pointed out” or “appointed”, as in the passages cited and in *K.* 127, and the διὰ here is as in *δαικίμεν* δ. 215, see note there.

48—84. The 33rd day of the poem's action here begins. Nausicaa, now awake, asks her father's permission to go in a carriage and wash linen at a distance, suppressing all mention of the marriage, and substituting other

pretexts. The permission is granted and she departs with her handmaids.

49—51. ἀπέθανύμας, ἀπὸ with sense of utterly, as in ἀπεχθαίρω, ἀπαναίνομαι etc. ἐνδον, not gone forth; her father, however, just going.

52—3. ἐσχάρῃ, the position was not so much perhaps for warmth as for light: see App. F. 2 (19) (20). — ἀλιπόφυρα, used only of the wool of the Phœnicians here and of that of the nymphs; cf. the ἰοδνεφὲς εἶρος used by Helen (δ. 135); and applied to describe the fleece of Polyphemus' sheep (*ι.* 426). In all these some thing rare or marvellous is probably meant, as in Virg. *Bucol.* IV. 45, *Sponte sua sandyx pascentes vestiet agnos*. Through the Phœnicians foreign dyes might have become known to the Greeks, although unskilled in the art, sufficiently for a poetic purpose. So we have ἰώεις epi-

ὑψηλὴν εὐκυκλον, ἵνα κλυτὰ εἴματ' ἄγωμαι
 ἐς ποταμὸν πλυνέουσα,^a τὰ μοι φερυπωμένα^b κεῖται;
 50 καὶ δέ σοι αὐτῷ ἔοικε μετὰ πρώτοισιν ἔοντα
 βουλάς^c βουλευεῖν καθαρὰ^d χροὶ εἴματ' ἔχοντα.
 πέντε δέ τοι φίλοι νῆες ἐνὶ μεγάροισι^e γενγᾶσιν;
 οἱ δ' ὅπυλοντες,^f τρεῖς δ' ἡίδεοις θαλάθλους.
 οἳ δ' αἰεὶ ἐθέλουσι νεόπλυτα εἴματ' ἔχοντες
 55 ἐς χορὸν^h ἐρχεσθαι· τὰ δ' ἐμῇ φρενὶⁱ πάντα μέμηλεν.^j
 ὥς ἔφατ'· αἰδέτο γὰρ θαλερὸν^k γάμον ἐξονομήναι
 πατρὶ φίλῳ· ὃ δὲ πάντα^l νόει, καὶ ἀμείβετο μῦθῳ

a ζ. 31 mar.
 b cf. ψ. 115.
 c K. 147, 327.
 d δ. 750.
 e α. 5.
 f β. 207, δ. 798, N. 240.
 g λ. 38, Δ. 474; cf. γ. 401.
 h Γ. 393, O. 508, Π. 183, Σ. 590, Ω. 261; cf. ρ. 260—5, ψ. 133—51.
 i cf. T. 213.
 k v. 74.
 l σ. 230.

58. *ἑίματ'*. 60. *ἔφοικε*. 61. 64. *ἑίματ'*.

60. *ἔοντα* Harl. et Schol. H. Vr. Wolf. Eustath., *ἔοντι* var. l. Eustath. Barnes. Ern. Cl. ed. Ox. 61. *ἔχοντι* Eustath. 63. *θαλόντες* et *ταλόντες* Bek. annot. 64. *νεοκλῦθ'* Vr., *εὐκλυτα* Bek. annot.

thet of iron, descriptive of its greyish-blue colour; for if among metals it came nearest to a "violet" tint, that would suffice for a poetic purpose; and, iron once *ἰόεις*, *ιοειδὲς πόντος* s. 56 need cause no scruple.

54. *βασιλῆας*, so the suitors are called *βασιλῆες Ἀχαιῶν* in α. 391.

57. *κάππα*, hence *καππάζω* (E. 408). Ni. cites Aristoph. *Pax* 120 *κάππαν με καλοῦσαι*. — *οὐκ ἂν* x. τ. λ., see mar. for places where the question thus introduced requires an affirmative, and where a negative, or perhaps ironically affirmative reply. The reading *ἐφοκίσσειαν* probably arose from a wish to be minutely in accordance with the sequel in γ1 foll. For *ἀπὴνῃ* see on 37 *sup*.

60—5. For rhyming lines or members of lines see Bek. *Hom. Hdt.* ch. xvi and s. 114 mar. It is probable that H. neither studied nor avoided them. Observe a poetic economy in male attire being included in the errand, as thereby Odys. is enabled to be clothed.

62. *πέντε* x. τ. λ., Nausicaa is sisterless: she is "all the daughters of her father's house", and is evidently the cherished darling of the family. Thus, on her return, her brothers at once surround her and attend upon her equipage, although the servants had prepared her departure (69—71 *inf.*, cf. η. 4—6). Thus it was, too, that the charge of linen for the household devolved upon her exclusively, and the

words *τὰ δ' ἐμῇ φρενὶ πάντα μέμηλεν*, state with something of humorous gravity her sense of the cares of her department, here made a maidenly pretext to veil the topic of the *γάμος* (27 cf. 66). Perhaps the self-possessed firmness which, under all its feminine grace, lies at the core of her character, has a subtle relation to her being reared so largely in male society among five brothers; just as, conversely, the weakness of Dolon in K. has been connected with the fact, *αὐτὰρ ὁ μῶνος ἔην μετὰ πέντε κασιγνήταις*. K. 317.

63—5. *ὀπύλοντες*, always of the husband. Ni. cites Aristot. *Eth. Nicom.* VII. 5 *τὰς γυναῖκας, οὐκ ὅτι ὀπύουσιν ἀλλ' ὀπύονται*, and so *ὀπυομένη* Θ. 304. — *χορὸν*, in mar. will be taking the leading passages relating to the dance, whether as an element of worship, of artistic display (as among the Phæacians), or of revel. One of these is reproduced in Hy. *Ven.* 118—20. *χορὸν* probably means the space or floor cleared for dancing, as in Θ. 260 *λεῖψαν δὲ χορὸν*.

66—7. *αἰδέτο*, this maidenly reticence prevents Nausicaa's words from being a mere reproduction of those of Pallas in the vision (as e. g. Agamemnon's are of those of the dream-god in B. 60—70, cf. 23—4), and gives play to the free, untrammelled cast of her character. *πάντα*, including probably the *γάμος*, which she had suppressed.

- a q. 406, σ. 18, 18,
 z. 318.
 b q. 508, π. 320.
 c ζ. 37 mar.
 d ζ. 57—8.
 e E. 744, N. 407,
 z. 181.
 f v. 147.
 g Ω. 189, 268.
 h γ. 476, II. 148,
 μ. 291, Ω. 279.
 i Ω. 275, 578, 590.
 k α. 196.
 l γ. 480, α. 267.
 m v. 280.
 n α. 265.
 o N. 78, Ω. 322;
 cf. K. 539.
 p ζ. 215.
 q η. 107, ψ. 281.
 r cf. ψ. 281—2.
 s α. 362 mar.
 t E. 726, F. 479.
 u E. 840, P. 452,
 Ω. 441.
 v Θ. 116.

“οὔτε τοι ἡμιόνων φθονέω,^a τέκος, οὔτε τεῦ ἄλλου.
 ἔρχην.^b ἀτάρ τοι δμῶες ἐφοπλίσσουσιν^c ἀπήνην^d
 ὑψηλὴν εὐκυκλον, ὑπερτερρίην ἀραρυίαν.”^e
 ὧς εἰπὼν δμῶεσσιν^f ἐκέκλετο, τοὶ δ’ ἐπίθοντο.
 οἱ μὲν ἄρ’ ἐκτὸς ἄμαξαν^g ἐντροχον ἡμιονεῖην
 ὦπλεον, ἡμιόνους θ’ ὑπαγον^h ζευξάνⁱ θ’ ὑπ’ ἀπήνη.
 κούρη δ’ ἐκ θαλάμοιο φέρον ἐσθῆτα φαεινὴν,
 καὶ τὴν μὲν κατέθηκεν εὐξέστη^j ἐπ’ ἀπήνη.
 μήτηρ δ’ ἐν κίστῃ ἐτίθει μενοεικέ^k ἐδωδὴν^l
 παντοίην, ἐν δ’ ὄψα^m τίθει, ἐν δ’ οἶνονⁿ ἔχευεν
 ἀσκή^o ἐν αἰγείῳ· κούρη δ’ ἐπεβήσετ’^p ἀπήνης.
 δῶκεν^q δὲ χρυσὴν ἐν ληκύθῳ ὕγρον^r ἔλαιον,
 εἰως χυτλώσαιτο^s σὺν^t ἀμφιπόλοισι γυναιξίν.
 ἦ δ’ ἔλαβεν μάλιστα^u καὶ ἡνία^v σιγαλόεντα,

71. Φαικῶν.

74. Φεσθῆτα.

76. μενοΦαικέ^s.

68. οὔτε τοι Harl. sed ten var. l. Scholl. H. P. 72. ἡμιόνων Enstath., ἡμιο-
 νεῖην cum var. l. ἡμιόνων Harl. 73. ὦπλεον Vr. Barnes. Wolf. Bek. Dind.
 Löw., ὦπλεον Eustath. Ern. Cl. ed. Ox. Fa. 74. 75. φέρον κατέθηκεν Eu-
 stath., Aristoph., Scholl. H. P., ita Harl. a man. pri. quod κούρη, κούρης
 (Buttm.) aut κούραι posceret, φέρειν^o Heidelb., mox εὐξέστη Bek. et εὐξέσται
 o. 33. 78. ἐπεβήσετ’ Harl. Vr. 79. δῶκε δὲ χρυσὴν Eustath. Flor. Lov.,
 χρυσέῳ Vr., δῶκεν δὲ χρυσὴν Harl., δῶκε δὲ χρυσείῃ Barnes. Ern. Cl. ed. Ox.,
 δῶκεν δὲ χρυσήν Harl. Wolf.

69. 73. ἀπήνην, see on 37 sup.

70. ὑπερτερρίην, this was perhaps specially fastened on (ἀραρυίαν) to receive the linen, as the πείρις in Ω. 297 περιρῖθα δι’ ἧσαν ἐπ’ αὐτῆς. The Scholl. call it a πλίνθιον “platform”, or “tray”, and describe it as “four-square” and “fitted on to the top” of the vehicle to receive baggage. This seems to imply four wheels to the carriage; the pair in front supporting the sitters’ place, and that behind the receptacle for baggage, including here the κίστη, 76 inf.

72—5. ἐκτὸς, “out of doors”, as opposed to the collecting the linen and provisions, which would be done indoors; cf. ἐκ θαλάμοιο. ἡμιόν., see on δ. 636. — εὐξέστω, Bekker’s reading εὐξέστη may be justified by such instances as αἰγίδ’ ἀθανάτην, B. 447, πόλιν εὐκοιήτησι, E. 466, πήλην ... ἐνπλεῖην, q. 467.

76—80. μήτηρ, the queen prepares

the provisions, the princess the wash-
 linen, who also 253 inf. harnesses the
 mules, and so in γ. 5, 6 the young
 princes cooperate:—a picture of pri-
 mitive manners the more forcible, as
 the Phæacians embody the Homeric
 ideal of refined and luxurious life.
 With this harmonious domesticity the
 reading of Aristoph. of Byz., κούρη ...
 φέρον ... κατέθηκεν, would sadly in-
 terfere. With the ὄψα cf. the εἰδῶτα
 πόλλ’ cf. α. 140, the εἰδῶτα including
 the εἶδος there. So the γυνὴ ταμίη puts
 up σῖτον καὶ οἶνον ὄψα τς for Tele-
 machus and Pisistratus when starting
 for Sparta, γ. 479—80. — εἰως, see on
 δ. 800. — χυτλώσαιτο, “anoint after
 bathing”, is the explanation of the
 Scholl.; this accounts for the second-
 ary meaning in Galen (Liddell and
 S.), “to rub with a mixture of water
 and oil”; for, if the body were still
 wet when the oil was applied, such a
 mixture would be effected.

81—4. σιγαλόεντα, see on 26 sup.

μάστιξεν^a δ' ἑλάαν· καναγῆ^b δ' ἦν ἡμίονοιιν·
 αἶ δ' ἄμοτον ταυνύνοντο,· φέρον δ' ἐσθῆτα καὶ αὐτήν,
 οἷκ^d οἶην· ἄμα τῇ γε καὶ ἀμφίπολοι^e κίον ἄλλαι.
 85 αἶ δ' ὅτε δὴ ποταμοῖο ῥόον περικαλλέ^f ἴκοντο,
 ἐνθ' ἣ τοι πλυννοί^g ἦσαν ἐπηετανολ^h, πολὺ δ' ὕδωρ
 καλὸν ὑπεκπροφέει^h μάλα περ ὀνυπόωνταⁱ καθῆραι,
 ἐνθ' αἶ γ' ἡμίονους μὲν ὑπεκπροέλυσαν ἀπήνης.
 καὶ τὰς μὲν σεῦαν ποταμόν^k πάρα δινήεντα,
 90 τρώγειν ἄγρωστιν μελιηδέα· ταί δ' ἀπ' ἀπήνης
 εἴματα χερσίν^l ἔλοντο καὶ ἐσφόρεον μέλαν^m ὕδωρ·
 στειβονⁿ δ' ἐν βόθροισι^o θοῶς ἔριδα^p προφέρουσαι.

a γ. 494.
 b II. 106, 791, T. 365.
 c II. 375; cf. 475.
 d T. 601, a. 334 mar.
 e Z. 399.
 f ζ. 40, 31 mar.
 g γ. 217, δ. 88, η. 128, θ. 233.
 h cf. ζ. 89, θ. 125, μ. 113.
 i γ. 435, ε. 72; cf. ζ. 93.
 k λ. 212, θ. 490, φ. 206; cf. γ. 73, φ. 603.
 l γ. 372, π. 373.
 m δ. 359 mar.
 n γ. 499.
 o κ. 517, λ. 25, 36, 42, π. 58.
 p γ. 7.

90. μελιηδέα.

91. εἴματα.

87. ὑπεκπροθέει Vr., mox ὀνυπόωντα var. l. Scholl. H. P. 88. ἀμάτης var. l. Schol. H. 89. τοὺς Eustath. Barnes; Ern. Cl., τὰς Harl. Vr. Wolf. ed. Ox. Ita Apollon. (teste Pors.), mox πάρα Arist., Schol. P.

— ἄμοτον ταυ. expresses the sustained intensity of the effort in the draught, not the rapidity of the pace, which, as the handmaids accompanied on foot was evidently slow. Thus we have καναγῆ δ' ἦν ἡμ., as if substituted for the formula with horses, τῷ δ' οὐκ ἄνοντα πετέσθην; see γ. 484. — ἄλλαι, see α. 132 and notes on α. 79 and s. 105. There is no further mention of the daughter of Dymas, who (see on 32 sup.) should have been, and may be supposed to have been, of the number.

84—126. Nausicaa with her attendants, after reaching the river, despatch their laundry business, bathe, dine and play at ball. An accident in the game causes a sudden outcry, which arouses Odys. Wondering where he is, and what reception awaits him, he resolves to explore for himself.

86. πλυννοί, those near Troy are described (X. 153—5) as εὐφές καλοί, λαίτριοι, ὅθι εἴματα σιγαλόνενα πλυνεσκον Τρώων ἄλογοι. Fresh water of course was preferable; cf. ποταμοῖο ῥόον 85. — ἐπηετανολ expresses the sustained supply, or continuous oozing of the water into the πλυννοί, see on δ. 89; the sequel, πολὺ δ' ὕδωρ καλὸν ὑπεκπ., then paraphrases the

epithet as in γ. 383, α. 1, where see notes. Ni. compares Hes. *Opp.* 517 ἐπηεταναι τρίχες of sheep's "wool thickly matted". This sense of continuity will be found to suit the word, wherever occurring in H. or elsewhere; as (Ni.) in Pind. *Nem.* VI. 10 cornfields supply βίον ἀνδράσιν ἐπηετανὸν παδίων; and so Theocr. XXV. 20, πλατύνιστοι ἐπηεταναι; cf. Cowper's "boundless continuity of shade". The word is not found in Il. πολὺ goes best as predic. with ὑπεκπ., "oozes in plenty".

88—91. ὑπεκπροέλυσαν, the ὀνυκ expresses the release from under the yoke, the πρὸ the free action of the mules when released. — ἄγρωστιν, the "couch-grass" (*tritium repens* Linn., see Dunbar *Lex. App.*), or, as it is called in some parts of England the "squitch". Theocr. XIII. 42 gives it the epithet εἰλιπτενῆς "spreading in the marsh", so here, on the river's brink. Eustath. says it has diuretic properties. Billerbeck (*Flor. Cl.* p. 23) says it is the *Panicum dactylon* Linn. "Agrostis" is the name of a large class of grasses. ἐσφόρ. κ. τ. λ., i. e. φόρεον εἴματα εἰς μέλ. ὑδ. — μέλαν ὕδωρ, see on γο sup.

91—5. θοῶς qualifies στειβον, and ἔριδα προφ. resembles Virgil's fa-

a ζ. 87 mar.; cf.
 ε. 171.
 b γ. 292 mar.
 c α. 438.
 d ε. 384, ι. 117;
 cf. α. 402.
 e γ. 468 mar.; cf.
 ζ. 227.
 f π. 57, ρ. 178, B.
 390, G. 53; cf.
 Δ. 86.
 g Σ. 533, Δ. 475.
 h cf. ε. 213, 251,
 φ. 57.
 i ρ. 372; cf. π.
 290—1.
 k α. 334 mar.
 l ζ. 186, 251, γ.
 12.
 m δ. 19, Σ. 606.
 n Φ. 485.
 o λ. 172, 198, α.
 478; cf. ζ. 154,
 υ. 71.

αὐτὰρ ἐπεὶ πλὴν ἄν τε κἀθηράν τε θύπα^a πάντα,
 ἐξέλης πέτασαν παρὰ θέν' ἄλως, ἤχι^b μάλιστα
 λάτγγας^c ποτὶ χέρσον^d ἀποπλύνεσκε θάλασσα.
 αἶ^e δὲ λοεσσάμεναι καὶ χρισάμεναι λίπ' ἐλαίφ
 δειπνον^f ἐπειθ' εἵλοντο παρ' ὄχθησιν^g ποταμοιο,
 εἴματα δ' ἡέλλοιο μένον τερσήμεναι ἀνγῇ.
 αὐτὰρ ἐπεὶ σίτου τάρφθεν^h δμῳαί τε καὶ αὐτή,
 σφαιρῇⁱ ταί τ' ἄρ' ἐκαιζον, ἀπὸ κρήδεμνα^k βαλοῦσαι· 10
 τῇσι δὲ Ναυσικάα^l λευκώλενος ἤρχετο μολκῆς.^m
 οἷη δ' Ἀρτεμις εἰσι κατ' οὔρεαⁿ ἰοχέαιρα,^o

98. *φείματα*.

95. ἀποπλύνεσκε Harl. Vr. et duo Vindobb. MS. G. C. Ambros. B. Schol. V., ἀποπλύνεσκε Eustath. Heidelb. Ambros., var. l. Schol. B. ἀποπλύνεσκε Harl. mar., ἀποπλύνεσκε var. l. Vindob. 96. χρισάμεναι Harl. Vr. Wolf., ἀλειψάμεναι Eustath. Schol. V., χρισάμεναι Barnes. Cl. ed. Ox. 99. δμῳαί Harl. ex emend. 100. ταί δ' Scholl. H. P. Ni., γ' Bek. Dind. Fa., τ' Eustath. Barnes. Ern. Cl. Wolf. ed. Ox. Löw. 102. οὔρεος Harl. Eustath. Barnes. Ern. Wolf. et recentt., sed οὔρεα citat Heracl. Pontic. (Ern.) quod malunt Scholl. H. P.

vourite word *certatim*, as in *Æn.* II. 628 *et al.* *θύπα*, metaplastic plur. of *θύπος*, like *κίλευθα*, *λύγνα*, *κύκλα* etc. Jelf *Gr. Gr.* §. 85 obs. 2.—*ποτὶ χέρσον*, cf. (mar.) *βοάα ποτὶ χέρσον* "roars (as it rolls) ashore", so some verb of motion might be easily understood from *ἀποπλύνεσκε*, "was scouring". *μάλιστα* indicates the preference for that *particular* spot. To bring out this notion more clearly in the expression itself Ni. would read *ποτίχερον* adj., but this seems needless.

96—9. *λίπ' ἐλαίφ*, see on γ. 466. — *δειπνον*, the mid-day meal, the sun being high; cf. Δ. 86 and note on δ. 194. — *μένον* has αἶ (96) for subject better than *εἴματα*; although neut. plur. nouns take pl. verb sometimes in H., see on γ. 298. The imperf. in this and *ἐκαιζον* . . . ἤρχετο (100—1) appears to have its exact force. — *αὐτὰρ* seems explanatory of *μένον*, "were waiting, and so, when they had dined, were playing".

100. *σφαιρῇ*, the men of the place excel in a similar callisthenic exer-

cise — a touch of effeminacy (mar.). Ni. finds fault with Athen. I. 25 (14) for supposing that a dance here formed part of the game, but surely *μολκῆς* in 101 justifies the notion. Of the readings here δ', γ', ε', the first is cumbersome, the second imparts a sharpness to the personality which there is nothing in the sense to require; τ' has therefore been restored, to which the weight of authority also seems slightly to incline. *κρήδεμνα*, see on α. 334: these would have impeded freedom of movement.

102—9. Virgil *Æn.* I. 498—502 has borrowed this simile, exquisite as it stands here, to adorn the view of Dido, who there appears in the midst of her princes, and in the heart of her capital, *instanti operi* (the work of masons and builders) *regnisque futuris*. All the surrounding circumstances of the Virgilian scene are entirely the reverse of the Homeric, and there remains but the solitary central image of the queen — a widowed queen too — on which the simile may fasten. Indeed the

ἡ κατὰ Τηϋγετον περιμήκετον^a ἡ Ἐρύμανθον,
 τερπομένη κάπροισι^b καὶ ὀκείης ἐλάφοισιν.
 105 τῇ δέ θ' ἅμα νύμφαι^c κοῦραι Διὸς ἀβυρόχοιο

a v. 183, Ξ. 287;
 cf. τ. 487.
 b K. 783, H. 257.
 c τ. 154, γ. 356, Z.
 420; cf. δ. 762
 mar.

105. τῇ δὲ ἅμα Eustath.

line which is the gem of the whole passage here (108) is dropped by Virgil as beside his purpose. Aul. Gellius *N. A.* IX. 9 cited by Löwe *ad loc.*, similarly reviews the Virgilian simile. Helen and Penelopè are also likened generally to Artemis in δ. 122, ρ. 37, τ. 54. We have a glimpse of the Homeric Artemis as "queen of the quarry" (πότνια θηρῶν) in Φ. 470 foll., her death-dealing power over women being also alluded to (cf. ο. 410, 478, σ. 202—4); and in E. 51 fol. she bestows skill in the chase and the gift of a "dead shot". See further on α. 123. Winckelmann on Ancient Art says of Diana, p. 133, "her figure is lighter and more slender than that of Juno and even of Pallas. A mutilated Diana would be as readily distinguishable among the other goddesses, as she is in Homer among her beauteous Oreads"; and mentions (note *ibid.*) a Diana in the palace Colonna, "the wonderful head of which is probably the most beautiful of all the heads of this goddess now remaining. The features are delicate, and of exceeding beauty; her bearing divinely lofty". Compare the well-known *Diane Chasseresse* of the Louvre.

102. κατ' οὐρεα, the other reading οὐρεος seems condemned by the accusatives in the next line, which particularize the general expression of this. The change to οὐρεος may be accounted for by the probable anxiety of certain critics about the hiatus, and perhaps also the all-but homoioteleuton of οὐρεα λοχίαια. The gen. too is less proper, as it should mean "down from" as in καὶ δὲ κάρητος in 230 inf. "down from the head", and A. 44 βῆ δὲ κατ' Οὐλύμποιο κάρητων, which sense there is nothing in the thing compared to require: cf. also Φ. 485 κατ' οὐρεα θήρας ἐναίειν. — λοχίαια, Doederl. 2065 justly prefers to derive this from λῆω; cf. Ο. 590 βέλτα γέροντο. For the ending cf. νῆος νῆαρος νῆαια, μέγας μέγαρο μεγάλω, which

seem to show that we need not suppose with Doederl. -ῆια as in τεχνολῆ-ῆια to have been the original, and -ῆια a later form based on a supposed connexion with λῆω.

103—4. Τῆςγετος is the mountain spine stretching down to the promontory which parts the Messenian and Laconian Gulfs, περιμήκετον, however, probably (cf. mar. περιμήκης ὄρος) refers to height rather than extent. Erymanthus is the ridge between Arcadia and Elis. κάπροισι, the proper appellation of the male, λ. 131, sometimes added distinctively to οἶα, to mean "boar-pigs".

105—6. νύμφαι, these in H. are distinguished by name as Neïades, of the springs, and Orestiades, of the mountains (v. 104, 348, 356, Z. 420). Those of the νῆαα "fens" are not distinctively named by him, as neither are those of the ἀλῆα "groves", T. 8. Later writers, as Hesiod *Theog.* 363, seem to include the τανύσφυροι Δρυάιναι among them, and the Hy. *Ven.* 264—72 has the elegant fable of the Hamadryads. They all are impersonations of the power of life and beauty in God's works: "— the poet's uplifting and vitalizing process is everywhere at work. Animate nature is raised even into divinity, and inanimate nature is borne upwards into life" (Gladst. III. iv. § ii. p. 423). His idea disengages the life which we view as bound up in nature, and gives it an objective existence. So in Tennyson's *Talking Oak*,

the days were brief
 Whereof the poet's talk,
 When that which breathes within the
 leaf

Could slip its bark and walk.
 Yet in such passages as κ. 350—1 and in the Nymphs' affiliation to Zeus (see note on *δευκρίτος* δ. 477), their elemental relation is seen underlying the poetical idea. Man abhorred the moral vacuum of an impersonal nature, and peopled the scene about him

a θ. 589, A. 683; cf. N. 493.	ἀγρονόμοι παλῶσι· γέγηθε ^a δέ τε φρένα Λητώ· πασάων δ' ὑπὲρ ἣ γὰρ κάρη ^b ἔχει ἡδὲ μέτωπα, φειά τ' ἀριγνώτη ^c πέλεται, καλαὶ δέ τε πᾶσαι· ὥς ἣ γ' ἀμφιπόλοισι μετέπρεπε παρθένος ^d ἁδμῆς.	110
b II. 796.	ἀλλ' ὅτε δὴ ἄρ' ἐμελλε πάλιν οἰκόνδε νέεσθαι, ^e ζευξασ' ἡμιόνους πτύξασά ^f τε εἵματα καλὰ, ἐνθ' ἡ αὐτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη, ὥς Ὀδυσσεὺς ἔγροιτο, ἴδοι τ' εὐώπιδα ^g κούρην, ἣ οἱ Φαίηκων ἀνδρῶν πόλιν ἡγήσαιο.	111
c δ. 207 mar.	σφατραν ἔπειτ' ἔρριψε μετ' ἀμφίπολον βασίλεια·	112
d ζ. 228.		
e α. 17, Z. 190.		
f Ω. 277.		
g δ. 232, α. 430, ε. 255—6.		
h β. 382 mar.		
i ζ. 142.		

110. Φοικόνδε.

111. Εἵματα.

112. Εἶδοι.

108. φειά τ' Arist. et pæne omnes, Schell. H. P. Wolf., φειά δ' Eustath. Barnes. Ern. Cl. ed. Ox. 110—1. δὴ δα ζευξεν Vr. et abest τς. 115. μετ' Harl. inter lin. Hunc v. apud Suidam corrupte citatum notat Pors.

with the reflex of his own consciousness. Their cultus in Ithaca (v. 350, ζ. 435, q. 208—11, 240) perhaps implies that in every region the local nymphs were so honoured. They attend the divine synod of Olympus, and assist mortal weakness or sympathize with mortal sorrow. There is nothing in Homeric mythology to correspond to the Fauns and Satyrs of the old Italian and later Greek: — a remarkable testimony to the superior purity of the Homeric conception, since this unisexual idea opened no door to licentious imagery. A fragment of Hesiod CXXIX. ed. Götting adds what is perhaps the earliest mention of the Satyrs,

ἐξ ὧν οὐραὶ σύμφαι· θεαὶ ἐξεγίνοντο,
καὶ γένος οὐτιδανῶν σατύρων καὶ ἀμνηχανοργῶν.

Yet here, too, the epithets show that impurity formed no part of the first conception of the Satyrs. But see Hy. Ven. 263. Another curious fragment of Hesiod CLXIII *ibid.* computes the duration of the nymphs' existence as 10 times that of the phoenix, 90 times that of the raven, 1080 times that of the crow, and 9720 times that of man; which gives a greater intensity to the idea of longevity than a mere statement of duration without limit. Calypso is called a σύμφη; not so Circê, who, as daugh-

ter of the Sun-god, is δεινὴ θεὰ ἀνδρῆσσαι, and has nymphs to attend on her. — ἀγρονόμοι, some ancient critics made this word proparoxytone; but the analogy of ἀνδροφόνες, ἐλκτόμος etc. seems against this. γέγηθε δέ τε, in A. 683, where this phrase recurs in a strictly similar context, we have, owing to the tense being past, γέγηθε (here pres.): the δὲ also is dropped, an example of the elasticity of Homeric practice as regards particles.

107. ὑπὲρ ... ἔχει, in tmesis for ὑπερῆχει "exceeds" (καρὴ ἡδὲ μέτωπα being accus. of relation) or is, as we say familiarly, "a head taller". Such phrases as καλῇ τε μεγάλῃ τε, v. 289, and εἶδος τε μέγας τε. ζ. 152, constantly remind us that largeness of scale was a constituent element of beauty in the Greek ideal. Thus H. elevates the goddess; conversely Pope, to dignify the nymph, sinks the distinction in *Windsor Forest*,

"Scarce could the goddess from her nymph be known,
But by the crescent and the golden zone."

110—1. δὴ ἄρ', an unusual hiatus. ζευξασ' ... πτύξασα, the sequel 252 *inf.* shows that these actions were not performed now, and that these particles must therefore be closely combined with νέεσθαι and subordinated to ἐμελλε.

ἀμφιπόλου μὲν ἄμαρτε,^a βαθείη^b δ' ἔμβαλε δίνη·
αἶ δ' ἐπὶ μακρόν^c ἄυσαν. ὃ δ' ἔγρετο^d δῖος Ὀδυσ-
σεύς,

ἔξομενος δ' ὠρμαινε^e κατὰ φρένα καὶ κατὰ θυμόν
ἔ^f μοι ἐγὼ, τέων αὐτὲ βροτῶν ἐς γαίαν ἰκάνω;
ἦ^g ῥ' οἷ γ' ὑβρίζεται τε καὶ ἄγριοι οὐδὲ δίκαιοι,
ἦε φιλόξενοι,^h καὶ σφιν νόος ἐστὶ θεουδής;^k
ὣς τέ με κουράων ἀμφήλυθε θῆλυς^l αὖτη,

a O. 430, A. 491,
Θ. 119, Φ. 171.
b Φ. 213, 239.
c Θ. 100, X. 294.
d γ. 187.
e δ. 120 mar.
f γ. 200—2.
g δ. 545, ε. 36, 141,
108, ζ. 282, η.
190.
h ε. 175—6, ζ. 575
—6.
i cf. Z. 15.
k ε. 109, 361; cf.
ξ. 389, γ. 39.
l ε. 487 mar.

116. *ἔμβαλε* Eustath. Harl. et Scholl. H. P. Q. Vr. Rom. Wolf., *ἔμπασε* Barnes. Cl. Ern. ed. Ox., *mox λίμνη pro δίνη* Bek. annot. 122. αὖτη^k Harl. αὐτή^h Scholl. V. et var. l. Schol. P., αὐτή^h Heidelb.

116. *ἔμβαλε*, the var. l. *ἔμπασε* would involve a change of subject, since by Homeric usage (mar.) *ἄμαρτε* is to be referred to the person, not the missile. Such a change is not, however, uncommon in H., as in α. 63, 162; but the balance of authority is decidedly in favour of *ἔμβαλε*; and perhaps a remembrance of the *ἔμπασε πόντος* found in δ. 508, ε. 50, 318, may have beguiled some copyist here. The Scholl., noticing the terseness of this line, remark that *βαθείη* assists the sense, as implying the probable loss of the ball, and accounting for the outcry in v. 117, by which Odys. is roused. Eustath. has here an anecdote that the poet Sophocles, who wrote a satyric drama entitled *Ναυσικάα* or the *Illντταίαι*, himself performed *Ναυσικάα*, and earned great applause by his adroit ball-play. To the same effect speaks Athenæus l. p. 20 e. A single characteristic line of this drama has been preserved by Pollux VII. 45, *πέπλους τε νῆσαι νεοπλυνεῖς* (*μισογενεῖς* ed. Bek.) *τ' ἐκτενέστας*.

119—21. These lines form an Odyssean commonplace (mar.). The notions of reverence for the gods and respect to the stranger, the suppliant, etc. are parts of one whole, and stand like the "first and greatest commandment of the Law" with the "second like unto it", in Homer's ethical system. Thus their insolent outrage to the wanderer, and their neglect of the usual token of piety at meals (see Gladst. II. p. 426) complete the wickedness of the sui-

tors. Ni. observes that the word *φιλόξενος* is not read in Il., but that the character is mentioned (mar.) with commendation there; and conversely the Trojans, as the abettors of Paris' outrage, regarded not the *μῆνιν* Ζητὸς ξείνου, N. 625. Buttmann shows (*Leail.* 65) that *δέος* is the second part of *θεουδής*. He supposes *δf* to have been in the original root, as in *δls* (i. e. *δύς* = *δfls*), and the *f* lost after *δ* to have been compensated by *v* before it; whereas in the false etymology from *είδος* (*Fείδ.*) the *f* would impede the crasis.

122 foll. αὖς, "to such an extent", i. e. as to lead to the answer to his question (119) suggested in the question of 125 *inf.* For *θηλυς* with fem. noun see on δ. 442. The false reading αὖτη^h is probably an echo of μ. 369. Ni. and Bek. rightly condemn 123—4 as impeding the sentence, and the latter as betraying, by its clumsy over-development of the sense, the interpolator's hand. Ni. rejects the explanation of the Scholl. who take *νυμφῶν* x. τ. λ. as interrogative, and similarly view *η* in 125 as *η* disjunctive, indicating the alternative question, "or (if not to nymphs) am I near to men?" But to make *νυμφῶν* x. τ. λ. a question, with no particle or interrogative word to lead up to it, is a strain on Homeric language, in which questions are put very plainly, as in 120—1 here: nor does the notion of their being possibly nymphs suit that previous question in 120 1. — For *νυμφῶν* see on 105 *sup.*

- a Y. 8, 9.
 b Y. 58, B. 889.
 c a. 334 mar.
 d a. 174.
 e v. 53, a. 337; cf. d. 435, a. 481—2.
 f a. 448, v. 290, γ. 376, φ. 6, Γ. 376, Φ. 424.
 g a. 67, 87, γ. 446; cf. B. 262.
 h A. 482.
 i M. 299, P. 61, t. 292.
 j E. 290, N. 471, Σ. 158.
 k cf. Φ. 386.
 l II. 487.
 m cf. δ. 652 mar. n Φ. 486.
 o M. 300—1; cf. σ. 53.
 p γ. 81, 88, K. 267.
 q γ. 222.
 r γ. 28, a. 225 mar.
 s B. 309.
 t δ. 764 mar.

[*νυμφάων*,^a αἱ ἔχουσ' ὄρεων αἰπεινὰ^b κάρηνα
 καὶ πηγὰς ποταμῶν καὶ πλοεα ποιήεντα.]
 ἡ νύ που ἀνθρώπων ἐμὶ σχεδὸν αὐδηέντων;^c
 ἀλλ' ἄγ' ἐγὼν αὐτὸς πειρήσομαι^d ἥδ' ἰδῶμαι.^e
 ὥς εἰπὼν θάμνων ὑπεδύσσετο^f διὸς Ὀδυσσεύς,
 ἐκ πυκινῆς δ' ὕλης πτόρθον κλάσε χειρὶ παχείῃ^g
 φύλλων, ὥς ῥύσαιτο περὶ χροῖ μῆδεα^h φωτός.ⁱ
 βῆⁱ δ' ἴμεν ὥς τε λέων ὀρεσίτροφος, ἀλλί^j πεποιθώς,^k
 ὅς τ' εἰς ὅμιονος καὶ ἀήμενος,^k ἐν δέ οἱ ὅσσε
 δαίεται· αὐτὰρ ὁ βοῦσι μετέρχεται^l ἢ δῖεσσιν
 ἡ^m μετ'^m ἀγροτέραςⁿ ἐλάφους· κέλεται δέ εἰ γαστήρ^o
 μήλων πειρήσοντα καὶ ἐς πυκινὸν^p δόμον ἔλθειν.
 ὥς Ὀδυσσεὺς κούρησιν^q ἐὺπλοκάμοισιν ἐμελλεν
 μῖξασθαι, γυμνὸς περ ἑὼν· χρεῖώ^r γὰρ ἵκανε.
 σμερδαλέος^s δ' αὐτῇσι φάνη κεκακωμένος^t ἄλμη.

126. *ἰδῶμαι.* 127. *ῥειπών.* 131. *φοι.* 133. *φε.*

123—4. [] Bek. 126. *ἄγε τῶν* Bek. annot. ex Harl. *ἀλλὰ γε τῶν.* 127. *ἐπεδύσσετο* Harl., sed *ε* prius scripserat et *α* ex emend. ejusd. man., *ὑπεδύσσετο* Vr. Scholl. V. P. 131. *ἐκ pro ἐν* Vr. 132. *αἰθεται* (fortasse glossa) Bek. annot., mox δ. omittebat Rhian., Scholl. H. P., mox *βοῦσι μετέρχεται* Eustath. Harl. Wolf. ed. Ox., *βοῦσιν ἐπέρχεται* Barnes. Cl. Ern. 135. *ἐὺπλοκάμοισιν* Bek. annot. 136. *μῖξασθαι* ed. Ox. 137. *λευγαλέος* et Zenod. *ἀργαλέος*, utrumque male, Scholl. H. P., *σμερδαλέος* var. l. Ern.

— *αὐδηέντων*, see on ε. 334. — *πειρήσομαι ἥδ' ἰδ.*, for fut. followed by subjunct in same clause see App. A. 9 (4)—(6); the “seeing” is a sequel to the “trying”.

127—85. Odys. emerges from his covert; the maidens shrink away, all save Nausicaa, who, by grace of Athenē, unabashed confronts him. He addresses her in a speech of refined homage, and moves her pity by the tale of his sufferings and by his forlorn appearance.

127. *ὑπεδύσσετο*, the genitive *θάμνων* is that of local removal, just as the accus. (mar. δ.) is that of motion towards.

130—4. The point of this simile, which recurs with slight variation (mar.), seems to be, that the hero moves forth from his covert with forlorn desperation, heedless whom or what he may encounter, even as the hungry lion endures wind and rain, and all prey, wild or tame, comes

alike to him. Further, the effect produced on the maidens resembles that by the lion on the animals. The constancy of Nausicaa alone is not included in the simile. The simile dignifies a passage which seems to us perhaps to need such relief, but nothing in the whole context is more remarkable than the simple and unruffled gravity of its tone. No later poet could have attempted such a scene save in the Satyric vein, as indeed Sophocles in his *Πλόνητοι*, (see on 115—6 *sup.*) it seems, did. *ἀήμενος*, Ni. remarks that *ἄητο* occurs with passive sense (mar.), and so perhaps *ἄηται* in Pind. *Isthm.* III. 27. — *μετ' ... ἐλάφους*, for accus. with *μετὰ* “among”, see on δ. 652: *μετέρχεται* in sense of “pursuing”, like *μπετόχομαι*, takes properly an accus., see γ. 83, Z. 280. The sense accordingly here is that of “coming among”; and this makes the change to the accus. more remarkable. It is doubtless *metri gratia*, since the epic

τρέσσαν δ' ἄλλυδις^a ἄλλη ἐπ' ἡϊόνας προύχουσας·
οἷῃ δ' Ἀλκινόου θυγάτηρ μένα· τῇ γὰρ Ἀθήνη
40 θάρσος^b ἐνὶ φρεσὶ θῆκε καὶ ἐκ θεός εἴλετο^c γυίων.
στῇ δ' ἄντα^d σχομένη· δὲ δὲ μερμήριζεν Ὀδυσσεύς^e
ἣ γούνων^f λίσσοιτο λαβὼν εὐώπιδα^g κούρην,
ἣ αὐτῶς^h ἐπέσσεινⁱ ἀποσταδὰ^k μελιχλοῖσιν
λίσσοιτ', εἰ δεῖξειε^l πόλιν καὶ εἴματα^m δοίη.
45 ὥςⁿ ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
λίσσεσθαι ἐπέσσειν^o ἀποσταδὰ^p μελιχλοῖσιν,
μῇ οἱ γούνα λαβόντι χολώσαιο φρένα κούρη.
αὐτίκα μελίχιον^q καὶ κερδαλέον φάτο μῦθον
“γόννουμαί^r σε, ἄνασσα· θεός^s νύ τις ἡ βροτός ἐσσι;
50 εἰ^t μὲν τις θεός ἐσσι τοί^u οὐρανὸν εὐρὺν ἔχουσιν,^v
Ἀρτέμιδι σε ἐγὼ γε, Διὸς^w κούρη μεγάλῳ,
εἰδός^x τε μέγεθός τε φυνήν τ' ἄγχιστα^y εἶσκω·

a *A.* 745, a. 369
mar.
b *γ.* 76, a. 321.
c *z.* 363, *I.* 377,
Z. 311.
d cf. *P.* 167, *φ.*
668.
e *q.* 235.
f *κ.* 264, 481, *χ.*
337, 342, *Z.* 46.
g *ζ.* 113.
h *δ.* 665 mar.
i *ζ.* 146, *κ.* 442,
547, *μ.* 207, *Δ.*
137, *Φ.* 339.
k *ζ.* 146, *O.* 556.
l cf. *ζ.* 114.
m *η.* 238, 296.
n *ε.* 474 mar.
o *ζ.* 143 mar.
p *ζ.* 143 mar.
q *κ.* 288.
r *γ.* 312, 314, *Φ.*
74.
s *κ.* 255.
t *π.* 183.
u cf. *δ.* 378 mar.
v *α.* 67 mar.
w *ζ.* 323, *λ.* 604,
α. 621, *Z.* 304,
312, *κ.* 296.
x *B.* 58; cf. *α.* 212
mar.
y *γ.* 80, *Δ.* 474.

143. 146. *Ἐπέσσειν.*144. *Εἴματα.*145. 147. *Φοί.*149. *Φάνασσα.*152. *Ἐἶδος* *Ἐἶσκω.*

140. *γύων* Harl. 141. *ἄντα σχομένη* Eustath. Heidelb. Ambros. Wolf., *ἀντα-
σχομένη* Barnes. Cl. Ern. ed. Ox. 143. *αὐτῶς* Heidelb. Eustath. edd. præter
L. (Ern.) Bek. Fa. Ni. (laudans Thiersch. § 198. 5), *αὐτῶς* Barnes. Cl. Ern.
Wolf. Dind. Löw., *mox ἐπισταδὰ* Bek. annot. 144 *abundare et Athenocli sus-
pectum fuisse notant* Scholl. H. P., [] Bek. Dind. 149. *θεός νύ τοι* Vr., *mox
ἡ Ascalonites*, Schol. P., Bek. Fa., *ἡ* Eustath. Barnes. Ern. Cl. Wolf. ed. Ox.
Dind. Löw. 152. *εἰσάντα εἶσκω* Vr.

form of dat. plur. would be *ἀργοτέρῃσι
ἐλάφῳσι*. — *μερμήριζος*, this keeps
up the moral attitude, which the si-
mile at first gave.

138. *τρέσσαν*, “*τρέψιν est fugere non
tremere*”. Lehrs p. 91.

141—3. *ἄντα* is best joined with
στῇ, but might (mar.) go also with
σχομένη. — *σχομένη*, “checking
herself” (from flight). *γούνων*, de-
pends on *λαβών*. — *αὐτῶς*, “as he
was”, see on *δ.* 665.

144—8. *εἰ*, “to try if she would”.
δοάσσατο, see on *δίατ* inf. 242. —
κερδαλέον, the sense of “winning”,
from *κέρδος* suits well enough as se-
conding *μελίχιος*; so in o. 451 *κερδα-
λέον* is exactly the North-country word
“winsome”.

150—6. *θεός ἐσσι, τοί*, for plur.

НОМ. ОД. I.

relative following a sing. antecedent
see on s. 438. — *Διὸς κούρη μεγα-
λόιο* is a phrase elsewhere applied
to Athenē (mar). The nymphs are also
collectively called *κούραι Διὸς* 105 *sup.*
With this address of that cf. Anchises
to Aphroditē, Hy. *Ven.* 92 foll., *χαίρε
ἄνασσ', ἥ τις μακάρων κ. τ. λ.* — *μέ-
γεθος*, see 107 *sup.* and note there.
The well-known passages from Virg.
Æn. I. 331 foll. 606 are cited by Er-
nesti, as also Musæus *Hero et Lean.*
138 *βιβίος ὅς σ' ἐφύπνεος, καὶ ὀλβίη
ἡ τέκε μήτηρ, γαστήρ ἡ σ' ἐλόχευσε
μυκαρκαῖα*; and by Ni. and Löwe Ov.
Metam. IV. 322—4 *Qui te genuere beati,
Et frater felix, et fortunata profecto Si
qua tibi soror est, et quæ dedit ubera
nutrix*. That the strain of feeling was
not confined to the gentile world is

a a. 306.
b ζ. 30 mar.
c a. 306.
d δ. 549 mar.
e cf. i. 256—7, 456,
 ζ. 26—7, 139—
 41, ζ. 527—8.
f cf. ζ. 163.
g e. 36 mar.
h δ. 171 mar.
i App. A. 14 mar.
k M. 346, 359, P.
 233.
l δ. 269 mar.; cf.
 F. 169—70.
m δ. 142 mar.; cf.
 π. 243.
n cf. γ. 334, 379,
 θ. 249.
o ε. 175, ζ. 56—7,
 437—8, P. 53—6.
p B. 675; cf. B.
 115, I. 22, B. 664,
 I. 483, ζ. 452.
q γ. 316, A. 151.
r α. 214, α. 244,
 ζ. 108.
s δ. 108.

εἰ δὲ τίς ἐσσι βροτῶν τοὶ ἐπὶ χθονὶ ναιετάουσιν,
τρὶς μάκαρες^a μὲν σοὶ γε πατήρ^b καὶ πότνια μήτηρ,
τρὶς μάκαρες^c δὲ κασίγνητοι· μάλα πού σφισι θυμὸς 153
αἰὲν εὐφροσύνησιν λαίναται^d εἵνεκα σεῖο,
λευσσόντων^e τοιόνδε θάλος^f χορὸν εἰσοιχνεύσαν.
κεῖνος δ' αὖ περὶ κῆρι μακάριτατος ἔχον^h ἄλλων,
ὅς κέ σ' ἐέδνοισιⁱ βρίσας^k οἰκόνδ' ἀγάγηται.
οὐ γάρ πω τοιοῦτον ἴδον^l βροτὸν ὀφθαλμοῖσιν, 160
οὔτ'^m ἄνδρ' οὔτε γυναικα· σέβας μ' ἔχει εἰσορόωντα.
Δῆλῳ δὴ ποτε τοῖον Ἀπόλλωνοςⁿ παρὰ βωμῷ
φοίνικος νέον ἔρνος^o ἀνερχόμενον ἐνόησα·
ἦλθον γὰρ καὶ κείσε, πολὺς^p δέ μοι ἔσπετο λαὸς,
τὴν ὁδὸν^q ἣ δὲ ἔμελλεν ἐμολὸν κακὰ^r κήδε^s ἔσεσθαι. 165

159. ἐφίδνοισι φοικόνδ'.

160. τοῖον φαίδον.

153. εἰ δ' αὖ γε βροτῶν ἐσσι (pro γ' ἐσσι βροτῶν, mendose, quoniam βροτὸς a man. pri. βροτῶν ex emend.) οὐ ἀρούρης καρπὸν ἔδουσι Harl. sed in mar. vulgata pro var. l. nisi quod οἱ pro τοῖ. 154—5. τρισμακάρες omnes, sed vide ad s. 306. 156. ἐν εὐφροσύνησιν var. l. Scholl. P. Q. 160. τοσοῦτον ἴδον ἔγῳν (mendose pro ἔγῳν ἴδον) Harl. sed ἔγῳν diverso atramento et ex emend. τοῖον εἶδον βροτῶν (salvā F) Bek. laudans Schol. ad α. i. p. 8 16. 164. καὶ κείσε Harl. Wolf., κάκεισε Eustath. Schol. H. Barnes. Ern. Cl. ed. Ox., mox pro ἔσπετο var. l. ἔκλετο Schol. E. 165. ἣ Eustath. Barnes. Cl. Ern. ed. Ox., ἥ Vr. et Harl. ex emend. Wolf., mox μέλλεν Heidelb. et Harl. ex emend.

clear from the benediction pronounced in S^t Matt. XVI. 26.

157—9. λευσσόντων, for the anacoluthon apparent on comparing this with σφισι in 155 see examples in mar., and cf. Jelf *Gr. Gr.* § 710 Obs.—The fem. εἰσοιχνεύσαν is by a construction κατά σύνεσιν; cf. Hy. *Ven.* 272, τὸν μὲν ἐπὶν ἴδης θάλος. Ni. also cites Eurip. *Bacch.* 1307—8 Paley, τὸ δ' ἔρνος κατθανόντα and the more remotely illustrative passage μ. 74—5 νεφέλη δὲ μιν ἀμφιβέβηκεν κνανή· τὸ μὲν οὐ ποτ' ἔρωσι, in which τὸ seems to suppose νέφος as having preceded. For περὶ κῆρι see on ε. 36. For ἐέδνοισι see App. A. 14. Ni. says that according to Hellanicus and Aristotle the "happy man" of 158 was Telemachus; but see on γ. 464. βρίσας, "preponderating in gifts", Löwe remarks that βρίσσω in H. is always neuter (mar.).

162—5. Voss (cited by Ni.) says in his *Mythol. Br.* Part III p. 108 that "in Agamemnon's time Delos had for sea-voyagers the most frequented oracle of Apollo, as Pythō for land-travellers". The Scholl. suppose that the tree intended was that under which in Delos Letō bare Apollo (*Hy. Ap. Del.* 18, 117); but νέον... ἀνερχόμενον clearly means a tree which was still a sapling at the time of Odysseus' visit. Cf. Theognis 5—6, Φοῖβε ἀναξ, ὅτε μὲν σε θεὰ τέκε πότνια Ἀητώ, φοίνικος φαιδῆνης χερσὶν ἐφαρμαμένη. Löwe cites Euripid. *Hec.* 458, ἐνθα πρωτόγονός τε φοῖνιξ δάφνη τ' ἱερὸς ἀνέσχε Λατοῖ φίλα πτόρθους ὠδίνος ἀγαλμα διὰς. Cf. Euripid. *Ion* 919 foll., *Iph. Taur.* 1100 foll. in both of which the olive and the palm are combined. Cicero *de Legg.* I. 1 says, *Quod Homericus Utixes Delis se proceram et teneram palmam vidisse dixit, hodie monstrant eandem:*

ὧς δ' αὐτως καὶ κείνο ἰδὼν, ἐτεσθήπεια^α θυμῷ
 δῆν^β ἐπεὶ οὐ πῶ τοῖον ἀνῆλυθεν ἐκ δόρυ γαίης,
 ὧς σέ, γύναι, ἄγαμαί τε τέθηκά τε, δεῖδιά^γ τ' αἰνῶς
 γούνων^δ ἄψασθαι· χαλεπὸν δέ με πένθος^ε ἰκάνει.
 70 χθιζὸς^ς ἑικοστῷ φύγον^ς ἤματι οἶνοπα^η πόντον·
 τόφρα δέ μ' αἰεὶ κῦμα^ι φόρει κραϊπναί^κ τε θύελλαι^ι
 νήσου^μ ἀπ' Ὀδυγίης· νῦν δ' ἐνθάδε κάββαλε^ν δαίμων,
 ὄφρ' ἔτι που καὶ τῇδε πάθω κακόν. οὐ^ο γὰρ ὅτω
 παύσεσθ'· ἀλλ' ἔτι πολλὰ θεοὶ^ρ τελέουσι πάροιθεν.^ρ
 75 ἀλλὰ, ἄνασσ^ς, ἑλάειρε· σέ γὰρ κακὰ πολλὰ^ς μογῆσας
 ἐς πρώτην^ι ἰκόμεν· τῶν δ' ἄλλων οὐ τινα οἶδα
 ἀνθρώπων οἳ τήνδε πόλιν^ν καὶ γαίαν ἔχουσιν.
 ἄστν^ν δέ μοι δεῖξον, δὸς δὲ δάκος^ω ἀμφιβαλέσθαι,
 εἰ τί που εἴλυμα σπείρων^ς ἔχες ἐνθάδ' ἰοῦσα.

a α. 80, 391-2;
 cf. ψ. 185.
 b cf. γ. 366.
 c α. 80, N. 481,
 Ω. 358, K. 93.
 d γ. 339, Φ. 65,
 Δ. 512, O. 74,
 Γ. 408, Ω. 357;
 cf. X. 345.
 e Δ. 254; cf. β. 41,
 σ. 274, α. 457, B.
 171.
 f β. 262, μ. 451,
 ω. 379, Δ. 424.
 g α. 446.
 h α. 183 mar.
 i α. 111 mar.
 k α. 386.
 l δ. 515 mar.; cf.
 ς. 409.
 m α. 85 mar., γ.
 254, 244, ψ. 335.
 n cf. Γ. 80.
 o γ. 27, δ. 754, λ.
 101, ν. 324, π.
 372, φ. 91.
 p υ. 314, ψ. 286.
 q α. 322, O. 227.
 r γ. 390 mar.
 s β. 348 mar.
 t cf. ς. 492, ν. 228.
 u ζ. 191, 195, π. 39.
 v ζ. 555, ν. 233.
 w ζ. 194.
 x δ. 342, 349, ν.
 494-5.
 x δ. 245 mar.

166. *ἰδὼν*. 170. *ἑφεικόστω φοῖνοπα*. 175. *ἄνασσ*^ς. 176. *φοῖδα*.
 178. *ἄστν*.

171. *τόφρα δέ με μέγα* Vt. 172. *μ' ἤγαγε δαίμων* var. l. e Scholl. H. P. Q.
 collegit Pors. sed dubium an vere, *κάμβαις* Harl. Bek. 174. *παύσεσθ*^ς Am-
 bros. (3) Harl. sed *παύσεσθ*^ς ex emend. ejusd. man. 178. *ἄστν* τε Harl.

so Pliny (*N. H.* XVI. 99, 44), *Nec non palma Deli ab ejusdem deiestate conspicitur*; by all which passages we may understand that there was always a sacred palm cherished in Delos. We may compare the olive-trees on the Mount of Olives and other sacred trees in Palestine (Dean Stanley, *Sinai and Pal.* p. 141 foll.). Ni. remarks that no trace of any locality being honoured as the birth-place of a god occurs in H.

167—70. *δόρυ*, here bears the sense (rare in H.) of "tree". *πένθος* is explained in 170—2: render *ἰκάνει* "is come upon me". *φύγον*, "I escaped, was quite of".

173—7. *ὄφρ' ἔτι* κ. τ. λ., he pleads not only what he has suffered but what he expects to suffer, and alleges the

infliction as from the gods, to move the sympathy of man. — *τελέουσιν* is fut. and *πάροιθεν* means "here after"; more commonly words connected with priority refer to past time in H., those with posteriority to the future, so *ἄμα πρόσσω καὶ ὀπίσσω*; see on β. 270. — *ἄνασσ*^ς, this title is equally applicable to a divine and to a human being; thus he sustains the tone of his exordium in 149 *sup.*

178—9. *Odys.* seems designedly to ask the least possible favour at his first overture; a hope of more solid benefit is subsequently held out to him unasked in 289—90. Thus the due delicacy on his part who seeks, draws forth generosity on hers who shows the kindness — a bright instance of the refined standard of heroic manners

- a η. 149, θ. 413,
ω. 402; cf. T. 204.
b β. 34 mar.
c ο. 198; cf. ζ. 183,
ι. 458.
d γ. 45.
e cf. ι. 5-8, O.
500-10.
f cf. ζ. 181 mar.,
γ. 127-9, χ. 268.
g cf. Γ. 51.
h cf. N. 734, A.
218.
i ζ. 101 mar.
k υ. 227; cf. α. 411.
l δ. 287, Ω. 627
seqq.
m Ω. 530, ο. 488;
cf. I. 319.
n γ. 200, γ. 307, υ.
311.
o ζ. 177 mar.

σοὶ δὲ θεοί^a τόσα δοῖεν ὅσα φρεσὶ^b σῆσι μανοινῶς· 180
ἄνδρα τε καὶ οἶκον, καὶ ὁμοφροσύνην^c ὁπάσειαν^d
ἑσθλήν· οὐ^e μὴν γὰρ τοῦ γε κρείσσον καὶ ἄριον,
ἧ ὅθ' ὁμοφρονέοντε^f νοήμασιν οἶκον ἔχῃτον
ἀνὴρ ἡδὲ γυνή· πολλὰ^g ἄλγεια δυσμενέεσσιν,^h
χάρματα δ' εὖ μενέετ' ἡσι· μάλισταⁱ δέ τ' ἔκλυον
αὐτοί^j·" 185

τὸν δ' αὖ Ναυσικαία^k λευκώλενος ἀντίον ἦνδρα
"Ξεῖν^l, ἐπει^m οὔτε κακῷ οὔτ' ἄφρονι φωτὶ ἔοικας —
Ζεὺςⁿ δ' αὐτὸς νέμει ὄλβον Ὀλύμπιος ἀνθρώποισιν,
ἑσθλοῖς^o ἡδὲ κακοῖσιν, ὅπως ἐθέλῃσιν, ἐκαστῷ·
καὶ πού σοι τά γ' ἔδωκε, σὲ δὲ χρῆ τετλάμεν^p ἐμπης — 190
νῦν δ', ἐπεὶ ἡμετέρην τε πόλιν^q καὶ γαίαν ἱκάνεις,

181. 183. Φοῖνον. 187. Φέφοικας. 189. Φανάσθ.

180. φρεσὶν ἦσι Bek. annot. fortasse ex β. 34. 182. τοῦδε Vr. 185. δ'
ἔκλυον Eustath., δὲ τε κλύον Ambros. (1) (3) Heidelb. 187. ἐπεὶ οὐτε Vr.
190. τὰδ' Harl. ex emend. ejusd. man. Barnes. Ern. Bek. Cl. ed. Ox., τὰ γ' Eu-
stath. Wolf. Dind. Fa. Löw.

180-5. This propitiatory peroration resembles that with which Ægyptius concludes his opening speech in the Ithacan Assembly (β. 33-4). In the petition of Chryses (A. 18-9) such a phrase forms the prelude. It here derives extra force from the mention of θεοὶ in 174 *sup.*, "may the gods, who afflict me, give every blessing to you!"

182-4. With this noble maxim cf. Eurip. *Med.* 14,

ἧ περ μέγιστη γίγνεται σωτηρία
ὅταν γυνὴ πρὸς ἄνδρα μὴ διχο-
στατῇ.

185. ἔκλυον, this verb does not seem to bear in H. the sense, "to hear one's self spoken of", or μάλιστα κλύειν would be closely parallel to the σὺ or κατῶς ἀκούειν of later Greek. It seems to mean here not the outward sense but the inward recognition; cf. Tennyson *Lotus Eaters*, "Nor listen what the inner spirit sings." Its object doubtless is the ὁμοφροσύνη itself. "Strong as is the testimony of enemies and friends, they themselves feel it most profoundly of all." Yet this is an unusual sense of ἔκλυον, and so slight a change in the ms. would convert αὐτῶν or αὐτοῖν into αὐτοί that it seems likely one of them may be the true reading, which would fur-

nish a more effective close — "men listen most to them," i. e. unanimity begets influence: cf. τῆς μάλα μὲν κλύον, 247 *inf.*

186-246. Won by the entreaty of Odys. Nausicaa promises relief and declares her parentage, people and country. She then recalls her handmaids from their needless flight, and bids them succour the stranger, whom they then assist to dress and bathe. He accepts their services with due reserve. Meanwhile Pallas confers on his outer man the comeliness of youth, until it is Nausicaa's turn to admire.

187. The sense is suspended from ἐπεὶ ... ἔοικας to νῦν δ' in 191.

187-90. To the same purport speaks Helen in δ. 236-7, where see note. The sentiment, however, here arises directly from the facts: — his misfortunes need not detract from his merit, since Zeus bestows his blessing without regard to character. The only difference is that in the man of merit misfortune draws forth fortitude; cf. Theogn. 444-6, 1162-4, ἀθανάτων δὲ δόσεις παντοῖαι θνητοῖσιν ἐκίρ-
χοντ'. ἀλλ' ἐπιτολμᾶν χρῆ δῶρ' ἀθανάτων, οἳ αἰδοῦσιν ἔχειν, Sophoc. *Trachin.* 129-30, ἀλλ' ἐπὶ πῆμα καὶ χαρὰ πᾶσι κυκλοῦσιν.

οὐτ'· οὖν ἐσθ' ἡτος δ' ἐν ἡσσαι οὐτε τευ ἄλλου,
 ὦν ἐπίοιχ' ἐκ' ἐτην^b ταλαπερίον ἀντιάσαντα.^c
 ἄστν^d δέ τοι δεῖξω, ῥέω δέ τοι οὐνομα λαῶν.
 95 Φαίηκες μὲν τήνδε πόλιν^e καὶ γαίαν ἔχουσιν,
 εἰμὶ δ' ἐγὼ θυγάτηρ^f μεγαλήτορος Ἀλκινόοιο,
 τοῦ δ' ἐκ Φαιήκων ἔχεται κάρτος^g τε βίη τε."
 ἦ ἦα, καὶ ἀμφικόλοισιν^h ἐὺπλοκάμοισι κέλευσεν
 "στῆτέ μοι, ἀμφίπολοι· πόσεⁱ φεύγετε φῶτα^k ἰδοῦσαι;
 100 ἦ^l μή ποῦ τινα δυσμενέων φάσθ' ἔμμεναι ἀνδρῶν;
 οὐκ^m ἔσθ' οὗτος ἀνὴρ διερός βροτός, οὐδὲⁿ γένηται,

a ξ. 510-1.
 b η. 24, φ. 84, ε.
 370.
 c cf. η. 293, φ. 402,
 Ω. 82.
 d ζ. 178.
 e ζ. 177.
 f ζ. 17 mar.
 g δ. 415.
 h ζ. 238, X. 412.
 i II. 422.
 k η. 144.
 l ι. 405-6.
 m cf. φ. 187.
 n π. 437; cf. A.
 263.

192. Γεσθ' ἡτος. 193. ἐπίοιχ'. 194. Γάστν Γερίω. 199. Γιδοῦσαι.

200. φάσθ' Eustath. var. l. Scholl. H. Q. 201. δυσμενέων Callistratus, Scholl.
 E. H. P. Q. T., διερός Aristar. Schol. H.

192. πόλιν is inserted by anticipation, and implies assent to his request ἄστν δέ μοι δεῖξον in 178.

193. ἀντιάσαντα, Nl. thinks this a participle for infin. referring to Mat-thiae p. 1091. Jelf. Gr. Gr. § 691 obs. 2. prefers supplying μὴ δεῖσθαι after ἐπίοιχς, to govern ὦν; this requires us to render ἀντιάσαντα, "having met (some one)", as in π. 312. The other construction would require the sense of "to obtain", as in A. 66-7 εἰ κέν πως ἀνῶν κλίσας αἰγῶν τε τσλεῖων βούλειται ἀντιάσας ... ἀμύναι.

197. ἐκ governs τοῦ. Nl. thinks this a reason for giving it ille acute accent (ἐκ); but the consensus of editors is against him, since δ' intervenes.

199-200. πόσε φεύγ', the question implies that flight is absurd; the answer implied being, "you need not flee any whither." μή, for this conjunction with questions where the verb is indic. see App. A. 9 (5).

201. οὗτος κ. τ. λ. The word διερός, and perhaps βροτός also, is doubtless corrupt here. We need for ἀνὴρ some predicate corresponding in sense to δυσμενέης, so that, "this man is not one whom you need dread", is the sense required, carrying on the rebuke of πόσε φεύγετε. A colon at βροτός would exhibit this better, and that stop was read by Voss, see on διερός below. As the text stands, our only chance seems to be to take 202-3 as far as φέρον, as a completion of the

subject: — "that man who would come to the Ph. land with hostile purpose is not a living mortal, nor can be." But I cannot believe that H. wrote this. To interpose the predic. and then go back to complete the subj. by a further clause, is a departure from his usually direct style. Assuming, however, this sense, the words "living mortal", so taken, give force to the manner of stating, although they add nothing positively to the statement: and the vehemence so imparted shows the feeling of the speaker, viz. triumphant assurance, as in saying, "the man breathes not on the face of the earth", instead of simply "is not". In the somewhat similarly worded ἀνδρῶν δ' οὐ κέν τις ζωὸς βροτός ... ἔτι μετ' ὀλίσσειν φ. 187, ζωὸς βροτός is part of the subject and the passage is no true parallel to the present. So also in π. 437-8 οὐκ ἔστ' οὗτος ἀνὴρ, οὐδ' ἔσεται, οὐδὲ γένηται, ὅς κ. τ. λ. a sentence modelled somewhat similarly, the predicate is contained in οὐκ ἔστι which precedes the whole; there is, however, a similar extension of the subject in ὅς κ. τ. λ.

διερός means originally "moist", as shown in Hes. Opp. 460 αἶθρ' καὶ διερόην, "dry and moist", Pind. Fragm. 74, 11 νύτιον θέρος ὕδατι ζαυρότ' διερόν: hence, referring perhaps to the blood, as fluid in life, congealed in death, it means "living" or "lively", as in διερόν ποθί, ι. 43, = "with all

a ζ. 119 mar.¹
b ζ. 61.
c cf. ζ. 7—8.
d δ. 354 mar.
e α. 23.
f ζ. 241, K. 548.
g ζ. 28, s. 448.
h ζ. 57—8.
i Δ. 239; cf. η.
165, t. 270, π.
422.
k Δ. 167.
l cf. η. 295—6.
m α. 191 mar., x.
176, μ. 320, T.
210.
n α. 443 mar.

ὅς κεν Φαιήκων ἀνδρῶν· ἐς γατὰν^a ἵκηται,
δηιοτήτα φέρων· μάλα γὰρ φίλοι^b ἔθανατοισιν.
οἰκέομεν^c δ' ἀπάνευθε πολυκλύστῳ^d ἐνὶ πόντῳ,
ἔσχατοι,^e οὐδὲ τις ἄμμι βροτῶν ἐπιμίσγεται^f ἄλλος. 203
ἀλλ' ὅδε τις δύστηνος ἀλώμενος^g ἐνθάδ' ἱκάνει,
τὸν νῦν χρή κομέειν πρὸς^h γὰρ Διὸςⁱ εἰσὶν ἄπαντες·
ξεῖνοί τε πτωχοί τε, δόσις δ' ὀλίγη^k τε φίλη τε.
ἀλλὰ δότ'^l ἀμφίπολοι, ξείνῳ βρωσίν^m τε πόσιν τε,
λούσατέ τ' ἐν ποταμῷ, ὅθ' ἐπὶ σκέπαςⁿ ἔστ' ἀνέμοιο." 210

204. Φοιτίομεν.

203. φίλοι ἀνθρώποισι edd. præter Rom. male (Ern.). 205. βροτὸς var. l. Flor. Ald. Lov. Steph., βροτῶν Eustath. Harl. Rom., cf. ad 153 sup. 207. τῷ Vr. male (Ern.), supra τὸν script. Callistratus τῷ μιν, Harl. 210. τ' Harl. Wolf., δ' Eustath. Barnes. Cl. Ern. ed. Ox.

speed" (cf. the word "quick" in its two senses); although possibly that may refer in a literal sense to escape by sea (the *liquido pede* of Lucret. VI. 638). The reading of Callistratus, *δυσρός*, from *δυνή*, "causing woe", is worth notice, but is probably a subterfuge from a difficulty. Voss reads a colon at βροτὸς, and then, pressing the sense of *δυσρός*, (but this seems forced) renders, "this man (Odys.) is not formidable", as "causing flight"; which he contrasts with *δυσρῶ ποδὶ* "with startled foot", t. 43, as showing the act. and pass. force respectively of *δυσρός*, just as "fearful" and "frightful" are used in old English; and if *δυσρός* properly contained any notion of fear, this might be accepted. But it does not.

οὐδὲ γένηται, not strictly subjunct. as = future, as shown by οὐδ' ἔσσεται οὐδὲ γένηται, π. 437; see App. A. 9 (10): render, "nor ever can be".

202. ἵκηται, the subjunct. marks the statement as general — as true of whoever comes; if it were indic. it would denote that the fact of some one's coming had an independent existence, if it were optat. (not being due to the past or narrative tense of the principal sentence), it would denote that such coming were regarded as a pure contingency by the speaker — a thing which might happen or not. The line rhymes with the preceding. Bek. (*Hom. Blau.* p. 185 foll.) has collected many examples of such as, x. 573—4,

ἐθέλοντα — κίοντα; o. 483—4, ἑαδὲν — ὀφθαλμοῖσιν; s. 279—80, διδοῦσιν — ἔδουσιν; x. 323—4, γενέσθαι — τεκίσθαι.

203—4. φίλοι, so Alcinoüs claims kindred with the gods either for the Phæacians at large or for his own family, and boasts of their intimacy. — πολυκλύστῳ ἐ. π., the phrase probably indicates an island; although H. restricts the use of *νήσος* to smaller islands only; see on δ. 607. Thus Corfu (supposing that to represent his *Scherië*, see App. D. 15) would not be so called. Compare ζ. 8 for the remoteness of the situation.

207—8. πρὸς, local nearness is the basis of this notion, shown literally in such phrases as πρὸς αἰὸς, πρὸς ὄνυβρος, K. 428, 430: hence it means here "under the protection of"; cf. Δι... ὅς δ' ἵκείσθην ἄμ' αἰδοῖοισιν ὀκηθεῖ, η. 164—5, also δ. 33—4 and note. ξεῖνοί τε πτωχοί τε, cf. p. 366, 371, where Odys. acting as a πτωχός is called a ξεῖνος. — ὀλίγη τε φίλη τε, "though small, is no less welcome"; cf. "And love can make a little gift excel", Worsley transl. ad loc. The passage recurs (mar.).

210. λούσατέ, for the force of this expression see on γ. 464. — ἐπὶ, see on ε. 443. — σκέπας, this probably refers to the bed of the river within lofty banks, so that one descending to the water would find shelter.

ὥς ἔφαθ', αἶ δ' ἔσταν τε καὶ ἀλλήλησι^a κέλευσαν, καδ^b δ' ἄρ' Ὀδυσσῆ' εἶσαν ἐπὶ σκέπας, ὥς ἐκέλευσεν Ναυσικάα,^c θυγάτηρ μεγαλήτορος Ἀλκινόοιο· παρ δ' ἄρα οἱ φάρός^d τε χιτῶνά τε εἵματ' ἔθηκαν, 215 δῶκαν^e δὲ χρυσῆν ἐν ληκύθῳ ὑγρόν^f ἔλαιον, ἤνωνον δ' ἄρα μιν λοῦσθαι^g ποταμοῖο^h ῥοῇσιν. δὴ ἦα τότεⁱ ἀμφιπόλοισι μετηύδα διὸς Ὀδυσσεύς· "ἀμφιπόλοι, στήθ' οὐτῶ^j ἀπόπροθεν,^k ὄφρ' ἐγώ αὐτός ἄλμην ὤμουν ἀπολούσομαι, ἀμφὶ δ' ἐλαίῳ 220 χρίσομαι· ἡ γὰρ θηρόν ἀπὸ χροός ἐστιν ἀλοιφή."^m ἄντην δ' οὐκ ἂν ἔγωγε λοέσσομαι· αἰδέομαι γὰρ γυμνοῦσθαι, κούρησινⁿ ἑὺπλοκάμοισι μετελθών."^o ὥς ἔφαθ', αἶ δ' ἀπάνευθεν ἔσαν, εἶπον δ' ἄρα κούρῃ. αὐτὰρ ὃ ἐκ ποταμοῦ^p χροά νίξετο διὸς Ὀδυσσεύς	a B. 151. b Ω. 578, Ψ. 608. c ζ. 17 mar. d γ. 467, η. 234, ε. 154, π. 79, ρ. 550, φ. 339. e ζ. 79. f ζ. 79 mar. g cf. s. 284, x. 361. h II. 669, 679, Δ. 732. i s. 146. k η. 214, ε. 188, ρ. 408. l s. 53, ζ. 225; cf. s. 322, X. 574—6. m σ. 179, φ. 179. n ζ. 198 mar. o α. 134. p ζ. 216 mar.
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214. Φοι Φείματ'.

223. Φείπον.

211. *ἔσταντο* Eustath. Rom., ἀλλήλοισι Harl. Vr. et edd. præter Rom., *μόχ κέλευον* Eustath. 212. *Ὀδυσσῆ'* edd. fere omnes, *Ὀδυσσεΐα* Vr. Eustath. Rom., *Ὀδυσσῆ* Löw. secutus Thiersch. § 194, 46 d. 215. *χρυσῆν* Vr. Eustath. Rom., *χρυσῆν* edd. fere omnes: vide ad 79. 220. *χρίσομαι* Eustath. Harl. edd. vett. Wolf. et recentt., *χρίσσομαι* Barnes. Cl. Ern.

211. The reading *κέλευον* is perhaps due to a wish to avoid so nearly a repetition of the same word in 212 *ἐκέλευσαν*; but in s. 248—9 the same word *εἶη* closes both lines, and other instances might be found. The hand-maids, rebuked, "standing, calling to each other", is a happy picturesque touch; it shows each, uneasy under reproof, endeavouring slyly to throw the blame on her fellow, and it indicates that flight had scattered them. Thus we get a lively notion of the group.

214. *φάρός τε* x. τ. λ., here male attire; see on 60—5 *sup.* at end, but also on γ. 467.

218—9. *οὐτῶ*, the word would be assisted by a gesture. *ὄφρ'*, see note on δ. 800. — *αὐτός*, "by myself", without aid from you. It is, however, evident, as he declines such aid, that they were offering it. Contrast this with note on γ. 464. Possibly the poet means here to indicate the Phæacian standard of female delicacy as less refined than the Greek, although for dignity's sake he avoids including the

king's daughter in the rebuff; just as Phæacian manliness is made to be somewhat effeminate (δ. 246 foll.). But again, it is possible that, for the reason which Odys. assigns in 220 *ἡ γὰρ θηρόν ἀπὸ x. τ. λ.*, he uses the word *γυμνοῦσθαι* in 222 in an unusually literal sense. His long privation of such comforts required his bath to be now more thorough. This would also account for the emphatic *πάντα λοέσσοτο*, 227, not found in any of the parallel passages. Either reason will explain *εἶπον δ' ἄρα κούρῃ* in 223, they told their mistress that he had declined their aid — words which seem to hint that Odys. spoke aside to them unheard by Nausicaa, and this seems a further tribute to the refinement with which the poet invests her character. *ἄλμην*, so (mar.) Diomedes and Odys. bathe in the sea and afterwards take a fresh-water bath.

223. See last note.

224—5. *νίξετο* has here two accusatives, as *καθαίρω*, *λούω*, mar. but in τ. 376 *τῷ σε πόδας νίψω* the two

a ζ. 219 mar.
 b ζ. 488, γ. 210,
 227, γ. 300.
 c cf. N. 342.
 d α. 72, α. 52, β.
 49, α. 178, Δ.
 316, 327, ... et
 ampissime ... Ω.
 752.
 e γ. 466 mar.
 f δ. 263 mar.
 g α. 321, 372, α.
 394.
 h ζ. 109.
 i δ. 184 mar., 219,
 γ. 199, 418.
 k β. 20, σ. 198, ψ.
 157—63, ω. 369.
 l δ. 50, 299, η. 338,
 α. 451, ε. 89, ε.
 246, Ω. 648, K.
 134; cf. γ. 441, φ.
 343, B. 6.
 m γ. 384 mar., K.
 294.
 n cf. δ. 617, Θ. 195.
 o γ. 110, α. 72, E.
 60—1, O. 411—2;
 cf. β. 493.
 p α. 223.
 q β. 12 mar.
 r β. 260, A. 35.

ἄλμην,^a ἣ οἱ νῶτα καὶ εὐρέας^b ἄμπεχεν ὤμους,²²⁵
 ἐκ κεφαλῆς δ' ἐσμηχεν^c ἄλδος χυόον ἀτρυγέτοιο.^d
 αὐτὰρ ἐπειδὴ πάντα λοίσσατο^e καὶ λίπ' ἄλειψεν,
 ἄμφι^f δὲ εἵματα ἔσσαθ', ἃς οἱ πόρε παρθένος^h ἀδμῆς,
 τὸν μὲν Ἀθηναίῃ θῆκεν, Λιδίⁱ ἐκγεγαυτα,
 μείλιονα^k τ' εἰσιδέειν καὶ πάσσονα, καὶ δὲ κάρητος²³⁰
 οὐλας^l ἦκε κόμας, ὑακινθίνῃ ἄνθει ὁμοίως.
 ὥς δ' ὅτε τις χρυσὸν περιχεύεται^m ἀργύρῳ ἀνῆρ
 ἰδῶις, δν Ἥφαιστοςⁿ δέδαεν καὶ Παλλὰς^o Ἀθήνη
 τέχνην παντοίην, χαρίεντα^p δὲ ἔργα τελεῖει,
 ὥς ἄρα τῷ κατέχευε^q χάριν κεφαλῇ τε καὶ ὤμοις.²³⁵
 ἔξετ' ἐπειτ', ἀπάνευθε^r κίων ἐπὶ θίνα θαλάσσης,

225. Φοι.

228. Φεῖματα Φέσσαθ' Φοι.

230. ἐσφιδέειν.

231. Φούλας.

233. Φίδρις.

234. Φέργα.

230. καθδὲ Vr.

237. χάρισι Harl., χάριτι Apollon., χάρισι Eustath. et edd. omnes.

are really in apposition as whole and part: in 219 *sup.* ἀπολούσομαι has acc. and gen. ἄμπεχεν, "clung about".

227. πάντα, see on 218—9. — λίπ', see on γ. 466.

229—31. See mar. for similar enhancement of beauty by Pallas. Beauty is the special gift of the Charites (ζ. 18) or of Herē (v. 70—1): but as a means to an end, viz. here the procuring him the favour of Nausic., the prerogative of Pallas includes all such special resources. πάσσονα for παχὺς, like ἐλάσσων for ἐλαχὺς, βράσσων for βραχὺς (although some say βραδύς), μείσσων akin to μῆχος. — οὐλας, see App. A. 3 (2). — ὑακινθίνῃ ἄ., all the critics suppose colour only to be intended, and there is a hyacinth, common in Greece, which is black. It may be questioned, however, whether the delicate curl of the corolla of the flower at its edge, be not intended to represent the line of the hair φυνεικῶς ἐνουλισμένη (Aristænet. I. 1. p. 3, cited by Ni.).

232. ἀργύρῳ is not with silver but

on silver, so, of silver cups H. usually says, χρυσὸν τ' ἐπὶ χεῖλα περιάανται, δ. 616; the gold, being thinly but entirely overlaid, represents the χάρις or grace superfused pervading every part: so κατέχευε, 235, corresponds with περιχεύεται here. Virg. *Æn.* I. 592—3 has reproduced — with a variation — this simile,

Quale manus addunt ebori decus,
 aut ubi flavo
 Argentum Parisius lapis circum-
 datur auro.

233—5. Ἥφαιστος... καὶ ... Ἀθήνη, he as specially gifting with metallurgic craft, she as holding the master-key of all skill. κατέχευε, active, as done for Odysseus' benefit: but περιχεύεται in 232 mid. as done for his own artistic purposes. In τελεῖει the subject is ἀνῆρ.

236—7. ἔξετ', "he sat", to await the refreshment which had been ordered in 209 *sup.*, and which follows in 246 *inf.* — ἀπάνευθε, whilst they are about to prepare his meal he goes apart — another touch of the delicacy

κάλλει καὶ χάρισι στίλβων·^α θηεῖτο^β δὲ κοῦρή·
 δὴ ἦα τότ' ἀμφιπόλοισιν^γ εὐπλοκάμοισι μετηύδα
 “κλυτὲ^δ μιν, ἀμφίπολοι·^ε λευκώλενοι, ὄφρα τι εἰπω·
 40 οὐ πάντων ἀέκητι^ς θεῶν οὔ^ς Ὀλυμπον ἔχουσιν
 Φαιήκεσσ' ὁδ' ἀνὴρ ἐπιμίσγεται^β ἀντιπιδέουσιν.^ι
 πρόσθεν μὲν γὰρ δὴ μοι ἀεικέλιος^κ δέατ' εἶναι,
 νῦν δὲ θεοῖσιν^ι ἔοικε τοῖς^μ οὐρανὸν εὐρὺν ἔχουσιν.
 αἶ^ν γὰρ ἐμοὶ τοιόσδε πόσις κεκλημένος^ο εἴη,
 45 ἐνθάδε ναιετάων·^ρ καὶ οἱ ἄδοι αὐτόθι^α μέμνουν.
 ἀλλὰ δότ',^ρ ἀμφίπολοι, ξείνῳ βρωσὶν τε πόσιν τε.”
 ὦς^ς ἔφαθ', αἶ δ' ἄρα τῆς μάλα μὲν κλύουν ἦδ' ἐπι-
 θοντο,

a Γ. 392; cf. Z. 596.
 b s. 75 mar.; cf. Z. 459.
 c Γ. 198 mar.
 d s. 172.
 e σ. 198.
 f γ. 28, α. 79 mar., δ. 504.
 g γ. 331, μ. 337, ξ. 394, σ. 180.
 h ζ. 205.
 i α. 21 mar.
 k γ. 402, ξ. 84, ξ. 32.
 l π. 187, 200, κ. 440—1; cf. β. 5 mar.
 m α. 67 mar.
 n γ. 205.
 o B. 260; cf. ξ. 210.
 p α. 360, 255, q 523, q λ. 858, μ. 101, r λ. 616.
 r ζ. 209 mar.
 s γ. 477, α. 220, v. 167, γ. 178, ψ. 141 (in II. iocis).

239. *Φαίπων.* 240. *ἀέκητι.* 241. *ἀφεικέλιος.* 243. *φέφοικε.* 245. *φοί*
φάδοι.

239. μοι Eustath. Harl. Barnes. Cl. Ern., μεν Schol. H. Wolf., μοι ὅτι κεν εἶπω Bek. annot. 241. ἐπιμίσγεται Schol. H. 242. δέατ' Eustath. Fl. Rom. Barnes. Cl. Ern. ed. Ox., δέατ' Harl. Ambros. (3) Vr. Ald. Lov. Aloys. Hesych. Etym. Mag. Wolf. 244—5 † Arist. (dubitabat autem de priore), Scholl. H. Q. 245 [] Bek., ἄδοι Eustath. 247. ἦδ' ἐπιθοντο Eustath. Barnes. Cl. Ern. ed. Ox., ἦδ' ἐπιθοντο Vr. Wolf.

in handling with which the poet refines all the circumstances of this interview. *στίλβων*, literally, “glittering”, thus the planet Mercury (*ignis cæli Cyllenius*, Virg. Georg. I. 337) was called *δ στίλβων* from his peculiar brightness. The previous simile of silver overlaid with gold leads up to this sense of the word. *θηεῖτο*, “gazed with admiration”, as in s. 74—6.

239—46. Her previous speech had merely expressed pity for the forlorn suppliant; this one rises to glowing admiration for the now attractive hero, for “pity is akin to love”. Perhaps the poet meant to insinuate her discernment of Odysseus’ merit as superior to her Phæacian suitors, the inward man being presumed to correspond with the outward. But observe that this is addressed privately to the maidens, he being seated *ἀπάνευθε*, 236. This seems to obviate the repugnance of Aristarchus, who rejected the lines 244—5 as unsuited to maidenly decorum. οὐ . . . ἀέκητι θεῶν

means “with their goodwill”, cf. γ. 28 note, and σὺν γὰρ θεῶ ἐληλοῦσθαι, I. 49. — δέατ', restored by Wolf from the best mss. and oldest editions for δόατ', the previous reading, which arose from a mistaken association with δοῖν “doubt”, and the deceptive use of *δοιάσσεαι*, *δοιάσονται* by Apollon. Rhod. (III. 819, IV. 576) for a person deliberating, or labouring under indistinct impressions. Buttm. (*Lexil.* 38) traces δέατο here to δέδαα δαῖναι, and from it deduces *δοάσσεαι* aor., s. 474, ξ. 145, *δοάσσεαι* fut., Ψ. 339, the change of s to o in verb forms being common (*Irreg. Verbs* s. v.). He hints also at a connexion with *ἔδοξε δοκεῖ*, “for a x too much or too little can be no objection to the affinity of words”, and wholly rejects *δοῖν*, remarking that *δοάσσεαι* occurs where *resolve* is intended after *doubt* has elapsed. *κεκλημένος* εἴη seems to be = “might be”, as shown by the next line; cf. mar. — ἄδοι, on the connexion of this word with *ἄδησσει ἀδηκότες ἀδην*, and

a ζ. 209 mar.
 b α. 94 mar., ζ
 109—10.
 c δ. 788 mar.
 d ζ. 101 mar.
 e β. 382 mar.
 f ζ. 111 mar.
 g 52. 277; cf. ζ. 73.
 h γ. 11, δ. 785, Γ.
 113.
 i Γ. 249, Ρ. 215.
 k β. 302 mar.
 l Γ. 250, II. 126.
 Σ. 170, Φ. 331,
 Ε. 109.
 m ζ. 298, η. 14, π.
 165, ρ. 185.
 n α. 48 mar.
 o cf. γ. 49.
 p α. 245 mar., γ.
 108 mar.
 q ε. 342 mar.
 r II. 392, T. 131;
 cf. ζ. 344.
 s cf. ζ. 72 mar.
 t κ. 501.
 u cf. ζ. 297.
 v κ. 331.

παρ δ' ἄρ' Ὀδυσσῆι ἔθεσαν βρωσίν^a τε πόσιν τε.
 ἦ τοι ὃ πίνε^b καὶ ἦσθε πολύτλας διος Ὀδυσσεὺς
 ἀρπαλέως· δηρὸν γὰρ ἔδηντύς^c ἦεν ἄπαστος.
 αὐτὰρ Ναυσικάα^d λευκάλευρος ἄλλ'^e ἐνόησεν·
 εἴματ' ἄρα πτύξασα^f τίθει καλῆς ἐπ' ἀκήνης,
 ξεῦξεν^g δ' ἡμιόνους κρατερώνυχας, ἂν δ' ἔβη^h αὐτή.
 ὠτρυνενⁱ δ' Ὀδυσῆα, ἔπος^k τ' ἔφατ', ἐκ τ' ὀνόμαζεν·
 “ὄρσο^l δὴ νῦν, ξείνε, πόλινδ'^m ἵμεν, ὄφρα σε πέμψωⁿ
 πατρός ἐμοῦ πρὸς δῶμα δαΐφρονος,^a ἔνθα σέ φημι
 πάντων Φαιήκων^b εἰδησέμεν ὅσοιιν^c ἕριστοι.
 ἀλλὰ^d μάλ' ὥδ' ἔρδεις, δοκέεις δέ μοι οὐκ ἀκινύσσειν·
 ὄφρ' ἂν μὲν κ' ἀγροῦς ἴομεν καὶ ἐργ'^e ἀνθρώπων,
 τόφρα σὺν ἀμφιπόλοισι μεθ' ἡμιόνους^f καὶ ἄμαξαν^g
 καρκαλίμως ἐρχεσθαι· ἐγὼ δ' ὀδὸν^h ἡγεμονεύσω.
 αὐτὰρⁱ ἐπὴν πόλιος ἐπιβέλομεν^j — ἦν πέρι πύργος

252. *Φείματ'*. 254. *Ἐέπος*. 257. *Φειδησέμεν*. 258. *ὡς Φέρδεις*. 259. *Ἐέργ'*.

248. *ἔθεσαν* Vr. et edd. præter Rom., *ἔθεσαν* Eustath. Barnes. Cl. Ern. ed. Ox., *ἔθεσαν* Harl. Wolf. 253. *ξεῦξε δ' ὅφ'* Vr. 255. *δὴ νῦν* Eustath. edd. pleræque, Cl. Ern. Barnes. Wolf., *νῦν δὴ* Harl. Fl. Rom. Ald. 256. *pro ἐμοῦ* Zenod. *ἐμεῦ* male, Scholl. H. Q., *mox ἐνθάδε* Bek. annot. 261. *ἐρχεσθον* Eustath. Rom., *ἐρχεσθαι* Harl. Fl. et edd. pleræque. 262. *ἐπιβήσομεν* Eustath. Barnes. Cl. Ern. ed. Ox., *ἐπιβήομεν* Scholl. H. Q. T. Fl. Ald. (1), *ἐπιβέλομεν* Vr. Schol. V. Wolf.

the relation of the rough breathing to the *F*, see App. A. 6, especially (8).

247—315. Odys. refreshes himself with food; Nausicaa packs her linen and departs; first giving him directions to keep company with them till they enter the city, and then, in order to avoid scandal, to let them precede and reach the palace first, that done, to follow, enter boldly, and supplicate not the king but the queen.

252—3. *τίθει* ... *ξεῦξεν*, in these actions ascribed to Nausicaa, the *ἀμφιπόλοι* are of course to be understood as assisting.

254—5. *ἔπος κ. τ. λ.*, see on γ. 374—5, but observe the absence of any such action as *ἔλε χειρά* there, or *ἐν τ' ἄρα* of *φῶν χειρὶ* in β. 302, which would have been unseemly familiarity. *ἵμεν*, might be 1. pers. plur., “we are going”, but to take it as infin. for imper. is more in Homeric manner, cf. 298.

256. *δαΐφρονος*, see on α. 48. *σέ* is more naturally the subject than object of *εἰδησέμεν*.

258. For *ἀκινύσσειν* see on α. 342.

259. *ἂν* is not here the particle reinforced by *κα*, but the prep. governing *ἀγροῦς* and *ἐργ'*. This is remarkable, since in ε. 361 *ὄφρ' ἂν μὲν κα*, it is certainly the particle — an example of the flexibility of Homeric phrase. But the prep. here is required the sense being not, “till we come to the fields” etc., for he was not to quit them till they actually reached the city, 262) but “whilst we are going along them”, where *ἀνὰ* indicates a line of motion marked by objects as in X. 297—8 *βάν ε' ἵμεν ... ἄμ φόνον, ἂν νέκυας*. Observe, however, that *εἴμι* *ἱκάνω* are found with the direct accus. of place to which; see α. 176 and mar.

262. *ἐπιβέλομεν*, with this epic form of 2 aor. subj. cf. *στείω, θέλω, δαμάω*; the 2nd person prefers -*η*- as *στήης, στήητον*. Nausicaa describes the prospect which will present itself when he comes within view of the city. All the objects described must be understood as lying without its walls,

ὑψηλός,* καλὸς δὲ λιμήν^b ἐκάτερθο^c πόληος,

λεπτὴ δ' εἰςέθμη^d νῆες δ' ὁδὸν ἀμφιέλισσαι

265 εἰρύεται.* πᾶσιν γὰρ ἐπλστιόν^e ἐστὶν ἐκάστω.

a Γ. 384, H. 338, 437. M. 336; cf. ζ. 9.
b cf. η. 43—5.
c cf. ψ. 329.
d cf. κ. 80.
e Δ. 248, Ξ. 30, 75, O. 664.
f cf. ξ. 158, ρ. 156, τ. 304.

263. *ἑκάτερθο.* 264. *ἀμφι.Εἰλισσαι.* 265. *ἑιρύεται ἑκάστω.*

264. *εἰςέθμη* Harl. ex emend. Aristoph., Scholl. B. H. Q. 265. *ἐφῆστιον* Bek. annot. e Schol. ad K. 418, sed dubium an glossa.

yet much frequented by its people. He is therefore to stop *before* he reaches all this, viz. at the *τέμενος* of Alcinoüs, 293—5 *inf.*, and he would know that by the grove of Athenê close to the path—doubtless a striking object. Her object is to drop his company before they could attract notice as fellow-travellers. The apodosis of *αὐτὰρ ἐπὶν* is suspended. *What* he is to do when they approach the city, is postponed till 295—6; the interval being filled as far as 272 with a detail of the local features, accounted for by the characteristic pursuits of the people, and thence to 288 with her reasons *why* he is so to act. Then she resumes with a minute indication of the spot *where* he is to wait, and at last gives the direction, which is the pith of the whole, “wait there till we have reached home”. *πύργος*, no gates are mentioned. We are to conceive that they were open and unguarded—a token of Phæacian security.

264—5. *λεπτὴ δ' εἰςέθμη* κ. τ. λ., “and the way in is narrow, for ships line the approach”. The “haven on either side”, 263, accounts for the ships being there. This gave rise perh. to the reading *εἰςέθμη* of Aristoph., as if from *έθμος*. It is, however, like *έθμα* “a going”, E. 778, directly from *έμι*, imper. *έθι*, “go”. *εἰρύεται*, nearly = Lat. *servant*; see on *έρυσθαι*, s. 484. This perf. pass. with pluperf. meaning “have or had been drawn”, viz. into position, passes over into an absolute sense, “keep” that position, or, as here, becomes trans. with object *ὁδόν*; cf. mar. In π. 463 it further acquires the sense of “keep a look out for”. In some passages the *v*, long naturally, as in *εἰρῆτο* (if this be a pluperf., see Buttm. *Irreg. Verbs*, s. v. *έρυναι*) γ. 90, becomes short before α,

but may be lengthened by *ictus* (mar.). *ἐπίστιον*, Eustathius explains this by *ἐποίκιον* “shed” or “hut”, as if a compound adj. from *έστια*, *epicê έστιή*, citing Herod. I. 44, *τὸν μὲν Δία ἐπίστιον καλεῶν*, “invoking Zeus who presides over the hearth”, and so in V. 72, 73, as noun, “houses” or “households”. But the sense of *οἶκος*, being wider than that of *έστιή*, makes it easy to take *ἐποίκιον* as an *addition* to the *οἶκος*, whether adjoined or detached, and so = “shed” or “hut”; but we cannot analogously conceive of *ἐπίστιον* as if an *addition* to the *έστιή*, especially as the *έστιή* is in this case locally remote, being within the wall, while the *ἐπίστιον* is without it. Yet we may get really closer to the sense of Herod. by taking *έστιή* (mar.) as it were in the moral sense, as the centre of family life; when *ἐπίστιόν έστιν* might mean “it, viz. shipping is a matter of domestic business”, as opposed to the semi-foreign aspect of ordinary navigation; or even locally, “each has a spot (viz. where his ship was drawn up) belonging to the family”, as we speak of “a family vault”. And this, as giving greatest force to γὰρ seems preferable. The scope of the whole passage is to illustrate the extent to which among the Phæacians sea-faring habits were taken up into domestic and civic life. Thus their *άγορή*, usually in the heart of the city, and the *Ποσειδηόν*, doubtless its chief sanctuary, which in ordinary cities would have formed the centre of everything, are here at the sea-side without the walls; and these are attached to the *έστιή* of the state, even as the spot where his ship lay was to that of each citizen: hence we derive a special force for *έκάστω*. The aspirate dropped in *ἐπίστιον* for *έστιή* need be

- a B. 506; cf. ζ. 10.
 b ζ. 10.
 c i. 185.
 d App. F. 1 (7) mar.
 e i. 136, x. 468.
 f a. 316 mar.
 g i. 326. I. 446.
 h φ. 233, x. 2, K 280.
 i η. 84—5, θ. 191; cf. ζ. 221.
 k δ. 709, a. 176.
 l ζ. 239, o. 467, π. 75, ε. 527, ω. 200: cf. σ. 226, φ. 378—4, Z. 361, X 105—6.
 m H. 87, 300.
 n φ. 138.
 o δ. 547 mar p I. 226.
 q Φ. 108; cf. γ. 289, ζ. 7, o. 418, π. 158.
 r ζ. 282; cf. η. 313.

ἐνθα δὲ τέ σφ' ἀγορῇ καλὸν Ποσιδῆιον^a ἀμφίς,
 ῥυτοῖσιν^b λάεσσι κατωρυχέσσ^c ἀραρυτά.
 ἐνθα δὲ νηῶν ὄπλα^d μελαινάων ἀλέγουσιν,
 πείσματα^e καὶ σπείρα,^f καὶ ἀποξύουσιν^g ἐρετμά.
 οὐ γὰρ Φαιήκεσσι μέλει βιός^h οὐδὲ φαρέτρη,
 ἀλλ' ἱστοίⁱ καὶ ἐρετμά νεῶν καὶ νῆες εἶσαι,
 ᾗσιν ἀγαλλόμενοι^k πολὴν περώσιν θάλασσαν.
 τῶν ἀλεείνω φῆμιν^l ἀδυνκέα, μή τις ὀκίσσω
 μωμεύη· μάλα δ' εἰσὶν ὑπερφιάλοι κατὰ δῆμον,
 καὶ νύ τις ὧδ' εἴπησι^m κακώτεροςⁿ ἀντιβολήσας.^o
 'τίς^p δ' ὅδε Ναυσικάα ἔπεται καλός^q τε μέγας τε
 ξείνος; ποῦ δέ μιν εὖρε; πόσις^r νύ οἱ ἔσσεται αὐτῇ.

271. ἐΐσωι.

275. ὥς εἴπησι.

277. φοι.

269. σπείρας Barnes, quod Eustathium (in comment.) edd. Ald. Lov. Schol. V. et H. Stephanum agnoscere affirmat, mox ἀποξείνουσιν Harl., ἀποξύουσιν Eustath. Schol. H. Barnes. Cl. Ern. Wolf. Löw., ἀποξύουσιν Bek. Dind. Fa. secuti Buttm. 275—88 † nonnulli, Scholl. H. Q. 276. δ' omittunt nonnulli, Bek. annot. 277. νυ οἱ Vr., δέ οἱ Harl. sed δὲ ex emend.

no more objection than the shortening of the ι. Thus we have (Eustath.) *Λευκήπη Λεύκιππος* (Hy. Ceres 418, Hy. Apol. Pyth. 34) fr. *ἱάκος*, and *ἐπάλμενος*, as well as *ἐπιάλμενος*, from *ἐπάλλομαι* (ζ. 220, ω. 320, cf. θ. 103, 128). Certain Scholl. derive the word for *ἱστός*, "a place for masts", and so by synecdoche = *νεώριον*, — a likely snare for a prosaic interpreter.

266—8. ἀγορῇ, see previous note. *Ποσιδῆιον*, see on *νήους* 10 *sup.* — *ῥυτοῖσιν* λ., see App. F. 2 (6) and note *. *ὄπλα*, see App. F. 1 (7).

268—9. σπείρα, the reading *σπείρας* perhaps arose from a repugnance to lengthen the -α by arsis; certainly to lengthen the final short vowel of a properisponemon is an extreme case of arsis, but in this penthemimeral caesura H. lengthens anything: see on ε. 318 and App. F. 1 (7) for the sense. *ἀποξύουσιν*, Buttmann's correction (*Lexil.* 26, 4) has been adopted, the word being *ἀποξέω* (= *ξίω*) to "shave" or "plane".

270—2. βιός οὐδὲ φ., much less therefore the sword and spear of the stand-up-fight. This measures the interval between them and the Greeks.

ἀγαλλόμενοι, as if for [the mere pleasure of the run. Their vessels are, as it were, all pleasure yachts in which they give a free passage to an occasional stranger.

273—5. ἀδυνκέα, cf. the name *Πολυδυνκής* and the adv. *ἐνδυνέας*, used of all kinds of ministry to another's comfort; so Curtius, who refers both (II. 229) to a sanscrit root, traced in Lat. as *dec-us*, *dec-et*, and related presumably to *ducis* (II. 77). For the sentiment see on 29 *sup.* — *ὑπερφιάλοι*, "unscrupulous". Some commentators rejected 275—88 for the same reason as 244—5, *vid. sup.* But the more repugnant such female freedom was to later Greek notions of decorum, the more certain the genuineness of the passage.

276—9. τίς δ', the δ' marks surprise "why! who is this?" — εὖρε, "picked him up". *ἐκεῖ οὐ τινες* κ. τ. λ., Löwe takes this ironically, "since forsooth there are none (for her to marry) near home!", but it seems more simple to take it as epexegetic of *τηλεδακτών*, and stating the fact on which the Phæacians were fond of dilating — their remoteness from all men.

ἢ τινὰ που πλαγχθέντα κομίσσατο· ἦς^b ἀπὸ νηὸς
 ἀνδρῶν· τηλεδαπῶν, ἐπεὶ οὐ τινες ἐγγύθεν εἰσὶν·
 180 ἢ τίς οἱ εὐξαμένη πολυάρητος^d θεὸς ἦλθεν,
 οὐρανόθεν· καταβάς, ἔξει δὲ μιν ἡματα^e πάντα.
 βέλτερον, εἰ καὐτῇ^e περ ἐποιχομένη πόσιν εὗρεν
 ἄλλοθεν· ἢ γὰρ τοῦςδε γ' ἀτιμάζει κατὰ δῆμον
 Φαίηκας, τοὶ μιν μυνῶνται^b πολέεςⁱ τε καὶ ἐσθλοί.^f
 185 ὧς^k ἐρέουσιν, ἔμοι δὲ κ' ὄνειδρα^l ταῦτα γένοιτο.
 καὶ δ' ἄλλη^m νεμεσῶ, ἢ τιςⁿ τοιαῦτά γε ῥέξοι,
 ἢ τ' ἀέκητι φίλων πατρὸς^o καὶ μητρὸς ἐόντων
 ἀνδράσιν μίσσηται, πρὶν γ' ἀμφάδιον^p γάμον ἔλθειν.
 ξεῖνε, σὺ δ' ὦδ' ἐμέθεν^q ξυνίει ἔπος, ὅφρα τάχιστα
 190 κομπῆς^r καὶ νόστοιο τύχης παρὰ πατρὸς ἔμοιτο.
 δῆεις ἀγλαδὸν^s ἄλσος Ἀθήνης ἄγχι κελεύθου
 αἰγείρων· ἐν δὲ κρήνη^t νάει, ἀμφὶ δὲ λειμῶν·

a Θ. 284.
 b δ. 489.
 c cf. ζ. 8, 204-5.
 d ε. 404.
 e υ. 31, Δ. 184, P. 545.
 f β. 55 mar.
 g γ. 255, Z. 200;
 cf. B. 238.
 h cf. ζ. 34-5.
 i χ. 204, ω. 427,
 Δ. 295, Z. 452,
 Ω. 204, 520.
 k X. 108; cf. Z. 462.
 Δ. 182, H. 91.
 l Γ. 242.
 m ο. 69, Ψ. 494,
 β. 238.
 n ε. 47 mar.
 o ζ. 51, ο. 432.
 p cf. ο. 420, 430,
 Ξ. 236.
 q cf. α. 120 mar.
 r γ. 241, ε. 378.
 s γ. 151, 191-4,
 317.
 t B. 506, ζ. 321.
 u α. 70, η. 129, ε.
 140-1.

278. ἦς. 280. ἢ τις εὐξαμένη. 285. ἐρέουσιν. 287. ἀέκητι.
 289. ἔπος.

279. ἐσὶν Vt. 282. βέλτιον Bek. annot. 285. ἔμοι δ' ἂν Eustath. Rom.,
 mox γένοιτο Harl. 287. ἦτ' sive potius ἦδ' (Ni.) Arist., Schol. Q. 289. σὺ
 δ' ἐκ' Arist., Schol. H. 290. ἐμείο Harl. Ambros. (1), ἐμείο Zenod., Scholl.
 H. Q., ita Cl. Ern. Barnes., ἐμοῖο Eustath. Wolf. et recentt. 291. δῆεις
 var. l. Scholl. H. Q. sed in textu δῆομεν, δῆεις meliores, Schol. H., Wolf., δῆο-
 μεν Eustath. Barnes. Cl. Ern. ed. Ox., mox pro κελεύθου Harl. θαλάσσης sed
 supra scr. κελεύθου. 292. ἐκ δὲ Fl. Ald. Lov.

280-2. πολυάρητος, "much prayed for (to come)"; see mar. — βέλτερον, "twere better so", i. e. "that she should wed, though her husband be one of her own picking up from abroad, since she refuses all her Phæacian suitors": the implied alternative is, "than remain unmarried". Another interpretation of the Scholl., that "if she marries any one Phæacian, she must needs put a slight upon the rest", does not seem suitable. καὐτῇ, see mar. for similar cases of crasis of καὶ with pronoun; although these are not found in all mss. and edd. (Bek. *Hom. Blätt.* p. 173). Hermann (Ni.) rejects this crasis in H., reading κ' for κε, or γ'.

286-7. νεμεσῶ, indic. where optat. would be regular; see App. A. 9 (2). — ἐόντων could be spared: it seems to have arisen from a confusion of two constructions, "against the will of her parents", and "her parents being unwilling". "In this remarkable passage we have such an exhibition of woman's

freedom as scarcely any age has exceeded. For it clearly shows that the marriage of a damsel was her own affair, and that, subject to a due regard freely rendered to authority and opinion, she had when of due age a main share in determining it" (Gladst. II. p. 484).

288. μίσηται, "mixes with": the mood is certainly anacoluthon to ῥέξοι in 286: the change of ἢ τις to ἢ τ' strikes a different modal key; thus τοιαῦτά γε ῥέξοι is a case viewed as purely hypothetical in the 2nd clause she seems to put a case contingent indeed still, and therefore not indic., but which is *not* purely hypothetical, as being in fact her own; and this difference is what the subjunct. probably marks. See for some somewhat similar. exx. App. A. 9 (16). — ἀμφάδιον, see on s. 120.

289-90. σὺ δ', the δὲ denotes contrast between her suggestion in the sequel and what she had just been deprecating. κομπῆς, he had made no

a. 9. 363; cf. p. 299, Z. 194, I. 578.	ἐνθα δὲ πατὴρ ἐμοῦ τέμενος ^a τεθαλυῖα τ' ἄλσῃ ^b , τόσσον ἀπὸ πτόλιος ὄσσον ^c τε γέγωνε βοήσας.	
b. cf. E. 90, ω. 226, Z. 581—2, Φ. 348.	ἐνθα καθεζόμενος μεῖναι ^d χρόνον, εἰς ὃ κεν ἡμεῖς ἄστυδε ἔλθωμεν, καὶ ἰωάμεθα δώματα πατρός. ^e	295
c. s. 400 mar.	αὐτὰρ ἐπὴν ^f ἡμέας ἔλπε ποτὶ δώματ' ἀφίγθαι, καὶ τότε Φαιήκων ἱμεν ^g ἐς πόλιν, ἥδ' ἐρέεσθαι	
d. i. 138.	δώματα πατρός ἐμοῦ μεγαλήτορος ^h Ἀλκινόοιο.	
e. ζ. 256 mar.	ῥεῖα ⁱ δ' ἀργύρω ^j ἐστὶ, καὶ ἄν παῖς ἡγήσαιο	300
f. cf. η. 306.	νήπιος· οὐ μὲν γάρ τι εἰκότα τοῖσι τέτυκται	
g. ζ. 253 mar.	δώματα Φαιήκων, οἷος δόμος Ἀλκινόοιο	
h. ζ. 17 mar.	ἦρωος. ἀλλ' ὅπότε ^k ἄν σε δόμοι κεκλιθῶσι ^k καὶ αὐλή,	
i. δ. 207 mar.	ᾧκα μάλα μεγάροιο διελθόμεν, ὄφρ' ἰ. ἱκῆαι	
k. i. 343; cf. δ. 618.	μητέρ' ἐμήν· ἥ δ' ἴσται ἐπ' ἑσχάρῃ ἐν ⁿ πυρὸς αὐγῇ, 305 ^f	
l. η. 319.	ἡλάκατα ^o στρωφῶσ' ἀλιπόρφυρα, θαῦμα ^p ἰδέσθαι,	
m. ζ. 52 mar.	κίονι κεκλιμένη ^q δμῶαί δέ οἱ εἴατ' ὀπισθεν.	
n. φ. 89, I. 206; cf. Z. 610.	ἐνθα δὲ πατὴρ ἐμοῖο θρόνος ποτικέκλιται αὐτῇ·	
o. ζ. 53 mar.	τῷ ὅ γε οἰνοποτάζει ^r ἐφ' ἡμενος ἀθάνατος ὧς.	
p. E. 725, K. 439, Z. 83, 377.		
q. v. 235, p. 97.		
r. v. 262, X. 84; cf. φ. 456.		

296. ἄστυδε. 297. Φέλπε. 301. Φεφοικῶτα. 306. Φιδέσθαι. 307. Φοι.
309. Φοινοποτάζει.

297. δώματα ἱχθαι Aristoph., Schol. H. 298. ἔρχεσθαι var. l. Schol. H. 300. παῖς Wolf. ed. Ox., Löw., παῖς Eustath. Barnes. Cl. Ern. Bek. Dind. Fa. 301. οὐ μὴν Bek. 303. ἦρωος Ambros (2) Vindob. in text. et schol. Harl. Vr. Fl. Ald. Lov., ἦρωος Eustath. Wolf., ἦρω Vindob. (2); mox δόμῳ^h Harl., δόμοις Bek. annot., mox κεκλιθῶσι ed. Ox. var. l. Fl. Ald. Lov. Steph., mox αὐτῇ Harl. 304. μάλ' ἐκ Eustath. Barnes. Cl. Ern. ed. Ox., μάλα sine ἐκ Harl. Wolf. et recentt. 308. αὐτῇ et αὐγῇ Eustath. agnoscit, αὐτῇ Barnes. Ern. Cl. ed. Ox. Bek. Dind. Fa., αὐγῇ Harl. Ambros. (1) et var. l. Schol. V. ita Wolf. Löw., mox ἐμείο Barnes. Cl. Ern., ἐμοῖο Eustath. Fl. Wolf. et recentt.

request for this, but she builds partly on his evident need, partly on the well known habits of the Phæacians in despatching strangers to their homes (v. 151—2, 174).

293. τέμενος, Thucyd. III. 70 mentions that a site in Corcyra in his time passed traditionally as the τέμενος of Alcinoüs.

300—2. καὶ ἄν παῖς, "even a child might etc." οἷος refers to τοῖα implied in εἰκότα τοῖσι.

303. αὐλή, see on App. F. 2 (2) (5) (6). Observe ἦρωος, doubtless the true reading, an instance of the elasticity of epic quantity.

305—7. ἐπ' ἐσχάρῃ κ. τ. λ. and

κίονι in connexion, see App. F 2 (19) (20). — ἀλιπόρφυρα, see on 53 *sup.* — δμῶαί, see App. A. 7 (1).

308—9. θρόνος, "seat of honour"; see on α. 131—2. — αὐτῇ, i. e. κίονι; to refer it to the queen, since θρόνος is the subject, sounds absurd since ποτικῆ means "leans against"; which makes the var. l. αὐγῇ less suitable: it probably crept in from the end of 305. — οἰνοποτάζει, the contrasted picture of the queen plying her industry, and the king, who "sits wine-bibbing like an immortal" — the allusion being to the θεοὶ ῥεῖα ζῶντες — is full of force, and assists us to take the measure of the sexes in Phæacian court society: see

- 10 τὸν παρὰ μὲν ἡμετέρης,^b ἵνα νόστιμον^c ἡμᾶρ ἴδῃαι
 χαίρων^d καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἔσσι.
 * [εἰ κέν τοι κείνη γε φίλα φρονέησ' ἐνὶ θυμῷ,
 ἔλπωρῇ^e τοι ἔπειτα φίλους^f τ' ἰδέειν καὶ ἰκῆσθαι
 15 οἶκον ἐς ὑπόφορον καὶ σὴν ἐς πατρίδα γαίαν.]"
 ὧς^h ἄρα φωνήσας ἵμασεν μᾶστιγιⁱ φαιινῇ
 ἡμιόνοιν^j. αἱ δ' ὅκα λίπον ποταμοῖο^k ῥέεθρα.
 αἱ δ' εὖ μὲν τρώων,^l εὖ δὲ πλίσσονται^m ποδῶσιν.
 ἥ δὲ μάλ' ἡνιόχευεν,ⁿ ὅπως ἄμ' ἐποίατο πεζοί
 20 ἀμφίπολοι^o τ' Ὀδυσσεύς τε, νόφ δ' ἐπέβαλλεν ἱμάσθλην.
 δύσετό^p τ' ἥελιος, καὶ τοὶ κλυτὸν ἔλσος^q ἵκοντο
 ἱρὸν Ἀθηναίης, ἔν' ἄρ' ἔξετο^r δῖος Ὀδυσσεύς.
 ἀντίκ' ἔπειτ' ἠρᾶτο^s Διὸς^t κούρη μέγαλοιο
 "κλυθί^u μεν, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη.
 25 νῦν δ' ἡ πέρ μεν ἄκουσον,^v ἐπεὶ πάρος οὐ ποτ' ἄκουσας^w

- a η. 142; cf. γ. 92,
 A 506, 512.
 b ω. 216.
 c D. 406, α. 9 mar.
 d η. 194.
 e η. 75—7.
 f β. 280, ψ. 287.
 g α. 41—2 mar.
 h α. 380 mar.
 i X. 500, T. 396,
 Ψ. 384.
 k Ξ. 245, Φ. 352,
 F. 749.
 l cf. X. 103.
 m β. 642.
 n β. 368 mar., γ.
 289.
 o ζ. 291 mar.
 p ε. 30—1.
 q α. 521, Z. 304,
 311, A. 296, β.
 433, 261.
 r ζ. 151, I. 536.
 s δ. 762 mar.
 t cf. I. 262.

314. *Ἐλπίῳρῃ* *Ἰδίδειν* omissio τ'. 315. *Ἰοῖκον*.

310. *ποτὶ* Eustath. Barnes. Cl. Ern. ed. Ox. Wolf. Dind. Löw., *περὶ* Harl. Vr. Ambros. (1) (3) Schol. V. Bek. Fa. 313—5 omisit Harl. sed man. ead. in mar. reposuit, [] Wolf. Bek. Dind. Löw. Fa. Ni. 318. *ἔτρεχον* sed α. pri. man. *τρώων* Harl., *τρεχέτην* Callistratus, Scholl. B. H. P. Q. Γ., *μοx εὐ δ' ὀπλίσσοντο* Vr. male (Ern.). 321. *δύσετο* Ald. Lov., *δύσατο* var. l. Barnes. 324. *μοι* Eustath. Barnes. Cl. Ern. ed. Ox., *μεῦ* ex emend. ejusdem man. Harl. Wolf. et recentt.

App. F' 2 (13), and comp. the following direction to *pass him by* and sup-
 plicate her.

312. *καρπαλίμως* qualifies *ἴδῃαι*.

313—5. These lines occur naturally in η. 75—7. Here they seem superfluous since they say nothing which has not in effect been said before. The editors since Wolf accordingly bracket them.

316—31. Nausicaa starts on her homeward journey, her handmaids and Odyas following. He reaches at sunset the grove of Athenē near the city-gate, to whom he prays for friendly help; and, with a reminiscence of Poseidon's wrath the book closes.

316—8. *φαιινῇ*, to what the epithet precisely alludes it is impossible to determine. In Ψ. 362—3 the thong, *ἱμάς*, seems a distinct part of the *μᾶστιξ*; cf. *ἱμάσθλην* 320 *inf.* We may surmise that the handle was of wood,

perhaps polished, perhaps ornamented with metal. *τρώων*, secondary verb from *τρέχω*, like *στροφάω*, *τροφάω*, for *στρέφω*, *τρέπω*. — *πλίσσονται*, the Scholl. here give *πλίξ* as Dorice = *βῆμα*, the Schol. on II. 375 says *Ἄεolic*, and the Etym. Mag. has, with the Schol. vulg., *πλίγμα*, *τὸ διάστημα τῶν ποδῶν*; but these are words found in grammarians only. In Sophoc. *Fragm.* 538 Dind. occurs the word *ἀμφίπλῖξ*. In Archiloch. *Fragm.* IX. 1, *διαπικλῖ-γμένον* probably means "straddling". Ern. cites Anacreon, 1269, *πλίσσαντες μηροῖσι παρὰ μηρῶς*, and Ni. *ἀπικλίστατο* from Aristoph. *Acharn.* 218.

300. *νόφ*, "with judgment", meaning so as not to go too fast for the pedestrians to keep up.

321. *δύσετο* x. τ. λ., the 33rd day of the poem's action here ends.

325—7. *Ἀτρυτώνη*, see App. E. 4 (14). — *νῦν δ' ἡ πέρ*, "now although

a cf. s. 221, ψ. 235.

b s. 423 mar.

c Ω. 309.

d γ. 385, κ. 295.

E. 121, Ψ. 771.

cf. i. 536, v. 102.

A. 43, 457, II.

249, 527.

e cf. η. 201, κ. 164.

f Φ. 468—9.

g α. 20—1 mar.

φαιομένου, ὅτε μ' ἔρραιε^a κλυτὸς^b ἐννοσίγαιος.δός^d μ' ἐς Φαίηκας φίλον ἐλθεῖν ἢ δ' ἐλσεινόν.^e

ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη.

αὐτῷ δ' οὐ πῶ φαίνεται^f ἐναντίη· αἶδετο γάρ ῥαπατρώκασλινγητον^g· ὃ δ' ἐπιζαφελῶς μετέειπεν^h

ἀντιθέω Ὀδυσῆι, πάρος ἦν γαίαν ἰκίσθαι.

330

331. *Σήν.*

329. ἐνάντιον Eustath. (sed in comment. ἐναντίη) Barnes. Cl. Ern. ed. Ox., ἐναντίη Harl. Wolf. et recentt., mox αἶετο var. l. Schol. P. et not. ms. ad mar. Fl. 330. ἐπιζαφελῶς Arist., Schol. P., ita omnes, ἐπιζαφέως Bek.

not before". φαιομένου ὅτε μ' ἔρραιε, with the repetition cf. P. 316—7, ὅπῳτ' ἂν Τροίη... δάηται, δαιομένη, δαίωσι δ' ἀρήναι νῆες Ἀχαιῶν, and Π. 103—5, δάμνα μιν Ζηνὸς τε νόος καὶ Τρώες ἀγανοὶ βάλλοντες· δεινὴν δὲ περὶ προτάφοισι φασινὴ πῆληξ βαλλομένη καναγὴν ἔχε, βάλλετο δ' αἰε κ. τ. λ. — δός μ' κ. τ. λ., the words are a little abrupt through the asyndeton. In Ω. 309 they occur as the first clause of Priam's prayer (with Ἀχιλλῆος for Φαίηκας), where he is about to visit Achilles to ransom his son.

329—31. αἶδετο. The feeling of re-

spect extends, in the politic and calculating goddess [see App. E. 4 (8)], to the forbearance of direct and outward opposition only. Her appearance in η. 19 foll. is accordingly cloaked in a strict *incognito*, and is her only interview with Odys. in which the veil is not thrown off. Thus appearances as regards Poseidon are saved. πατρώκασλινγητον, a sense of seniority pervades the word, and we may remember that the Erinnyes, as Poseidon himself is reminded in O. 204, attend ever upon the elder members of a family. ὃ δ', δὲ here, as often, = γάρ. — ἀντιθέω... πάρος, see on α. 21—4

APPENDIX A.

I.

ἔννεπε. (1) Buttm. (Lexil. 21, 15—23) regards this as a mere lengthened form of *ἐπὶ* fr. *ἐπῶ*, root *ἑπ-*, and no compound; he takes *ἐνοπή* as its direct verbal noun, and views *ὀμφή* as similarly related to a verbal form *ἐμῶ* = *ἐνέμῶ*; with this relation he compares *ὄγκος*, *ἐγκῶ* = *ἐνέκῶ*. Negatively, he argues that *ἐν* the prep. in no other compound doubles *ν*. He seems to have overlooked *ἐννεσίγαι*,² of which the parts are *ἐν-σημι*. But, supposing *ἐνέκῶ* compounded, it need not follow that the first part is *ἐν* the prep. There are a number of words, as *ἐμπαπείως*, *ἑρκαιος*, *ἐμπάρομαι*, *ἐναίρω*, *ἐναρα*, in which *ἐν-* appears, but its prepositional character is very doubtful. The forms akin to *ἐνέκῶ* (omitting all those from *ἐνέκτω* or *ἐνέσσω* to *reproach*, which he rejects as distinct), are 2 aor. *ἐνισπον*, imper. *ἐνισπες*, and *ἐνισπε*, and, there being no pres. indic. found, *ἐνέψω* and *ἐνιψήσω* fut. Now as we have *ἔσπετε*, (comp. *ἐσπόμην*, *σπέο*, *σπεῖο* from *ἐπομαι*,) it is not easy to regard *ἐν* in *ἐνισπον*, etc., as part of the simple verb, and Buttm. seems to have felt some difficulty. Indeed, elsewhere he inclines to regard *ἔσπε* (τ. 203, γ. 31) as a form of *ἔσπε* (κ for π, as in *ἐππος*, *equus*). This is probable, but tends to make the rejection of *ἐνισπες* as a compound form doubtful. With these varying forms *ἐν-ἐκῶ*, *ἔσπετε*, *ἐν-ισπον*, comp. *ἐκῶ*, *ἐσχον*, *ἔχω*, an analogy which suggests that the *ἐν-* is adventitious, not, as in Buttmann's view, radical. The Lat. *inquam* probably represents the same form as *ἐνέκῶ* (q for π again), and is equally puzzling, but can hardly be simple.

(2) As regards *ὀμφή ἐνοπή*, the first may be simple and the second compound. *ὄψ* the voice, *ὀπή* a hole, *ὄμμα* fr. *ὀπτομαι* (unused pres.) *ὄσσομαι*, *ὄσσε*, *os* *oris*, *oculus*, (Donalds. *New Crat.* § 216) seem all modifications of a radical sound based on the vowel *o* in connexion with a labial or some sound representing it. The simple notion of which that sound is the symbol may be assumed to be a hole or orifice, of which the letter *o* is indeed the shape. The verb or adj. "open" stands in close connexion. Hence the above words expressing "mouth" or "eye" deduce themselves at once, for there is nothing which we open so frequently or easily as these organs. Hence *ὄψ* "voice" comes straight from the root, being the *os* "mouth" open for the primary purpose of emitting sound. Then, we may suppose, came the strengthening of the root by the accession of the *F*, in *vox*, *ἑππος*, *ἑρίκῶ*, this *F* containing the labial of the root, with the guttural (comp., as above, *inquam*) into which that labial sometimes passes, as in *coquo* = *πέσσω πεπ-* (Donalds. *ub. sup.* and *Gr. Gr.* § 18 j.). Now, the *ἐκῶ* in *ἐνέκῶ* may be from the simple root before the *F*

was added, and the noun *ἐνόση* of course from *ἐνέπω*, but *ῥμφη* merely *ῥπη*, = *ῥφ*, strengthened by the further labial *μ*, as in *χρῆμτιω*, *γνάμπτω*, and many other words.

(3) Thus an answer may be offered to Buttmann's remark, "one well may wonder why in this compound alone (*ἐνέπω*) the *F* of the root *ἐπω ἐπος* was so passed over". And the *ἐν* may be received as a form of "the intensive prefix, probably a residuum of *ἀνά*," (Donalds. *Gr. Gr.* 374 d.) conveying to the root *ἐπ-* the sense noticed by Buttm. to "announce, declare".

2.

EPIC FORMS IN -*ωω* -*ωω* FOR -*αω*.

Abrens *Griech. Formenl.*, § 51, gives a table of Epic forms expanded with short or long vowels from the ordinary contracted forms of verbs in -*αω*, nearly as follows.

	Contr.	Expand. short.		Contr.	Expand. long
Indic. Pres. sing. 1.	ὄρῳ	ὄρόω	Various parts of the act. or mid. verb.	μενοινῶ	μενοινῶω
Indic. and Subj. sing. 2.	ὄρῃς	ὄράας		μενοινῃ	μενοινῃά
Indic. Pres. . . . 3.	ὄρῃ	ὄράα		ἡβῶσα	ἡβῶσαα
Indic. Pres. plur. 3.	ὄρῶσι	ὄρόωσι		παραδρῶσι	παραδρῶσασι
Optat. Pres. sing. 1.	ὄρῃμι	ὄρόμμι		ἐμνάσθε	ἐμνάσθεε.
Infinit. Pres.	ὄράν	ὄράαν			
Part. Pres.	masc. nom. ὄρῶν	ὄρόων			With short vowel evolved
	 gen. ὄρῶντος	ὄρόωντος			
	fem. nom. ὄρῶσα	ὄρόασα			
Mid. Indic. Pres. Plur.	2. ὄρᾶσθε	ὄράασθε	ηβῶντες ἐμῶντο μνώμενος ἡβῶμι	ἡβῶντες	ἡβῶντες
	3. ὄρῶνται	ὄρόωνται		ἐμῶντο	ἐμῶντο
Mid. Infinit. Pres.	ὄρᾶσθαι	ὄράασθαι		μνώμενος	μνώμενος
				ἡβῶμι	ἡβῶμι.

3.

(1) *ὀλοόφρων*, *ὀλοός*, *οὔλος* (*Ἄρης*), *Φούλος*, *οὔλιος*, *ὀλοφῶιος*, *ὀλοφυνδός*, *ὀλοφύρομαι*, (2) *οὔλη* (*λάχνη*), *οὔλαι* (*ὄλαι*), *οὔλοχυνται*, *ὀλῶραι*, *οὔλαμός*, *οὔλοκάρηνος*, *ἱουλος*, (3) *οὔλος* (*ὄλος*), *οὔλε*, *οὔλη* (scar).

The first eight of these are clearly related in sense and form. Our notion of *ὀλοός* is assisted by a play upon it, *Ζεὺς δ' ἐπὶ νῦκτι ὀλόην τάνυσσε κακτερεῖν ὑσμίνῃ*, ὅφρα φίλῳ περὶ παιδί μάχης ὀλοός κόπος εἴη; here it means "mischievous or baneful"; so *Ἀχιλλῆος ὀλοὸν κῆρ* "heart set on mischief", *οὔλιος ἄστὴρ* "baneful star"; so *Ὀνειρος* in B. 6 is *Φούλος* nearly = *ὀλοόφρων*, comp. τῷ ὀλοᾷ φρονέων¹. *οὔλον κεκλήγοντες* (comp. *Soph. Trach.* 846. *ὀλοᾷ στίβει*) resembles *ὀλοφυνδόν ἐπος*, and *ὀλοφύρομαι*, and expresses an alarm-cry for mischief felt impending. The *φ* of *ὀλοφῶιος* suggests a form *ὀλοφός*, especially as we have *ὀλώιος*. For this *F* the *v* in *οὔλος* may be received as compensative. By metath. this *ὀλοφός* becomes again *Φολός* (comp. the name *Pholoe*) *Φούλος*.

(2) Distinct from these is probably *οὔλη*, fem. adj. applied to *λάχνη*, "woolly

3. ^a *Π.* 567-8.

^b *Σ.* 139.

^c *A.* 62.

^d *Π.* 701.

^e *P.* 756, 759.

^f *Hesiod. Theog.* 591, where see Mr. Paley's note.

down", or other soft nap, hair, &c., *οὐλαμός*, only found with *ἀνδρῶν*, "a close band of men", and *τοῖος* "downy first beard". It is difficult to say whether the *F* is proper to these forms or not. Probably it was an inconstant element in the root: thus Bekker writes *φούλας*,^c adj., epith of *χλαίνας*, but, as our text now stands, *οὐλοκάρητος*^b rejects the *F*. *Οὐλαμός* might, but need not, be *φουλαμός*.^{*} Under this group should also probably be brought *οὐλαί*, *οἶλαι οὐλόχονται*, *δῖλαι*¹ (coupled with *κρεῖ λευκὸν* as horse meat). Here again we find the form *τοῖλ-* in the harvest-cry to Demeter *οἶλω τοῖλω*. Buttm. thought them distinct, referring this *οὐλαί* to *mola*, and taking *οἶλη* (*λάχνη*) from *εἰλεῖν*, to press close. But it seems better to connect them, if possible. What common idea, then, can lie at the root of images so far divergent as wool, fleece, hair, down, corn, and grain? Probably the growing plant, especially in its nascent state, the young wheat with its soft beard, or even the first green crop before the ear is formed, is this radical idea. As we use "corn", properly the hard esculent portion, for the whole plant, so we may suppose the Greeks used *οὐλαί*, properly the plant or crop, with such fine wavy fibrous aspect, for the grain or produce. The *l* seems radical in *οἶλ-*, or *φουλ-*, as shown by *Wolle*, wool. *ἄρον οἶλον*^k may probably mean a loaf of these *οὐλαί*.

The word *ἀνδρῶν* always added to *οὐλαμὸν* might suggest that it is a metaphor connected with *οἶλη λάχνη*, or with *οὐλαί* the growing crop, men "thick as down or wool together", or men "thick as blades in a corn-field", might be meant.

If Buttmann's notion of *οὐλαί* being connected with *mola molo* be correct, what shall we say of *μύλη μυλήφατος*? Surely these last represent *mola molo*.

As regards the meaning of *δῖλαι*, it is variously rendered by the authorities quoted by Crusius s. v. as *tritium monococcum*, or *tritium spelta*.

(3) Distinct again is *οὔλος*, in later Gr. *ὄλος*, to which seems akin *οὔλε*, either = *salve*! a fragment of a lost verb, or an adj. in vocative case, idiomatically used as if a verb imperat., comp. lat. *macte*. It is only found in Homer in *οὔλέ¹ τε καὶ μάλα χαίρε*, *θεοὶ δέ τοι ὄλβια δοῖεν*; where *ὄλβια* following suggests *ὄλφος* becoming, with -λβ- for -λφ-, *ὄλβος*, and, with -λφ- transposed, *οὔλος*. To this belongs *οὔλη* healed flesh, scar.

4

βουλῇ, ἀγορῇ. (1) Mr. Gladstone's essay on the *ἀγορῇ* (Gladst. III, 1) may be recommended almost without reserve. If I venture to differ in any point from this noble picture of heroic politics, it is in favour of giving even greater weight to the popular element than there is given. The case of Thersites is no argument against practical freedom of speech in the *ἀγορῇ*;

* It always occurs in the verse ending *ἀνὰ οὐλαμὸν ἀνδρῶν*; there is reason to think with Ahrens *de Hiatus legitimis quibusdam genericibus*, and J. La Roche *über den Hiatus und die Elision*, that in what they call the "bucolic dieresis", i. e. where the 5th and 6th feet are separate in word or words from the 4th, the hiatus between the 4th and 5th foot may stand. α. 6, 60, 61, 263 are examples of it, on the other hand see α. 209, 397, β. 26, 51, for elision in the same place.

¹ δ. 50.^b τ. 246.^c E. 196; Θ. 564.^k Q. 343.¹ ω. 402.

for he is rebuked and chastised for splenetic^a insolence and personally offensive remarks; and Odys., though using the *argumentum baculinum*, clearly carries^b the voice of the people with him. It is worth observing that v. 212 might have ended, — and perhaps would in any other speaker's case have done so — with *ἀγορεύει*,^c for Odys. concedes to Thersites the quality of an *ἀγορευτής*,^d but the poet substitutes *ἐχολόγας* as more descriptive of his tone. Further, in the important question raised in the Iliad,^e viz. the reception or rejection of the Trojan offer to restore the property carried off by Paris, but without Helen, Diomedes alone speaks, and there is properly speaking no preliminary deliberative action of the *βουλῇ*, or council of chiefs, in managing the *ἀγορῇ*, as is ascribed to it in p. 95. In the writer's own words p. 129 "the Assembly shouts its approbation (of Diomedes' words). Agam. immediately addresses himself to the messenger; 'Idæus, you hear the sense of the Achæans, how they answer you; and I think with them.' At the least, this is a declaration as express as words can make it, and proceeding out of the mouth of the rival authority, (i. e. the *ἀγορῇ* viewed as the rival of the kingly power,) to the effect that the acclamation of the Assembly was, for all practical purposes, its vote, and that it required only concurrence from the king to invest it with the fullest authority. In the ninth Iliad, as we have seen, the vote held good even without that concurrence."

(2) In that ninth Iliad, Diom. says "I will contend with thee (Agam.) giving rash counsel (not in the *βουλῇ* but in the *ἀγορῇ*"); where, accordingly, "the proposal of Agam.," to return home *re infecta*,^f was "heard in silence, the mode by which the army (which was nothing more, so to speak, than the State in uniform, p. 118) indicated its disinclination or its doubt. But the counterproposal of Diom. to fight to the last was hailed with acclamation^g," p. 100. The statement of p. 98 may on the whole be accepted: — "the *βουλῇ* seems to have been a most important auxiliary instrument of government^h; sometimes as preparing materials for the more public deliberations of the Assembly, sometimes intrusted, as a kind of executive committee, with its confidence; always as supplying the Assembly with an intellectual and authoritative element, in a concentrated form, which might give steadiness to its tone, and advise its course with a weight adequate to so important a function." It ought to be kept in view that the members of the *βουλῇ* were always included in the *ἀγ.* This is plain from the instances quoted, and from the presence of the *γέροντας*ⁱ in the *ἀγ.* of Ithaca. In that ninth Iliad^k another critical point in the fortunes of the war presents itself, and there is properly speaking no action of the *βουλῇ*.^l Nestor only advises Agam. to consult with it after the decision of the *ἀγορῇ* has been taken.* The moving forces lie in the king and in the *ἀγορῇ*, and to the latter the speakers appeal as overruling the former

* It is remarkable that at Nestor's suggestion the meeting of the *βουλῇ* here takes the form of a banquet, as perhaps most likely to smooth the passage of unpalatable advice, *I.* 70, 89—90. The topic discussed, involving a retraction on the part of Agam., was too delicate to be treated in public.

4. ^a B. 214—6; 220—4; 247; 250. ^b B. 272—7. ^c B. 250; 322; cf. Θ. 29.
^d B. 246. ^e H. 381 foll. ^f I. 30. ^g I. 50—1. ^h B. 53. ⁱ β. 14.
^k I. 78. ^l I. 9—13; 70—6.

when unequal to the crisis. Diom. challenges the decision of the whole host "young and old", whether a reflection previously cast by Agam. on his war-like spirit was deserved; nay treats him as an isolated chief,^m who might go his own way if he would, in short, as bereft of authority when advising against the sense of the ἀγορή. Again it is the ἀγορή, not the βουλή, to which belongs "the grand epithet κυδάνεργα"ⁿ, confined by Homer "to two subjects, battle and debate, the clash of swords and the wrestling of minds.... Thus with him it was in two fields that man was to seek for glory, partly in the fight, and partly in the assembly" (p. 103). And the analogy of the one may guide us in estimating the part of the aristocratic as compared with that of the popular element in the other. Homer's battle-pieces resolve themselves into duels of the ἀριστεῖες, and his Assemblies into similar debates between them. Still, in the serried ranks, locked shields, and protended spears of the mass lay the weight of the shock of war; in the shout of unanimous approval, or the cold silence of distrust lay the weight of substantial decision^o. They who deny practical weight to the ἀγορή must in the same degree deny it to the φάλαγξ. At any rate it is important to note that the two cases are in Homer parallel. Of course I am even further from Grote's view, (*Hist. of Gr.* vol. II. p. 90-2) of "the nullity of positive function in the ἀγορή", than is the author whom I quote.

(3) In the Ody. there is no action of the βουλή whatever. This is, doubtless, due in great part to the extent to which the Suitors' faction had corrupted its spirit and usurped its functions. Yet this of itself shows that the βουλή was more, and the ἀγορή less, dependent upon the king, and so in his protracted absence easily lapsed into insignificance. The "maiden speech" of Telem. in the ἀγ. is really an appeal to the popular element against the aristocratic τῶν ἀνδρῶν φίλοι νῆες οἱ ἐνθάδε γ' εἰσὶν ἄριστοι.^p He says the people countenanced them, and thus "caused him sufferings without end"^q, and implies that, but for that countenance, the Suitors' annoyance would cease. He appeals with confidence to their sense of justice, — "if you had been yourselves the devourers of my substance, I could recover damages by urging my plea"^r. The γέροντες^s made way for him when he appeared in public, but clearly sided mostly against him. The other speakers in the Ithacan ἀγ. confirm this view. Halitherses says, "let us devise plans to stop (the suitors)"^t. Mentor chides the apathy of the people in terms which plainly show that they had the right and power to rebuke and check the suitors, and that only their will was to blame. Even Eurymachus, threatening Halith. with a mulct (Θωή^u), must be presumed, speaking in the ἀγ., to mean one imposed by its authority; cf. Θωήν Ἀχαιῶν N. 669; and Leiocritus, as though in some fear lest Mentor's words should rouse the λαοί, proposes, with some air of an

* I do not follow Mr. Gladstone in his criticism upon the "Drunken Assembly", on the break up of the victorious Greek armament^a (p. 130-2), as, when flushed with victory and wine, they may have exceeded constitutional limits. Perhaps the Epic aspect of the Achaean ἀγορή was, that in opinion it was never divided save when under this bad influence.

^m I. 42-5. ⁿ A. 490. ^o β. 51. ^p β. 74; 79. ^q β. 75-8. ^r β. 14.
^s β. 168. ^t β. 191. ^u γ. 139-68.

evasive compromise, that Telemachus' project of a voyage should be carried out by his own friends, and that the assembly should break up.* Indeed, the plan which Pallas prompts, to summon the *ἀγ.*[†], is superfluous, but for this view of its powers. Why, otherwise, would he not have been on as strong, or stronger, ground, in denouncing within his own walls the arrogance of the devourers of his substance? Accordingly the suitors never trouble themselves about any *βουλὴ*, but have a vivid apprehension[‡] of the vigorous measures likely to be taken against themselves personally by the *ἀγορὴ* in case Telem. should summon it. The loyalty of the *λαοί*, too, had slumbered for their absentee monarch, but gave a tardy though ultimately a true response to the symptoms of manly spirit in his son, whom therefore, the suitors plot to slay before he can *δηγγυρίσασθαι Ἀχαιοὺς εἰς ἀγορῆν*.

(4) The *ἀγορὴ*, then, must, it seems, be moved, but when moved acts with a will of its own, though habitually expecting the lead[‡], whether from the king, from his son in his absence, or from some of the *γέροντες*, — a word which had already lost all meaning of age and become an official designation = *ἀριστῆς*, — to whom it looked up with deference and respect. But, alike where the *βουλὴ* was in full force and where it was in abeyance, it is the *ἀγορὴ* whose will is to be set in motion. Herê in the Il. and Pallas in the Ody. have no other machinery by which to work[‡]. The hero, suppliant for return, sits *λίσσομενος βασιλῆά τε πάντα τε δῆμον*[‡]. The Ithacans, — though here we dip into the doubtful last book, — on the news of the Suitors' massacre, go in crowds to the *ἀγορῇ*,[‡] and proceed to action after deliberation there; and there, it is to be presumed, on their return[‡] to the city, the oaths of loyalty were renewed which reunited the people to their king.[‡] The *δῆμος* is also represented as giving the *γέρας* to the men of rank and mark.[‡] The *κῆρυξ* ordinarily summons the *ἀγορῇ*. Accordingly in T. 1—10, where we have an *ἀγ.* of the gods, Themis, the personification of inviolable right, performs this function. So she is coupled by Telem. with Zeus in a solemn appeal,[‡] as really sanctioning (lit. "seating and breaking up") the *ἀγοραί* of men. In that Olympian *ἀγ.* the nymphs and rivers — the rank and file of deity — are all present, whereas, ordinarily, what we see in Olympus is the *βουλὴ* of Zeus. The summoning authority is that of the king or some one of the *ἀριστῆς*. In the Il. Achilles convoked it, as one of the latter. In the Ody.[‡] Ægyptius asks, "who has collected the assembly, on whom has come such an exigency, whether among the young men or among the elder?" But as the king Odys. had been away twenty years, and there had been no *ἀγ.* held all the while, this case is too exceptional for anything positive to be built upon it. The *ἀγ.* had also judicial functions. In a group on the Shield the *λαοί* sit on a trial of compensation for homicide;[‡] the *γέροντες* = the *δικασκοί*, to whom the keeping *θέμιστες*, "judicial decisions", in store for such occasions is entrusted by Zeus,[‡] hold the *σῆπτρα*, symbolical of that office, in their hands, and sit in a sacred circle, and the people's province seems to be to award the fees to the most just adjudicator.

* β. 252—4.

† α. 90—1.

‡ π. 375—82.

§ B. 95—100.

¶ A. 54—6;

comp. B. 11 and 50—2; α. 272; φ. 7—15.

‡ φ. 157.

‡ ω. 420—64.

‡ α. 536.

‡ ω. 546.

‡ η. 150.

‡ β. 68—69.

‡ β. 28—9.

‡ Σ. 497—508.

‡ A. 237—9.

5.

παισσοί. Herod. I. 94 says, this was the only game common to Lydians and Greeks which the former did not claim as their invention, — a testimony to its antiquity. It is familiarly spoken of in the Purānas, the Sanskrit name being *Chaturanga*, nearly = quadripartite, and there being *four* parties, each of *four* pieces and *four* pawns, which in the modern game are clubbed, as it were, in pairs. Hence *παισσοί* is no doubt fr *πίεσθες* *four*, not, as the Etym. M., fr. *πίεσις*; a mistake caused by the Greek board being ruled with 5 lines (cf. Soph. Fr. 381, καὶ πασσὰ πεντάγραμμα καὶ κύβων βολαί), crossed by other 5, each representing doubtless the fingers of the hand. The middle line of each set was called the *ἐσὴ γράμμη*, on which a single piece,* the king, was stationed, probably common to both players, and standing at the intersection of these *ἐσὴ γρ*. He was only moved when no other way of deciding the game was left; hence *κινήσω δ' ἥδη καὶ τὸν ἀγ' ἐσῆς*, Sophron. Fr. 93, = to use one's last resource. Thus the playing *παισσοί* were *four* on a side; cf. also the Lat. *tessera* (*τέσσαρες*).

Another kind was played with counters, *κύβες*, of greater number, and the game was won by enclosing a black *κύβων* between two white — like forcing a stale-mate. Plato *de Rep.* VI. 487 uses this as a simile for Socrates' driving an adversary to self-contradiction or absurdity. This latter sort was like the Roman *latrunculi*. These games differed from our chess in not having difference of value in pieces denoted by difference of form; nor were they based, as the Hindu *Chaturanga*, on the idea of mimic war, which, however, the word *latrunculi* points to. And it seems most likely that this idea was later evolved by the more sedentary and meditative oriental, while the versatile and practical Greek made war itself scientific, but retained the game crude. So in Eurip. *Med.* 68 it is the aged loungee's game as here the youthful idler's; comp. *παισσοποιῶν*, Æschyl. *Supp.* 12, arranging as *παισσοί* on the board. See Forbes' *Hist. of Chess*, App. B. from which most of the above remarks are taken. He refers also to Pollux VII. 206, IX. 97—8, Saleius Bassus in Wernsdorf's *poet. lat. min.* p. 236.

6.

- (1) ἀθήσεις, ἀθημότες. (2) ἀδινός, ἄδην, ἄδην-ένος acorn, ἄδος, ἄτος.
(3) ἀνδάνω, ἄδειν, ἡδομαι, ἡδός, ἡδομή.

(1) Butm. Lexil. s. v. takes ἀθήσεις* as from ἄδω for ἀηδέω. He does not mention that the Cod. Vind. has in α. 134 δελνὼ ἀηδήσεις. On the question of this individual word, this reading might perhaps be viewed as confirmatory of Butmann's view, so far as that a verb ἀηδέω was recognized; although exactly in proportion as it confirms this, it must go against such a harsh contraction as ἄ- for ἀη.

* Athenæus (I. 14) has a story, that the suitors played *παισσοί* to see who would win Penelopé, giving her name to the single central-piece, and that Eurymachus had hitherto won. He understands it as a game in which counters were thrown.

(2) But ἀδήσειε may be better connected with ἀδηκότες in καμάτω ἀδηκ. ἡδὲ καὶ ὕπνω,^b and both with ἄδην, ἀδινός. For thus we get a common germ of meaning for forms stamped with resemblance. The common Latin phrase *satis superque* shows how easily the notion of "enough" passes into "too much", satiety into disgust. Thus δέλπνω ἀδη. means "might have too much of the supper", taken with all its accessories of uproar, &c.; and καμάτω ἀδηκότες ἡ. κ. ὕπνω represents how over-toil leads to oversleeping. The ἄ of ἀδήσειε may be compared with ἐδμεναι ἄδην,^c where any who consider the *ictus metricus* insufficient to cause the ἄ may read ἄδδην, and here ἀδ-δήσειεν. The meaning of ἀδινός is more nearly covered by the expression *ad libitum* than by any other: so it is used of sound, as weeping, singing, and of motion, as applied to which last, ἀδινὸν κῆρ^d is "restlessly beating".

(3) The root of all these seems to be αδ-, where δ, though radical, is not constant, as in δάδ-ιος δειῖα, ἐδδάδαται δαίτω, χανδάνω χάζω (χάδσω) χά-ος. But with this syllabic root the *f* is separably combined, at least a strong presumption of its being so arises from *sat* = αδ- i. e. *Fad-*, *adfatim* = ἄδην, i. e. ἄδδην, and still more from the curious correspondence of *Fάδην* ἐλάαν with *fatigo fatisco*, i. e. *falls* or *salis ago*. From the same comes directly ἄδος passing equally into the sense of *satis superque*, in τέμνων δένδρεα μακρά, ἄδος δέ μιν ἔκτετο θυμόν,^e where, since hiatus is allowable after the bucolic diæresis in 3d foot, either ἄδος or *Fάδος* might stand. See footnote on p. III.

(4) In same sense we have ἄση, Eurip. *Med.* 245, showing that from this root αδ- the δ falls away, so that we have from a possible present ἄδω the verb-forms ἄσαι, ἄσαιμι, ἄσασθαι, &c. All with ἄ, which may be due to the *ictus* always found to fall on this syllable, or may be owing to *Fσ*. This verb means to "feed" and to "satisfy"; comp. ὄψου ε' ἄσαιμι προσημῶν,^f and ἔκπους παντοίου δρόμου ἄση:^g to the same verb belongs ἀμέναι i. e. ἄ(*Fδ*)εμέναι.

(5) This same root appears with vowel ε in ἐῶμεν, but the ε should probably be ἐ; read therefore ἐπὶ κ' ἐῶμεν πολέμοιο.^h This vowel-change illustrates the relation of ἄδην to ἐσθίω, "eating" and "having enough" having in primitive thought an obvious connexion, as is further shown by ἀδῆν — ἐνος meaning "an acorn" or "mast", viewed as an esculent. But see Crusius s. v. ἐῶμεν.

(6) In all these forms the *f* fluctuates greatly; in ἀδινός it had perished from Homeric speech, in ἄδην it is inconstant; thus we might read μὲν σῆμι *Fάδην* ἐλάαν κακότητος,ⁱ but Τρωῆς ἄδην ἐλάσαι πολέμοιο.^k In ἐδμεναι ἄδην it might possibly be ἄδδην, *affatim*, as above. In ἀδηκότες it retains its force. Assuming a pres. *Fαδέω*, a grammarian, mending the text whence the *f* had been lost, might easily write the perf. partic. ἄδηκότες by contracting ἐαδηκότες, i. e. *FεFαδηκότες*. Horace in Ode III, 4, 11 guided by poetic instinct, hit on *fatigatum* as the equivalent of *FεFαδηκότες*, which is etymologically correct, see on ἄδην ἐλάαν above, and substituted *ludo*, of the boy, for καμάτω of the man.

(7) In Hesiod. *Scut.* 101, where the same verb occurs, the true reading is prob-

^b μ. 281; K. 98. ^c E. 203. ^d Π. 481, cf. α. 92 mar. ^e A. 88. ^f I. 489.
^g Σ. 280—1. ^h T. 402. ⁱ ε. 290. ^k T. 423.

ably ἄεται κολέμαιο, where ἄεται i. e. ἄεται is fut. mid. of ἄτω; as ἐλάω fut. of ἐλάω, ἐλάνω, by syncope.

(8) The third class of words with a rough breathing are still related to ἄδην, ἐσθίω, the earliest known pleasure of sense being eating to one's fill; in εὐάδον, really ἔφαδον, the ' is lost, being a substitute for the *φ*, and, disappearing when it appears as *υ*.^{*} So the curious πῆδνμος in which the *π* was epheleystic of previous word, see Buttm. Lexil. s. v.

(9) The great difficulty in these words arises from the two fluctuating elements *δ* and *φ*, though the former are confined to one marked branch of forms, ἄσαι ἄσασθαι &c., to which ἄτος = ἄατος, as if ἄ-ά(φδ)ετος fr. ἄφδω above, should be added.

7.

δούλη, δμῶς, δμωή, ἐρεῖθος, θῆς, οἰκὺς, ταμίη, ἀμφίπολος, θαλαμήπολος, δρηστήρ, δρηστειρα.

(1) The word δούλη is regarded as doubtful. It occurs twice, but in one^a place the Schol. rejects the whole verse, in the other^b reads Δούλης, as a prop. name, or by a *var. lect.* wholly alters it. We have however δουλοσύνη^c, and the adj. δούλιος, δούλιος^d, which favour the genuineness of δούλη. The word δούλιος, as explained by Athen. 6. pag. 267, included those who had been slaves and received freedom, *libertus* as well as *servus*. This cannot be affirmed of its Homeric use. It, however, seems by δούλιος &c. to describe more precisely the state or condition of liberty lost, the opposite of ἐλεύθερος; see especially *χ.* 421—3. The δμῶς, —ή, rather denotes the doing actual service to another under compulsion (δαμῆναι) to serve his will. The δμῶες and δμῶαι constantly occur. They were obtained by war^e or piracy^f, as captives, or by purchase^g, or birth^h of such parents as were δμῶες, and were anⁱ important part of the property. The males were cattle keepers, field labourers, gardeners, &c., the younger seem to have been generally set with^k flocks and herds on account of the activity required. Homer's estimate of slavery is that it destroys half^l a man's vigour. The female slaves were concubines^m to their lord, or personalⁿ attendants^o on their mistress, with whom they shared the labours of the loom; we find them as domestic attendants preparing the bath or the banquet, fetching water, cleansing the hall and the vessels, spreading seats and couches, grinding meal, going on errands, &c.

(2) The number of slaves of Odys. is doubtful, save that there were 50 females^p besides Euryclæa and Euronome. The high^q trustworthiness of Euryclæa, who is called δια γυναικῶν, makes her an important character in the poem. Her personal love for^r the house of Odys. and deep zeal for her lord and lady are among the most delightful features in the poem. She is probably

* See Buttmann's *Greek Verbs*, s. v. ἀνδάνω.

7. ^a Γ. 409. ^b δ. 11—12. ^c χ. 423. ^d ω. 252; φ. 323. ^e γ. 73.
^f ε. 297, 450. ^g α. 430; Ψ. 705; Φ. 102; H. 465. ^h φ. 212; σ. 322;
ⁱ ω. 497. ^j η. 225. ^k ο. 366—70, v. 209—10; Γ. 282. ^l φ. 322—3.
^m χ. 37; I. 664; δ. 12; ε. 202; α. 432. ⁿ α. 330—1; Γ. 143; ε. 15—19.
^o χ. 421. ^p v. 147; β. 345—7; v. 147—8. ^q α. 432—5; β. 361—70; δ. 742—9;
^r φ. 1—79.

the one pointed at in the advice of Pallas to Telem., on the assumption of Penelope being about to remarry, to set forthwith over his household *δμῶν*¹ ἢ τίς τοι ἀρίστη φαίνεται εἶναι. She has supervision² of the *δμῶν* generally, and is subsequently taken into the confidence³ of Odys. and Telem. in their measures to destroy the suitors, and renders them important⁴ assistance. She is also called on⁵ to point out the faithless *δμῶν*, as having had oversight of their conduct. The males would probably be much more numerous than the female slaves. The swineherd Eumæus, himself a *δμῶν*, was also an *δεξαμενὸς ἀνδρῶν*, and would have several under him, 4⁶ were in the actual hut; but it seems unlikely that these, with 4 dogs, could have been enough to attend to 12 herds of swine of 80 each. Melanthius the goatherd has 2 slaves in attendance in merely driving to the city the goats on which the suitors were that day to banquet. Probably there could not have been less than 2 to each herd, besides the headman, *δεξ. ἀνδρ.*, under whom they served. Alcinous had 50⁷ female slaves, Circê⁸ had 4.

(3) The *θήρ* was a hired⁹ labourer, the term of engagement mentioned is a¹⁰ year. He retained his prospect of independence, but whether during his year he differed from a *δμῶν* is doubtful. The term is used of field-labour¹¹ (*ἐκάρουρος*) and of building¹². Telem. had *θήρτες*¹³ as well as *δμῶντες* at his command. Hes. in a line which has been suspected, but needlessly, *Opp.* 602—2, bids the master, when the harvest is got in, *θήρα τ' ἄοικον ποιεῖσθαι* "take to him a homeless hireling", because the *θήρ* would usually have an *οἶκος* of his own; now he was wanted in his employer's, to guard the housed crop; and "look out for an *ἐπίθεος* (female servant) without any child". The *ἐπίθεος*¹⁴ in Homer is a male, and only reaps, but the word *ἐπιτίθεος*¹⁵ fem., merely meaning "assistant", occurs also. Doed. 2481 makes *ἐπίθ.*, after Schol., = *ἐπιουργός* "wool-worker", properly therefore fem., and catachrestically masc. We may under this head class the *χερσητής*¹⁶ *γυνή*, who works for small pay and is not a slave. Slaves were not commonly allowed to marry; the privilege is specially promised¹⁷ to the two faithful ones by Odys.

(4) The remaining names are rather those of special occupations on which the servants, slave or hired, were put. The *ἀμφιπόλος* (fem.) rises by usage almost to the corresponding condition of the *δεράζων* in the other sex, but the radical difference seems to be the servile origin of the former. She shares the company, labour, conversation, and sometimes bed of her mistress. The *δεηστήρ*, *ἐκδορ.*¹⁸ might be a free-man; certainly Odyss., when he proposes *δεησσομένη*¹⁹, does not mean slavery, but the attending on the person, going errands²⁰, lighting fire, and so earning a livelihood or maintenance, not a payment, but a support received²¹. On the other hand the *δμῶν*, slaves, are called *δεησσομεναι*.²² Thus the word denotes occupation only, not condition. Similarly the *ταμὴν*, or *γυνή ταμὴν*²³ (see on β. 345), is a slave, who has charge of provisions, and sets the *εἶρος*²⁴ before the guest, and also attends

¹ ο. 25. ² ο. 147—56. ³ τ. 15—25. ⁴ φ. 380—7. ⁵ ζ. 390—432. ⁶ ε. 26.
⁷ η. 103. ⁸ κ. 349. ⁹ σ. 357—9. ¹⁰ σ. 360; φ. 444—5. ¹¹ λ. 489—90.
¹² φ. 444, 446. ¹³ δ. 644. ¹⁴ Σ. 550—60. ¹⁵ ε. 32. ¹⁶ M. 433—5.
¹⁷ φ. 213—16. ¹⁸ ο. 330—4; π. 248; υ. 160. ¹⁹ ο. 321—4. ²⁰ ο. 313—4.
²¹ ο. 316. ²² τ. 345. ²³ β. 345; comp. α. 435; π. 152. ²⁴ α. 139 (mar.)

to his bath; the ταμίης before Troy^a is a free-man, i. e. one of the force so acting; perhaps at home he would have had no place, the ταμίη doing duty there. In Pindar θράστας appears distinguished from θραάπων (Pyth. IV, 287). Donalds. (note *ib.* 41.) thinks, "as slave from free", but this is not quite certain. In the Ody. the θρηστήρ would have been lower than the θερ., but yet not a slave.

(5) The word ἀνδράποδον[†], of doubtful Homeric usage, may be added. The Schol., in the only place where it is read, condemns it as a modernism and rejects the line. [Chiefly from a dissertation *de servis ap. Hom.* by H. Richard. Berlin, 1851.]

8.

κητήρ, δέπας, κύπελλον, ἄλεισον, κισσύβιον, σκύφος. The κητήρ was the large bowl for mixing^a wine with water. Achilles^b receiving the envoys calls to Patroclus for a bigger one, and bids him mix the wine stronger. It was often of rare skill and costly work (τετυγμένος), ascribed *s. g.* to^c Hephestus; a history even attaches to it, as to that of Achill.,^d given as a prize; this was of Sidonian workmanship, brought by the Phœnicians over sea, and given as a ransom for Lycaon son of Priam. It was mostly of silver^e, as being large; that of Achill., above, contained 6 μέτρα; sometimes finished with gold as far as the χεῖλα^f or shallow upper portion which met the drinker's lips.* The same description is given of Helen's work-basket (τάλαρος) which was perhaps shaped like a cup. We once read of a golden one, that used by Achill.^g when pouring libations all night to the dead Patroclus. One κητήρ was enough for a party; each guest sat at his own table and had a δέπας^h or κύπελλον to himself. The κη. was then probably at the upper end of the μέγαρονⁱ, as Leiodes is said to have sat by it μυχοθύτης^j ἀελ, and Phemius^k who in the *μηστειροφονία* was κατ' ὄρεσθυσεν, and had doubtless retreated with the rest towards the μυχός^l or upper part, deposits his lyre between the κη.^m and his seat. It would also be in the middle of that upper part, as a handsome object would be there most conspicuous; thus the guests of Ægisthus (Agamem. and friends) lay, when slain, ἀμφὶ κη.ⁿ (on both sides). For a large company there would be several or many^p κητηῖρες; each party probably grouping around its κη. Agam. speaks γ of ten as forming such a drinking party, where the whole company was large; each party having its οἶνός, and, doubtless, its κη. too. The κη. was^r filled or crowned (ἐπιστεφείας εἶναι) with wine by younger attendants, and a κῆρυξ^s or θραάπων filled the

* On Æsch. *Agam.* 790, Mr. Paley's note, referring to Aristoph. *Eq.* 814, ὅς ἐποίησε τὴν πόλιν ἡμῶν μαστὴν εὐφάν ἐκ χειλῆ, suggests that the χεῖλη of the cup reached some way below the actual brim. The Homeric phrase ἐπὶ χεῖλα κη. favours this view, the gilding would probably cover an upper section of the cup, not be a mere edging.

^a T. 44. [†] H. 475.

8. ^a α. 110; Γ. 269—70; 295. ^b I. 202. ^c δ. 617. ^d Ψ. 741 &c.
^e δ. 615—6; ε. 203; κ. 356—7; ο. 122; comp. 103, 115—6. ^f δ. 616. ^g δ. 131.
^h Ψ. 219. ⁱ γ. 86. ^j φ. 146. ^k γ. 333. ^l γ. 270. ^m γ. 340—1.
ⁿ λ. 419. ^p α. 110; ν. 253, (comp. 158); φ. 271—2; Α. 470—1; I. 175—6.
^r β. 126—8. ^s comp. ε. 9; α. 110, 148. ^t Θ. 232; α. 110.

drinking cups from it. So, in pouring libations, the $\kappa\epsilon$.¹ was only, it seems, used for the cups to be filled from. So Hector speaks of setting up the $\kappa\epsilon$.² of freedom ($\acute{\epsilon}\lambda\epsilon\upsilon\theta\epsilon\rho\omicron\nu$) to the gods, whenever the Achæans should be driven out of Troy. The $\kappa\eta\tau\eta\eta\rho\epsilon\varsigma$ ³ of the nymph's cavern near Phoreys' haven are, like their looms ($\acute{\iota}\sigma\tau\omicron\iota$), of stone ($\lambda\acute{\alpha}\tau\omicron\iota$); meant, probably, to be something marvellous and exceptional.

(2) $\delta\acute{\epsilon}\kappa\alpha\varsigma$ ⁴ seems a general word = cup, including $\kappa\acute{\upsilon}\kappa\epsilon\iota\iota$. and $\acute{\alpha}\lambda\epsilon\iota\sigma$. but not $\kappa\epsilon$.; it was commonly⁵ of gold. Homer knew of nothing finer even for the gods. There often occurs a $\delta\acute{\epsilon}\kappa\alpha\varsigma$ ⁶ $\acute{\alpha}\mu\phi\iota\kappa\acute{\upsilon}\nu\epsilon\lambda\lambda\omicron\nu$, perhaps an upper and lower cup with connecting stem, of the figure of which an hour-glass may give one a notion. The advantage of this, probably, was that, though one part only could be used at once, one would be clean if a rarer⁷ wine or stronger draught were introduced; or, if such a potion as that of Nestor, Phramnean wine⁸ mixed with grated cheese and meal (comp. that offered by Circê⁹) were required. Or, one might be used for pouring libations, the other for drinking — actions often¹⁰ succeeding one another. The Gods who pour no libations use the $\delta\acute{\epsilon}\kappa$. $\acute{\alpha}\mu\phi\iota\kappa\acute{\upsilon}\nu$.; but as the amplest and grandest vessel. Nestor's $\delta\acute{\epsilon}\kappa\alpha\varsigma$ is elaborately described,¹¹ as brought from home, his favourite cup, material not stated, studded, however, with gold, having four "ears", being probably handles to lift,¹² and pairs of doves about each, and with two rims or bases below; so big and heavy that it was not easy for a man to lift it when full. The size was evidently unusual and may have been from 1 to 2 gallons. Cleansing the $\delta\acute{\epsilon}\kappa\alpha$ (pl.) and $\kappa\eta\tau\eta\eta\rho\epsilon\varsigma$ formed a duty of female¹³ servants. Achil. had a $\delta\acute{\epsilon}\kappa\alpha\varsigma$ ¹⁴ $\tau\epsilon\tau\upsilon\gamma\mu\acute{\epsilon}\nu\omicron\nu$ which none but he used, and in which he poured libations only to Zeus. So he alone had (above) a $\kappa\epsilon$. $\chi\eta\rho\acute{\upsilon}\sigma\epsilon\varsigma$. The word $\kappa\acute{\upsilon}\kappa\epsilon\iota\iota$, like 'goblet', is a diminutive of which the primitive has not been retained; both contain the root $\kappa\upsilon\kappa$ - ($\kappa\acute{\upsilon}\kappa\tau\omega$, *necto*, comp. $\kappa\upsilon\phi\acute{o}\varsigma$ *cuvvus*, and Κύφος ¹⁵ prop. name of a place).

(3) $\acute{\alpha}\lambda\epsilon\iota\sigma\omicron\nu$,¹⁶ nearly always¹⁷ in connexion with sacrifice, perhaps was only a solemn, ceremonial name, as our "chalice", for the libation cup, as the same which is called $\acute{\alpha}\lambda\epsilon\iota\sigma$. first, is called $\delta\acute{\epsilon}\kappa\alpha\varsigma$ $\acute{\alpha}\mu\phi\iota\kappa\acute{\upsilon}\nu$. afterwards. Its derivation is doubtful. It was of gold, the epith. $\kappa\alpha\lambda\acute{o}\nu$ or $\pi\epsilon\tau\iota\kappa\alpha\lambda\lambda\acute{\epsilon}\iota\varsigma$ sometimes added, and once $\acute{\alpha}\mu\varphi\omega\tau\omicron\nu$,¹⁸ which gives a notion of some size and weight, though inferior to Nestor's $\delta\acute{\epsilon}\kappa\alpha\varsigma$ above; yet three are carried off¹⁹ from a house in hasty escape, ὑπὸ κόλπῳ , by a woman. Of course size, fashion, &c. might vary, and she would choose the best worth taking, if equally easy to take. Priam offers one to Hermes (incog.) to recompense services of great moment.

* It is characteristic that the day of the suitors' massacre is the festival of Apollo; the suitors never pour libations to the god; and yet the $\acute{\alpha}\lambda\epsilon\iota\sigma\omicron\nu$ out of which Antinous is drinking, when shot down, is consistent with a sacred occasion; comp. φ . 265—8, χ . 9—10.

¹ A. 596—8; K. 578—9. ² Z. 527—9. ³ ν . 105. ⁴ A. 584, 596; o. 469—70, (comp. 466); χ . 9—10, (comp. 17). ⁵ α . 142; γ . 41, 472; δ . 58; ϵ . 316;

σ . 121; Δ . 3; Ψ . 196; Ω . 285. ⁶ γ . 63; ν . 57; o. 102, 120; χ . 86; A. 584; Z. 220; I. 656; Ψ . 219, 656, 663, 667, 699. ⁷ β . 340, 350; ι . 204—11; I. 203.

⁸ A. 639—40. ⁹ ϵ . 234—5. ¹⁰ δ . 70, 89; H. 480—1. ¹¹ A. 362—6.

¹² comp. χ . 10; Ψ . 264, 513. ¹³ τ . 61; ν . 152—3. ¹⁴ Π . 225. ¹⁵ B. 748.

¹⁶ γ . 50, 53, comp. 63; δ . 430; o. 85; A. 774. ¹⁷ χ . 9, 10. ¹⁸ o. 469—70.

(4) *κισσύβιον* a more common (wooden?) vessel. *Odys.* has^m one on board ship, used on an occasion when he would not have risked a precious article. *Eumæus* has one in common use. It corresponded to the *πε.*^m not to the *κύπ.* or *ἀλλεσι.* *Odys.* gives the Cyclops drink out of the large bowl which men would have used for mixing — a monster goblet.

(5) σκύφος^ο, lat. *scyphus*, cup for drinking, probably of wood, used by Eumæus, corresponds to the handsomer metal κύπελλον, as the κισσύβ. to the κορητήρ.

(6) The *φιάλη*⁷ does not appear to be used in Homer for drinking,⁸ but as an urn for bones of the dead, or for heating fluids (*ἀνύρωτος*). For carrying wine the *ἀσχός*⁹, particularized as *αἰγύειος*, was used, and the *ἀμφιφορεύς*.¹⁰

9.

ON THE USE OF MOODS BY HOMER.

(1) Homer's modal usage of verbs is less regular than that of later writers, and the rules of his usage, where ascertainable, are often peculiar. Preeminent among these is the employment of the indic. mood in clauses conditional, dependent, or otherwise not positive. By a rugged boldness which gives his style a picturesque quality, he asserts where others would obliquely intimate, hence the thing narrated by him has a point-blank directness of incidence, and the expressions which convey it an ever-lively vigour. This use of the indic. is part of the general characteristic of objectivity which stamps his poetry. We have not only the use of the indic. common to Attic writers, as in εἰ τι εἰλεν ἰδίδδον αὖν, exemplified in εἰ' ἥζων γ' Ἀχιλλεῖον . . . ἔτετμεν Ἀτρείδης, . . . τῷ κ' ἐφ' οὐδὲ θανόντι χυτὴν ἐπὶ γαῖαν ἔχευαν, and in ἐλ' δέβ' κ' ἔτι προτέρω γένητο δρόμος, . . . τῷ κέν μιν παρῆλασσε, and so also in λ. 317, Π. 847—8, but we have, further, the indic. and infin. without even κε or αὖν at all; thus καὶ μιν^c ἔφην ἐλθόντα φιλησεμεν ἔξορον ἄλλων, . . . εἰ νῶϊν . . . νόστον ἔδωκεν . . . Ζεὺς, and, ἐκεῖ^d τῷδε κέρδιον ἦεν, εἰ νόστηθ' Ὀδυσσεὺς καὶ ὑπότροπος ἔκετο δῶμα. The same feature of style prevails where there is no formal protasis, but here κε, κεν assists the meaning; as in ἡ γὰρ^e μιν ἥζων γε κηχῆσαι, ἡ κεν Ὀρέστης κ' εἴνευ ὑποφθάμενος. Here we have a mere alternative of fact to be ascertained at some future time; "when you reach home you *will* find him alive, unless it be that (κε) Orestes has killed him first",* is the sense; and κεν κτείνειν is nearly = a perf. subj. or fut perf. So where a supposed case is the object of a wish, the optative and indic. are found as parallel expressions of the same notion; as in, καὶ κε^f τὸ βουλομένην, καὶ κεν πολὺ κέρδιον ἦεν. There is an example,

* The disjunctive might of course be reduced to the hypothetical form, when the protasis would appear; — "If you do not find him alive, Orestes will have killed him". Here the fut. perf. is shown.

9. ^a γ . 256-8. ^b Ψ . 526. ^c δ . 171-3. ^d v . 331-2. ^e δ . 546-7.

perhaps unique, of αὐ κεν with a fut. indic. in αὐ κεν ἄνεν ἐμείθεν (says Herē of Zeus) Ἰλίου αἰπινῆς πεφιδήσεται οὐδ' ἐθελήσει ἐκπύσαι.* Hence in a doubtful instance as, εἰ Ὀδυσσεὺς ἔλθοι . . αἰψὰ κε ἀποτίσεται, we may reasonably take ἀποτί. to be indic., not subj. shortened *epicē*. The case of ζῶσι δ' ἢ τέθνηκε, without a verb like οἶδα &c. preceding, is not difficult. In brief phrases, where the sense is clear, such as *volens volens, bon gré, mal gré*, the omission of the particles &c. which mark the alternative relation is admissible by the idioms of many languages. To render it literally, "he is alive or dead", is trivial. The assertion is, that Odysseus is ἄλλοθι γαίης, i. e. "not in Ithaca", and so, "whether alive or dead", makes no difference. Hence it is resolvable into a pair of hypothetical propositions, "if he be alive, he is not in Ithaca", and "if he be dead, the same"; which falls under εἰ with the indic., and is regular.

(2) Homer uses the indic. where the common rules require subj. or optat.; as in dependent sentences, those expressing final cause, or the temporal or conditional relations, as also in sentences which are the objects of verbs like ἔφη, οἶδα, &c. The indic. for optat. is found also in those subjoined after historic tenses in the *oratio obliq.* This latter case is common to other writers, but amounts in them at most to a frequent exceptional usage, to be accounted for by the wish to impart to some circumstance mentioned an independent truth external to the statement; see the exx. given from Herodotus, Xenophon, and others by Jelf *Gr. Gr.* §. 886. 2, 3, and §. 890. In Homer it is not the exception, but the rule, as regards the optative mood. His choice lay between the optat. as expressing the view of a fact taken by the speaker, and the indic. as expressing the fact of itself, however hypothetical. The subj. was out of the question, as pervaded by the notion of contingency and futurity; and he prefers the indic., as developing the fact into relief, and giving it an objective prominence.

(3) To return, however, to the use of the indic. where the subj. is regular. This, except where the tense is future, is exceptional, and to be specially accounted for, as in other writers. Thus in ὄφρα καὶ ἔντωρ εἴσεται ἢ ἔα καὶ οἶος ἐπίστηται πολεμίζειν ἡμέτερος θεράπων, ἢ οἱ τότε χεῖρες ἄαντοι μάλινονθ' ὀππότε ἔγώ περ ἔω μετὰ μῶλον ἄρῃος: here to match ἐπίστηται, μάλινονθ' should be μάλινονθ'. The reason of the change is that the speaker, Achilles, has in his mind a vivid sense of the latter alternative as expressing what had been the fact so far: — his comrade had hitherto fought *only* when he himself *had* mixed in the struggle. Again, in ὥς θ' ὄρνις . . προφύεργαι μάστακ' ἐπεὶ κε λάβῃσι, καὶ ὥς θ' ἀρά οἱ πέλει ἀντή, Achilles is expressing his own hard case in a simile, the very pith of which is contained in this last clause. On this he would fix attention, and he does it by the indic. The other verbs here are in the subj. of simile, — a well-known Homeric usage.

(4) Where, however, the indic. verb is fut. in tense, its substitution for the subj. is one of the broad features of the poet's style. In the passage in

* N. b. Bekker always ignores αὐ, writing εἰ for it. Surely this is wrong.

† O. 213—6. ‡ p. 539. § β. 132; cf. λ. 464. ¶ Π. 242—5. † I. 323—4.

which Agamemnon threatens to compensate his own loss of Chryseis by depriving some other, the fut. commences, and to this the subj. succeeds, then the future is resumed —

ἀλλ' εἰ μὲν δάσωσι γίρας μεγάθυμοι Ἀχαιοί, ἄρσαντες κατὰ θυμὸν ὅπως ἀντάξιον ἔσται, (apodos. understood, "good"), εἰ δέ κ' ἐμὴ δάωσιν, ἐγὼ δὲ κεν αὐτὸς ἔλωμαι ἢ τεδόν, . . . ἢ Ὀδυσῆος, ἄξω ἑλάν· ὃ δὲ κεν κ' ἐχολώσεται ὃν κεν ἔλωμαι. Perhaps we may say that the alternative of the Achæans' giving is considered first, and that of their *not* giving made to stand more remote, and contingent on the failure of the former. It is to be observed that ἄξω may possibly be not fut., but subj. aor., of which other forms occur in Θ. 505, 545, Ω. 663; it might, however, clearly be fut., as a more positive threat growing out of κεν . . . ἔλωμαι previous. Again in κεν ἐχολώσεται the irritation of feeling to be produced is contemplated as a matter of course, and so put in fut. indic.; whereas the question of "whom I shall come upon", is left pending, and so is expressed by the subj. ἔλωμαι. The fact, however, is that our own language is so much less perfect a mechanism, as also is the Latin, for rendering these delicate shades of modal power, that we are obliged to trust the Greek for a sense which we cannot reduce to adequate words, and which, in a writer of English, would certainly have been lost without being missed. A Latin writer might have began *si dabunt* . . . , and have gone on *sin minus dederint*, but he would hardly have said *tum ego abstulerim* or *abstulero* for ἐγὼ . . . ἔλωμαι, much less could he have simulated the subtle turn into the *paulo p. fut.* with κεν. There remains the expression of the final cause by ὅπως with fut. indic., exx. of which, however, exist in the great Attic prose writers, Jelf, *Gr. Gr.* §. 811. 2. Further, the subj. pres. subjoined parallel to the future, as the sentence runs on, occurs in τὴν μὲν ἐγὼ . . . πέμψω, ἐγὼ δὲ κ' ἄγω Βοιωτῖδα; but here the second verb expresses an act depending on the first act, and on the refusal of the Greeks supposed in the previous passage.* So in οὐκ οἶδ' εἰ κεν μ' ἀνέσει θεὸς ἢ κεν ἀλώω the latter clause seems put as depending on the rejecting of the first.

(5) This fut. indic. by exchange for subj. is used even in final sentences, where, after determinate tenses of principal verbs the subj. is the proper form (Jelf, *Gr. Gr.* §. 805. 2). And this not only with ὅπως where Attic usage, *vid. sup.*, allows the substitution, but with ὅρα or ὥς, as, ὥς κ' ἐδὲ φ' φθίγῃς, τότε δ' αὐτοὶ πάντα δάσσονται, and perhaps with all conjunctions except ἵνα which usually introduce the subjunct. Even μὴ "for fear that", of a fut. event, has a fut. indic. in μὴ πῶς τοι Κρονίδης ἐχολώσεται. Thus we have Θάρσνον· . . ὅρα καὶ ἔκτωρ εἴεται κ. τ. λ.; from which, in ὅρα μιν . . . λοχίσσεται ἢ δὲ φυλάξω the verbs may clearly both be fut. ind. Again, we have seen above that, in parallel alternatives, the second clause, as presented less immediately, may be put under the form of dependence on the first, this being indic. The apparently inverse case of this, μὴ πῶς μ'

* A. 135—9.

■ A. 135—9. ■ A. 183—4. ° σ. 265. ° β. 368; cf. γ. 22. ° ω. 544.
° Π. 243; Θ. 110—11. ° δ. 670. ° ε. 415—6.

ἐκβαίνοντα βάλλῃ . . . κύμα μέγ' . . . , μελέῃ δέ μοι ἔσσεται ὄρη, is really a case of protasis implied in the dubitative (μή) clause, and apod. then expressed by indic.; render, "lest the wave dash me in trying to land . . . , (for if that happens,) my attempt will be disastrous". The δὲ here marks the apodos. μή dubitative introduces direct questions in the indic. mood, and also dependent questions when of an act completed; of the former we have an ex. in ἦ^u μή τοῦ τινὰ δυσμενέων φάσθ' ἔμμεναι ἀνδρῶν; and again in

ἦ μή τίς σευ μῆλα βορῶν ἀέκοντος ἐλαύνει.^v

ἦ μή τις σ' αὐτὸν κτείνει δόλῳ . . . ; where Bekk. and Faesi read

indic. in both; Jelf. *Gr. Gr.* §. 74. 1, d reads *κτείνει*, but the reply to the question *max inf.*^w shows that the indic. is right. Of the dependent question, when the act referred to is completed, an instance occurs in τὰ^x χρημάτων¹ ἀριθμήσω καὶ ἰδωμαι, μή τί μοι ὀφίσχονται . . . ἄγοντες, and in δεῖδω² μή δὴ πάντα θεὰ νημερτέα εἶπεν, where ὀφ. means "are gone", and εἶπεν "have spoken". The time therefore being completely past, the mood is indic.; the subj. could not have been used, the optat. was theoretically possible, but here, as before, Homer prefers the indic. and Attic usage in this follows him. Jelf. *Gr. Gr.* §. 877 d. has overlooked this, stating that μή is thus used *only in subj. mood*, when following a principal tense in previous clause. In δεῖδω³ μή θήρεσσιν ἔλω καὶ κύμα γένωμαι, the object of fear is future or contingent; so in καταβήμεν^a ὄφρα ἰδωμεν μή τοι . . . κοιμήσονται; and after historic tenses this subj. becomes optat. ὃ δ'^b ἤδη τόσον ἐνώμα . . . περῶμενος . . . μή κέρα ἴκεις ἔδοιεν. With this we may further comp. the negative oath of Herē expressed by μή with indic. *O.* 41—2, and the phrase μή ὄφελος *I.* 968. cf. *Θ.* 312. But, in ὄφρα^c προσκτύξομαι ἦδ'^d ἐρέωμαι, as the verbs are similarly applied to same subject and object, προσκτύξ. is an *epicē* shortened subj., and so in μνησόμεθα^d βρώμης μηδὲ τρυχώμεθα λιμῶ. In οὐκ^e ἀλέγω, εἰως μοι ἐχέφρων Πηνελόπεια ζῶει the verb is pres. in form, but with a future shade of meaning implied "so long as she shall continue to live."

(6) It may suffice to add examples of temporal and conditional sentences where the dependent clause is subjoined in the fut. indic.: ὁπότε^f κεν πολύβουλος ἐνὶ φρεσὶ θήσῃ Ἀθήνη νέυσω μὲν τοι ἐγὼ κεφαλῇ, and ἀλλὰ σφωτὲ δόλος καὶ δεσμός ἐρύξει, εἰς ὃ κέ μοι μάλα πάντα πατήρ ἀποδώσει ἔεθνα, where θήσῃ and ἀποδώσῃ might have been used with no appreciable difference of meaning. In cases of *oratio obl.*, where rules require the subj., the indic. is not found in Homer; nor in Attic writers does this change seem to occur; at least, in discussing such a formula as *φησὶ δάσειν ἑάν τι ἔχῃ* grammarians do not notice the substitution. (Donalds, *Gr. Gr.* §. 593, cf. Jelf. §. 887—8.) It seems doubtful whether *φησὶ δάσειν ἑάν τι ἔχῃ* ever becomes εἰ^g τι ἔχει. However, the relative clause in *orat. oblig.* is subjoined in Attic Greek in indic., as *Antig.* 193—6, κηρύξας ἔχω . . . Ἐτεοκλέα μὲν, ὃς πόλεως ὑπερμαχῶν ὄλωλε τῆσδε . . . τάφῳ τε κῆνῃαι κ.τ.λ. In Homer after verbs of knowing, enquiring, considering, deliberating whether, and the like, the indic., mostly fut., with εἰ^h or ἦ, with or without *κεν*, often occurs. Thus, Ἐκτωρ^h εἴσεται ἦ καὶ ἐμὸν δόρυ μαλινε-

^u §. 200. ^v *l.* 405—6. ^w *l.* 408. ^x *v.* 215—6. ^y *ε.* 300. ^z *ε.* 473.
^a *K.* 97—9. ^b *φ.* 393—5. ^c *φ.* 509. ^d *κ.* 177. ^e *φ.* 390. ^f *κ.* 282—3.
^g *Θ.* 317—8. ^h *Θ.* 110—11.

ται; and in the ex. given above, οὐκ' οἶδ' εἰ κεν μ' ἀνέσει θεός; so Ζεὺς^κ οἶδεν ... εἰ κεν σφιν ... τελευτήσῃσι κακὸν ἡμᾶρ, and φράσαι¹ ἢ κεν ... Ἀθήνη σὺν Διὶ πατρὶ ἀρκέσει, but also, though less surely, the subjunct. is found, τῶν² (οἰωνῶν) εὐ τι μετατρέπομ' ... , εἰ τ' ἐπὶ δέξῃ³ ἰωσι πρὸς ἡῶ τ' κ. τ. λ.; and ἄλλ' ἄγε μοι τόδε εἰπῶ, ... ἢ καὶ Λαίρῳ αὐτὴν ὁδὸν ἀγγελοῖς ἔλθω, and that more frequently when κε, κεν is added, φρασσόμεθ'⁴ ἢ κε νεώμεθ'⁵ ἐφ' ἡμέτερ' ἢ κε μένωμεν. Thus the *deliberative* subjunct., as it is called, and the ind. fut. are used to a great extent in common by Homer, as, it is above shown, are likewise the ind. fut. and the *final* subjunct.

(7) Homer uses the indic. for the optat. even with greater freedom than, except when in the fut. tense, for the subjunct. Hermann adducing αἰθερ⁶ θεοῖσι φίλος τοσσόνδε γένοιτο ὅσσον ἑμὸί⁷ τάχα κέν ἐκύνει καὶ γῆρας ἔδονται κέλμενον ἢ κέ μοι αἰὼν ἀπὸ παραίδων ἄχος ἔλθοι, says, “sensere grammatici, hic, ut in re prorsus incertā, non esse indicativo locum, unde alii ἔδοιντο, Aristarchus recte ἔδοιεν posuit;” but the fut. indic., especially with κε, may stand in parallel subordinate clauses with the optat. as in καὶ⁸ κεν ὅθαρ φορέοις Μεσσηίδος ἢ Τροαίης, πόλλ' ἀεκαζομένη, κρατερῇ δ' ἐπικεῖσεται ἀνάγκη, therefore in X. 42 ἔδονται may be read. The optat. and the indic. have two grounds in common. (a) the superior liveliness imparted to mere assumptions by putting them as facts, (b) the implication that the fact is *not* so, which we make when we say “if it were so” (εἰ τι εἰχεν ἐδίδον ἄν); for this implied fact, to which the indic. mood is as much due as to any other fact, is an element in the whole assumption. On the latter ground Homeric and Attic usages meet; on the former, Homer's preference of indic. to optat. is far more frequent. Of (b) we have an incomplete instance in Virgil's “Si non alium late jactaret odorem, laurus erat”, Georg II, 132; to make it complete, “si non jactabat” would have been requisite.

There is a case exactly in point in οὐ⁹ γὰρ Ζεὺς σλασς Κρονίων¹⁰ τῷ κέ μιν ἦδη πύσσαμεν. It might have been εἰ γὰρ Ζεὺς σλασς κ. τ. λ. which would have been of the form we are discussing; by putting οὐ, the negative fact in question is not merely implied, but stated.

(8) Under (a) may be ranged the use of the indic. in subordinate clauses of the *oratio obliq.*, which amounts to the turning such clause into the *recta*. Some examples are ὥμοσε¹¹ ... πῆα κατειρῶσθαι καὶ ἐπαρτέας ἔμμεν ἐταίρους, οἷ δ' ἦ μιν πέμψουσι, the rule of *oratio obliq.* would require πέμψοιεν. εἰρεστο¹² ... Μενέλαος, ὅτεν χρηίζων ἰκόμην Λακωνδαίμονα, the rule would require ἰκοίμην. The following is a repeated passage: Hector tells Dolon what he wishes done, and then Dolon, captured by Diomedes, declares his errand from Hector. Our present example lies in Dolon's statement; “Hector,” he says, “bade me ἔλθέμεν¹³ ἐκ τε πυθίσθαι, ἥ τε φυλάσσονται νῆες θεοῖ, ὡς τὸ πάρος περ, ἢ ἦδη χεῖρεσσιν ὄφ' ἡμετέρῃσι θαμνέντες φύειν βολεύσοιτε μετὰ σφίσιν οὐδ' ἔθέλοιτε κ. τ. λ. Here the strict English is, “he bade me go and ascertain whether the ships were guarded,” &c., but as the state of things continues up to the then present moment, and as the person addressed has a present interest in the question, the present indic. might be as easily substituted (“are guarded” for “were,”) in the English as in the

¹ σ. 265.² ο. 523-4.³ π. 260-1.⁴ M. 239-40.⁵ π. 137-8.⁶ I. 619.⁷ X. 41-3.⁸ Z. 457-8.⁹ v. 273-4.¹⁰ ε. 331-3;

τ. 288-90.

¹¹ q. 120-1.¹² K. 395-8.

Greek. It is clear, also, that by the pres. indicat. the fact as it is, not as a subject of enquiry, is held up to view. In Hector's own preceding speech, the indirect question does not, so far, differ from the direct, but has the indic. throughout. But Dolon, repeating Hector's words, breaks off into the optat. in the latter of two alternatives, *both* stated by Hector indicatively. Hector spoke of the Greeks in their absence; Dolon repeats his words *face to face* with two of their prime warriors, whom he seeks to propitiate; so he says, not, "or whether *they*", but, "or whether *ye* were meditating flight, etc. (*βουλόμεναι*)". The reason is that Dolon feels the imputation he is casting on Greek courage, in quoting Hector's words, and varies the mood to show that it is Hector's assumption, not his own. He puts the alternative of watchfulness in the mood of fact, that of flight in the mood of doubt.* The indic. for indirect questions is common in later writers; see the examples in Jelf. *Gr. Gr.* §. 877. obs. 1, 2, and *b*. Comp. with the previous example, Ἀθήνην . . . ἄτρον, ὡς ἂν πύρνα κατὰ μνηστῆρας ἀγέροι, γνῶνθ' ὅ, οἳ τινὲς εἰσιν ἐναιέμενοι, οἳ τ' ἀθέμιστοι, where the last clause has *εἰσιν* indic., just as a question in *orat. rect.* would have had it. Again, Telemachus bids his mother εὐχεσθ' ἅσαι θεοῖσι τελέσσας ἐκατόμβας ῥέξειν, αἳ κέ ποθι Ζεὺς ἄντιτα ἔργα τελέσσει. This corresponds with the regular formula, Donalds. *Gr. Gr.* §. 593, φησὶ δῶσειν ἑάν τι ἔχη. The narrative tells us, she did just what he bade, εὐχετο ἅσαι θεοῖσι κ. τ. λ. *verbatim*. Her own actual words would be ῥέξω, αἳ κέ . . . τελέσσει, corresponding with the formula for *orat. rect.* δώσει ἑάν τι ἔχη, *ibid.* §. 504. But, agreeably to rule, the words of the narrative should have been εὐχετο ῥέξειν αἳ κέ . . . τελέσσαι, corresponding with φησὶ δώσειν εἴ τι ἔχοι, *ibid.* §. 593; instead of which they retain the tense of present statement. The last example, then, is one of *orat. obl.* become *recta*: the following, though not strictly *orat. obl.*, yet are included with it under the general form of an objective sentence, (Donalds. *Gr. Gr.* §. 584, 593) πατέρα* προσεδέχετο δέγματος αἰεὶ ὅπποτε . . . χεῖρας ἐφήσει, (one cod. has ἐφείη which would be regular) giving the actual word of his own thought. Similarly Pallas says to Odys., ἐνὶ θυμῷ ᾗδε' ὁ νοστήσεις. Again, in a mere piece of narrative, πεζοὶ^b δὲ μενοίνεον, εἰ τελέσσει (fut. indic.) occurs; where, if the πεζοὶ were speaking, they would say, "we are considering εἰ τελέσσομεν, whether we shall i. e. can accomplish it". Thus the verb differs in person only from what it would be in *orat. rect.*

(9) We often find the subject matter of a deliberation or question in the indic., following the statement of the deliberative or like action in the optat., οὐκ' ἂν δὴ τις ἀνὴρ πεπιδόηθ' ἔφ' αὐτοῦ θυμῷ . . . εἰθεῖν; εἴ τινα που θηῶν ἔλοι ἐσχάτωντα, ἢ τινα που καὶ φῆμιν ἐνὶ Τρώεσσι πύθοιτο, ἅσα τε μητιόωσι μετὰ φίλῳν, ἢ μεμάασιν αὐθι μένειν . . . ἦ δ' x. τ. λ., and in the example quoted in (8), "Athenē urged Odys. to gather broken victuals at the suitors' feast, ὡς^d . . . γνῶνθ' οἳ τινες εἰσὶν ἐναιέμενοι, οἳ τ' ἀθέμιστοι, i. e. the dependent sentences which state such subject matter, are put as if independent.

* Bekk. has wholly slurred this striking point by printing the indic. throughout the passage.

^v K. 305—11. ^w φ. 360—3. ^x φ. 50—1. ^y φ. 59—60. ^z v. 385—6;
cf. α. 115—7. ^a v. 339. ^b M. 59. ^c K. 204—9. ^d φ. 362—3.

(10) The instances towards the end of (6), however, lead us on to the remark, in discussing the Homeric subjunct, that a clear distinction* occurs between it and the fut. ind.; thus in οὐκ^ο ἔσθ' οὗτος ἀνὴρ, οὐδ' ἔσσεται οὐδὲ γένηται, identity of modal power is not supposable; and thus in οὐ γάρ^κ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι, we cannot say that ἴδωμαι = ὄψομαι; it rather means "am likely to see"; so οὐδὲ γένηται *sup.* "nor is likely to be."

(11) The subjunct. follows determinate tenses in the leading clause regularly, and historical tenses under the following limitations. It follows the aor. indic. when that tense denotes a review of a past act or series of acts from a present stand-point, comp. Donalds. *Gr. Gr.* §. 427 (dd). So Eurip. *Orest.* 1672, καὶ λέκτρ' ἐπήνεσ' ἦν^κ ἂν διδῶ πατήρ; and Homer has ὅσον^ε τε . . . γλαφυρῇ νηὺς ἦνυσεν, ἣ λιγὺς οὐρός ἐκίπτε^ν ἐλῆσειν ὀπισθεν; and ὅς^κ καὶ θεοῖς ἐκίπτε^ν εἰθίηται μῦλα τ' ἔκλυον αὐτοῦ. So Diomedes says, "when two go together, καί^ι τε πρὸ ὃ τοῦ ἐνόησεν, ὅπως κέρδος ἔη. Again, οὐδέ^ι γὰρ οὐδέ τις ἄλλος ἀνὴρ τάδε φάρμακ' ἀνέτη, ὅς καὶ πίη. But for this latent present force, the subjunct. through its affinity with the future, could not subordinate itself to the simply past. But in οὐ γάρ^κ οἱ τις ὁμοίος ἐπισπείσθαι ποσὶν ἦεν ἀνδρῶν τρεσσάντων, ὅτε τε Ζεὺς ἐν φόβον ὄρησῃ, the reading ὥρσαν should certainly be preferred, as the whole is simply a historical statement.

(12) Very frequently the act &c. is not thus reviewed, but carries in its own nature a quality of permanence into present time. This arises *vi materiae* not *vi formae*. So οὕτ^ε τιν' ἀγγέλιον . . . ἔκλυον . . . ἦν^κ χ' ὑμῖν σάφα εἰπῶ, where the past hearing implies present knowledge. ἐμύμονεν^μ Ἡῷ δῖαν, Τηλέμαχον λοχῶντες, ἔνα φθίσωμεν ἑλόντες, where the subjunct. intimates that the speaker's purposed purpose was cherished into present time, as is further clearly proved in the sequel of the same speech. So τὸν^ν δὲ (Ἰλλίου οἶτον) θεοὶ μὲν ἔτευξαν, ἐπεκλώσαντο δ' ὀλεθρον . . . ἔνα ἦσι καὶ ἑσσομένοισιν ἀοιδῇ, because it had then just been the theme of song. Phoenix again tells Achilles, "I adopted (ποιεῦμην) thee, as my son, ἔνα^ο μοί ποτ' αἰεκέα λογιὸν ἀμύνης, where the subjunct. denotes the continuance of the motive. Thus, the wish and effort of Odys. to return being a permanent fact, we read τὸν^ν δ' ἐς Δαδάνην φάτο βήμεναι, ὄφρα θεοῖο . . . βουλὴν ἐπακούσαι, ὅπως νοστήσῃ. This is especially common in the dependent subjunct. after a principal verb of motion whose past tense means^ι "am come or gone", &c. The form is not rare in Attic writers Eur. *Med.* 214 ἐξῆλθον δόμων, μὴ μοί τι μέμφῃσθ' (Jelf *Gr. Gr.* §. 806. 1. 2), but in Homer, and especially in the Odyssean narrative, it abounds, and largely contributes to graphic

* Buttm. says *Gr. Verbs s. v. γέω*, "the word *χεύομεν* may be the conjunct. (subjunct.) aor. supplying in Homer's usage the place of the fut." It stands in a passage (*H.* 331—41.) in which six verbs at least occur in a form which makes it impossible to pronounce whether they are fut. ind. or aor. subjunct. And, though the distinction above noticed is sometimes so clear, yet in many passages the fut. indic. and aor. subjunct. shade off imperceptibly into one another, especially in the epic usage of the latter with the shortened vowel, so that no valid difference can be traced.

^ο π. 437. ^κ A. 262. ^ε δ. 356—7. ^κ A. 218. ^ι K. 224. ^ι π. 327—8; cf. *Π.* 689; *I.* 414—5. ^κ *Ἡ.* 521. ^β β. 42—3. ^μ π. 368—9; cf. 384. ^ν δ. 579—80. ^ο I. 495. ^π ξ. 327—9. ^ι cf. γ. 15; ε. 102, 377; λ. 93—4; A. 202 3; π. 418.

vividness of delineation. There is a passage to which this will not apply, or at least in which this principle supplies no satisfactory reason; it is *ὃν δὲ λάβοιμι δίκτασθον τεταγὼν ἀπὸ βηλοῦ, ὅφρ' ἂν ἐκνηται γῆν*. Hermann says, it exemplifies "*morem Graecorum, cogitata e praeterito tempore in praesens transferendi.*" I do not think this will serve. Zeus is narrating his past triumphs over the other gods in a very straight-forward historical way. Probably the *ὅφρ' ἂν ἐκνηται γῆν*, transferred to the mood suitable to a pres. or fut. preceding, implies a general threat that he *will* do so again, if they provoke him.

(13) In adjectival sentences connected by the relative words *ὅς ὅστις* with or without *ἂν*, Jelf, *Gr. Gr.* §. 829 obs. 3, distinguishes the use with subjunct. from that with indic.; the former, he says, relates to the indefinite chances of the thing spoken of happening, the latter to the thing's own indefinite nature. We must however rate the fut. indic. rather with the subjunct. as specifying such "chances"; so, "It all awaits the god's decision *ὅστις ἐν ἀμφιάλῳ Ἰθάκῃ βασιλεύσει Ἀχαιῶν*". When these sentences become substantial, as standing for the object of a verb of telling, knowing, asking &c. their mood does not change, as *δ.* 379—80. The signification of contingency peculiar to the subjunct. is common to all Greek writers, and occurs in adjectival and adverbial sentences, signifying that the realization of the statement is regarded as probable only.

(14) Hence comes the use of the subjunct. in simile, usually the aor. but also the pres. Thus we have *ὃ δ' ὥς τ' αἰγυπιοί . . . ἐπ' ὀρνίθεσσιν θόρον* aor., and *ὥς δ' ὅτ' ὀκνωρὸς βορέης φορέηεν ἄλανθας* pres. In the indic. the pres. aor. and fut. are also used. In simile the modal fluctuations increase, as the same idea may be presented by turns under any or all of the following aspects, accomplished fact, possibility, present occurrence, probable contingency; and indeed in Hector's^a speech, where he contemplates the future captivity of his wife, successive touches of sorrowful imagination break out in optat. indic. and subj. all in the space of six lines; the varied tone of his anticipative grief is similitic in the fulness of its compass.

(15) The optative relates to things existing only in idea, and which have of themselves no special relation to time. Hence, dependent and subordinate clauses may by this mood be subjoined to principal clauses in all tenses of the indic., though such clauses in the optat. have a special propriety where a historical tense has preceded in the indic. Further, even probable contingencies, properly expressed by the subjunct., so far as they are not real, and as they have no tendency to be realized, are the creatures of idea, and may fall into the optat. Indeed whatever merely *can* be done but is not yet accomplished, is capable of the same expression. This accounts for the tendency, constantly indulged by Homer, as leaning less on fixed laws of language and trusting more to impulsive consciousness, than poets who composed with the pen, to mix up the subjunct. and optat. in successive clauses of the same sentence.

(16) This admixture also arises from the fact that the probable consequence of a probable contingency recedes further from the practical chances of realization, and this remoteness is often expressed by the change of the

^a O. 23—4.^b α. 401.^c γ. 302—3.^d δ. 328.^e Z. 457—62.

subjunct., with or without *κε*, *κεν*, into the optat. And hence even of two parallel alternative clauses, the one, being presented first, takes the lead of the other as regards probability, and assumes the subjunct. This being done, it was perhaps felt to be illogical to ascribe, as it were, the same probability to the other, which accordingly falls off into the region of the possible and conceivable. The two lie in perspective, though parallel, the one beyond the other. Thus *ἀλλὰ μάλ' ἄντην στήσομαι, ἢ καὶ φέρεσι μέγα κράτος ἢ καὶ φεροίμην*, and *ἄλλον· κ' ἐχθαίρεσι βροτῶν, ἄλλον καὶ φιλοίῃ*. It is remarkable that Dindorf in *N.* 486 gives both verbs optat., in *Σ.* 308 varies the moods as here given, while Bekker prints both in the optat. in both places. So *ὥς καὶ νήταται...* is followed by *ἀλλ' ὄγ' ἔκοιτο*. So again *ἡμεῖς δ' ἐνθάδε οἱ φραζώμεθα λυγρὸν ὄλεθρον Τηλέμαχον, μηδ' ἡμᾶς ὑπεκφύγοι*; also *ὀπκοῖόν κ' εἰπῆσθα ἔπος τοῖόν κ' ἐπακούσας*. So in the use of subjunct. for imperat. the subjunct. changes into optat. in *ἀλλὰ φθίσμεν ἐλόντες ἐν' ἀργού (Τηλέμαχον)...* *βίωτον δ' αὐτόν καὶ κτήματ' ἔχωμεν*, ... *οἴκῳ δ' αὐτὲ κείνῳ μητέρῃ δοῖμεν κ.τ.λ.* Here perhaps the *αὐτὲ* marks the last clause as an afterthought dependent on the previously stated resolve for its success. So just below 389—92, comp. also *χ.* 75—8. Of course where the first of two such verbs is optat., there is no reason in the above remarks why the second may not be optat. also; as in *οἶον κ' ἡδὲ φέροιεν Ἀχαιοὶ ἢ κεν ἄγοιεν*, and *νῦν αὐτὲ με θυμὸς ἀνῆκεν στήμεναι ἀντίᾳ σείῳ· ἔλοιμί κεν ἢ κεν ἀλοίῃη*, where the mere chance is expressed. Thus in Pallas' evil counsel to Pandarus: "I guess you might venture (optat.) to let fly an arrow at Menelaus, then you would reap (optat.) honour and glory from all, especially Paris, *τοῦ κεν δὴ κάμπρωτα παρ' ἀγλαὰ δῶρα φέροιο. εἰ καὶ ἴδῃ* (if he sees, as he probably may,) *Μενέλαον σὼ βέλει δμηθέντα*. The passage is one of pure supposition, but is reduced to a practical suggestion of likelihood by the last clause. The mixture of the optat. and subjunct. together in a subordinate clause after a historical tense in the principal takes place because the optat., being grammatically correct, may of course so stand, whilst some of the subordinate clauses, for some of the reasons contained in (11) and (12), are changed to the subjunct. Thus, in the ransom of Hector's body by Priam, *καὶ δ' ἔλιπον δύο φάρος' εὐννητόν τε χιτῶνα, ὄφρα νέκυν πυνάσας δ' ὧν οἰκόνδε φέρεσθαι*. This merely transfers the subordinate action, as it were, to present time. Then follows *ποα infra δμῶς δ' ἐκκαλέσας λοῦσαι κέλετ' ἀμφί τ' ἀλείψαι...*, *ὥς μὴ Πρίαμος ἴδοι υἱόν, μὴ δ' μὲν... οὐκ ἐρύσαιτο... καὶ ἐκατακτείνειε, Διὸς δ' ἀλλίγηται ἑπετμός*. So Herē resolves *ἐλθεῖν εἰς Ἴδην ἐν ἐντύνασα ἔαυτήν, εἰ πως βρεθείητο (Ζεύς)...* *τῷ δ' (Διὶ) ὄπνον ἀπήμονα τε λιαρόν τε χεῦη*; the poet means the whole to be thrown before the mind as present, when the subordinate clause would be properly subjunct.; but then, *εἰ πως βρεθείητο* is purely speculative, referred to another subject, whereas the *χεῦη* following is referred to herself, hence the former is optat. the latter subjunct. Again Zeus is *μερμηρίζων ἢ ἤδη καὶ κεῖνον (Πάτροκλον)...* *Ἐκτωρ χαλκῷ θηώσῃ*,

^w *N.* 486; *Σ.* 308.

^x *δ.* 692.

^y *ε.* 31—4.

^z *κ.* 371—2.

^a *T.* 250.

^b *κ.* 383—6.

^c *E.* 484.

^d *X.* 252—3.

^e *Δ.* 97.

^f *Ω.* 580—1.

^g *Ω.* 582—6.

^h *Δ.* 162—4.

ⁱ *Π.* 647—51.

ἀπό τ' ὧμων τεύχε' ἔλγεται ἡ ἔτι καὶ πλεόνεσσαν ὀφέλλειεν πόνον αἰών. Although φράζετο θυμῷ precedes, it is plain that, here too, the action is substantially present, and the question really is, how to account for the optat. — Probably it may fall under the principle laid down for alternatives just above.

(17) The same love of what Aristotle calls *τὸ ὁμμάτων κοινὸν* (*Rhet.* III. 11.), or what we call the graphic style, leads Homer to diverge from past into present, or from *orat. obliq.* to *recta*. Which same effect is sometimes gained by the 'precisely opposite change of pres. to past as in *σταθμοῖς^κ ἀνθρώπων κραιφθεντον ὄφρα καὶ αὐτῷ . . . κατέκταθεν*. In the statement by Hector of Paris' challenge to Menelaus, "Paris proposes," says Hector, "that the rest should put off their arms, and that he and Menel. should fight (*μάχεσθαι*) in the midst": so far *orat. obliq.*, he then diverges into the actual words of Paris' offer, *ὀπότερος^δ δὲ κε νικήσῃ κρείσσων τε γένηται*, κ. τ. λ. in the subjunct., as proper to a subordinate clause in *orat. recta*. Similary *obliq.* is turned into *recta orat.* by transforming optat. to subjunct. in *ἦτοι^α ἴφρη γε οὐ πρὶν μνησθὺν καταπαύσεμιν, ἀλλ' ὅπου^α ἂν δὴ νῆας ἑμὰς ἀφίχεται ἀπὸ τῆς πτόλεμος τε*. Indeed it is very doubtful whether Homer contains an instance of *orat. obliq.* carried consistently through three subordinated clauses. I may take occasion here to point out that these simple rugged features of the antique style have suffered a good deal from Bekker and other recent editors, who sometimes alter the mood of the text to obtain a tame uniformity, and sometimes break up a sentence by arbitrary punctuation into the mere *disjecta membra poetarum*. The above characteristic I cannot but regard as genuine; as it is like what we should expect in a recitatory style of poetry. There, every clause, as pronounced, filled the ear by itself, and whatever was thrown into past time, could not be kept from emerging again, often in the next line, as by a native buoyancy of style, into the present, nor an *oratio*, commenced as *obliqua*, from speedily rectifying itself.

(18) Telemachus, in his speech to the *ἀγορῇ*,^α takes up the words of the previous speaker a few lines back, but changes a mood: "I have heard no news (*ἔλυσον* is a completed act) of the army *ἣν χ' ὑμῖν σάφα εἶπω, ὅτε πρότερός γε πύθοίμην*". There are really two statements (1) "I have no news to tell", and (2) "if (*ὅτε*, in case) I had chanced to hear news first, I might have told some"; but the apodosis is suppressed. The former statement is of the form *οὐκ ἔχω τι εἶπω*, the second of that, [*εἰποιμι ἂν*] *εἰ (ὅτε γέ) τι πύθοίμην*. The previous speaker runs* them both into one; as if he had asked, *ἔχει τι εἰποι εἰ (ὅτε γέ) τι πύθοιτο*; affiliating *εἰποι* with *πύθοιτο* following rather than with *ἔχει* preceding; and forcing an irony into his words, as though pointing his own suggestion (about news of the army's return) with a tone of doubt. With *ὅτε πρότερός γε πύθοίμην* may be compared *εἰ ποθεν ἔλθοι*, quoted below at the end of (19).

(19) Under the principle laid down in (16) above, as regards the extended consequence of an act which is contingent, may be brought the following,

* There words are, *ἦέ τιν' ἀγγελλήν . . . ἔλυσεν, ἣν χ' ἡμῖν σάφα εἰποι, ὅτε πρότερόν γε πύθοιτο*.

^κ E. 557-8. ^α Γ. 71. ^α II. 61-3. ^α β. 42-3; cf. 30-1. ^α γ. 443-4.

εἰς ὃ κα πασίαν ψυχὰς ἐξαρτέλῃσθε καὶ ἐκλελάθοιντ' Ἀφροδίτης; but in ἐν δ' αὐτοῖσι πύλας ποιήσομεν εὐ ἀραρυίας, ὅφρα δι' αὐτῶν ἐπληλασίῃ ὁδὸς εἴη (Bekk & Dind.) we should read εἴη, epic subjunct. (recognized by Buttm. *Gr. Verbs* s. v. εἰμί, Donalds *Gr. Gr.* §. 321); this passage is continued by ἔκτοθεν δὲ . . ὁρῶμεν ἐγγυθι τάφρον ἧ χ' ἔκτους καὶ λαὸν ἐρυκάνοι ἀμφὶς εὐῖσα, here the fut. ind. (or subj. aor. deliberative) is followed by optat. aor. of final cause in a matter quite beyond the control of the speaker, viz. the effect of his proposed defences on the enemy, hence the speculative uncertainty is shown by the optat. Again, in τόν' ποτ' ἐγὼν . . ἄξω τῇλ' ἰθάκης, ἵνα μοι βίοντον πολὺν ἄλφοι, means "on the chance of his fetching me much wealth there" (ἵνα νῆσι, i. e. in the place to which I would take him; compare with this οὐκ ἂν¹ τοι χαλίσμῃ κίθαρις . . ὅτ' ἐν κονίῃσι μιγείης, "in case you ever met", derisively = if you dare; and ἀλώω² κατὰ πόντον εἰς ὃ κεν ἀνθρώποισι . . . μιγείης, optat. derisively = "if thou canst;" and οὐδὲ³ πόλινδ' ἐρχομαι, εἰ μὴ πού τι περιόρων Πηνελόπεια ἔλθῃμεν ὁτρύνῃσιν, ὅτ' ἀγγελίῃ ποθὲν ἔλθοι, where the optatives put the bare chance of such a thing happening, and the subjunctives express a probable contingency in case of its being realized; so in *A.* 386—7 where the order of clauses is inverted, the subjunct. being put after; and so in οὐτ' οὖν⁴ ἀγγελίης ζῆι πείθομαι, εἰ ποθὲν ἔλθοι, οὔτε θεοπροπίης ἐμπαύσομαι ἦντινα μήτηρ . . . ἐξερέηται; where the optat. infuses,* as above in β. 42—3 (18), a tone of doubt into the supposition. On the subjunct. ἐξερέηται see note *ad loc.*

(20) The optat. is used correspondently with the imperf. and frequentative -σκον, to express that any assumed case of the action in the dependent clause would prove to be a case of the principal action. Of this we have a strongly marked example in ὁσσάμην γὰρ κύψει⁵ ὁ γέρον πῖπεν μενεαίνων, τοσσάχ' ὕδωρ ἀπολέοκετ' . . τῶν ὁπότ' ἰθύσει⁶ ὁ γέρον ἐπὶ χειρὶ μάσασθαι τὰς δ' ἄνεμος ῥίπτασκε κ. τ. λ. Others occur τ. 49, *A.* 610, Γ. 216—7, *K.* 188—9, *A.* 549. We have a negative instance in οὐδέ⁷ τι Νηλεὺς τῷ ἐδίδου ὃς μὴ ἔλικας βόας εὐρυμετώπους ἐκ Φυλάκῃς ἐλάσειε, the case of any one's not driving the cattle was a case of Neleus' not giving; which seems to show that there is nothing properly frequentative in the optat. itself. There is also a rare instance of an aor. indic., with πολλὰκι however, followed by such optat. in Γ. 232—3. The optat. has a special relation to past time arising out of its representing that which exists in conception only; since whatever is conceived must be so by a past act of conception. Hence its fitness to express this aspect of a past act. Donalds. (*Gr. Gr.* §. 513) regards it as merely a form developed from the aor., as the subjunct. is from the fut.; and it is remarkable that in δ. 356—7, ξ. 63, *A.* 218, the aor. or imperf., standing alone, has a character of indefinite frequency.

(21) The following references are to instances of εἰ with subjunct., an usage

* With this use of the optat. ironically or derisively, to insinuate a doubt of an event's happening, we may comp. the English vernacular, "I wish you may get it".

¹ *H.* 339—40; cf. *Σ.* 88.

² *ε.* 377—8. ³ *ξ.* 372—4.

⁴ *H.* 341—2.

⁵ *α.* 414—6.

⁶ *ο.* 249—50.

⁷ *λ.* 585—92.

⁸ *Γ.* 54—5.

⁹ *λ.* 288—90.

very rare in Attic, but common in Epic syntax; α. 188, 204, ε. 221, 471, η. 204, μ. 96, 348—9, ξ. 373—4, π. 98, 116, χ. 86, Δ. 86, 340, Κ. 225, Α. 116, Ο. 16—7, Π. 263—4, Χ. 191 .. (Jul. Werner *De cond. enunc. ap. Hom.*)

[Many of the examples and some part of the arguments in the above article are borrowed from Hermann's *Dissertatio Ima de legibus quibusdam subtilioribus serm. Homer.*]

IO.

ὦδε. On the point whether this adverb ever has the local sense "here", "hither", great difference exists; Buttman, Passow, Voss, and Günther, affirming, while Heyne, Hermann, Lehrs, Rost, and others, following Aristarchus, deny it. (Funk *vid. inf.*) It is difficult *tantas componere lites*. The places which most favour it are, Ἥφαιστε, * πρόμολ' ὦδε where "come *thus* as I bid you" is weak and clumsy; νημεσσάται^b δ' ἐνὶ θυμῷ ὦδ' ἐλθὼν τὸ πρότερον ἐπεβόλλας ἀναφαίνειν, where ὦδ' is so remote from ἀναφ. and goes so naturally with ἐλθὼν as to fall into the local notion; and similarly, ἐρχεσθ' μοι τὸν ξείνον ἐναντίον ὦδε κάλεσσον. On the other hand is a passage which at first sight seems to turn wholly on local adverbs, "Go^d call Ajax", says Menestheus, . . . ἐπεὶ τάχα τῇδε τετεύχεται αἰπὺς Ὀδυσσεύς, ὦδε γὰρ ἔβρισαν Λυκίων ἄγροι, . . . εἰ δέ σφιν καὶ κείθι πόνος καὶ νεῖκος ὄρωρες, x. τ. 1. The message is repeated *verbatim*, but *mutatis mutandis* as regards the adverbs, when τῇδε becomes κείθι, κείθι becomes ἐνθάδε, but ὦδε remains unchanged, and accordingly must mean "as you see". A monograph on οὗτος and ὦδε by Funk, Neubrandenburg, 1860, rejects the local sense of ὦδε. But the passages above from Σ. δ. and φ. are too strong, coupled with the analogy of ἐκεῖ, αὐτόθι in connexion with the pronouns ἐκεῖνος, αὐτός, to allow the exclusion. Thus ὦδε may mean "here;" but in α. 182, β. 28, φ. 196, it is nearly impossible to say whether it means "here" or "thus".

II.

(1) ἦ....ἦ. (2) ἦέ...ἦ. (3) ἦ...ἦέ. (4) ἦέ...ἦ. (5) ἦ or ἦε...ἦέ. (6) εἰ τε... ἦ or ἦέ. (7) ἦ....εἰ τε. (8) εἰ τε...εἰ τε. (9) εἰ....ἦ.

Of these (1) (2) (3) are varying forms of the ordinary disjunctive, (4) is the mode in which most editors print the particles which introduce a dependent question, after verbs of telling, considering, knowing and the like; so α. 175. ἦέ....ἦ follow κατέλεγον, and so, λ. 493, ἐνίστας; but the distinction, though grammatically convenient, seems arbitrary. (5) is similarly used to introduce direct or indep. questions as ζ. 120—1, φ. 197. Jelf. *Gr. Gr.* § 878 has ἦ....ἦ for this, and says it is rare in Attic poetry, (he cites Soph. *Oed. Col.* 79. κρινούσθαι γὰρ ἦ χροῖ αὖ μίμνειν ἦ πορεύεσθαι), but frequent in Homer, as ζ. 142—3, where Dind. has ἦ...ἦ, Bekk. ἦ....ἦ, and similarly in τ. 525—8, v. 11, 12; and passages where these editors thus differ might easily be added. In ζώει^c ὄγ' ἦ τέθνηκε, where the ἦ occurs once only, εἰ may be understood

as preceding (see App. A. 9. (1), which will make this a case of (9) said by Jelf, *ub. sup.* to express "a determination* to see the result of the uncertainty", which, however, belongs, where it exists, rather to the preceding verb *εἶδομεν*, *γινώμεναι*, or the like, expressed, as in Θ. 532—3. X. 246, or understood, as in ι. 267—8. A clear example of (9) without such determination being expressed is γ. 93—4. "I come (to see) if you will tell me of his fate, if (*εἰ* *σου*) you chance to have seen it... or (*ἢ*) if you have heard another tell it". An instance of such determination apparent but really due to *γινώμεναι* preceding, is B. 349, *εἰ* *τε* *ψεῦδος ὑπόσχῃς ἢ καὶ οὐχί*. Which really comes under (6) for which also see Soph. *Electr.* 900 *ὅν, εἴτε χοῖταις, θηροῖν ἀπαγγὴν πρόθεσ, ἢ οὐδὲν ὁλονοῖσιν*. Hence the retention of *εἰ*, where Bekk. reads *ἢ*, δ. 487, is justifiable. Of (7) the occurrence in Homer is doubtful. Of (8) M. 239 is an instance; in γ. 91—2 it rather belongs to the dependent question, being expegetical of *ὅπποτ' ὄλωλεν* in 89; so in A. 65. N.B. it is probable that there is a close etymological kindred between *ἦ* and *εἰ*, being both referred by Donalds. (*New Crat.* 139, 199, 205) to the second pronominal element, but *ἦ* asseverative and directly interrog. is probably a different word; *ἦ* and *εἰ*, the former standing in the Boeotian dialect for the latter, are remnants of a lost pron., in fact the dat. case of it, the nom. being *ἐ* or *εἰ*; similarly *ei* lat. is related to *hi-c*, *si-c*.

12.

Πύλον ἡμαθόεντα. Most Grammarians assume that the adj. in —*εις* is to be esteemed of two terminations *epicè* here, and in *Πύρασσον ἀνθεμόεντα* and the like (Donalds. *Gr. Gr.* 210 d. obs. 2), but; as we find *Πύλον Νηληϊον* and yet *Νηληϊαι ἔπποι*, it is more likely that the proper name should vary in its gender, especially as Homer gives even such a form as *ἡ λῖθος** in a common noun, than that the adj. should lose its inflexion merely because used with a proper name. It is better therefore to view *Πύλος*, *Πύρασος*, &c. as epicene. Thus we have *Ζακύνθῳ ὀλέεντι*, but also *ὀλέεσσα Ζάκυνθος*.^b This is confirmed by our finding the fem. —*εσσα* termination in Homeric proper names as *Γονόεσσα*.^c

13.

ἀνόκαια. Such is the reading and accentuation of Aristarchus with sense "a kind of eagle", the specific term being added to the generic, as in *ἐξέσθην ὄρνιςιν ἰοικντες ἀλγυπιοῖσιν*.^a Homeric manner certainly favours the use of the specific, alone as in *χελιδόνι ἐκέλη ἄντην*,^b or combined with the generic, as above, and so in the case of the bird called *χάλκιδα* or *πέμινδι*,^c whose form Hypnus took. Indeed Homer never is vague but always precise; he never introduces a "bird" into his story any more than a

* This "determination" is expressed by *εἰ ποτε*, *εἰ κε*, or *αἰ κε*, very frequently in Homer, without any disjunctive *ἢ* following, as B. 97, α. 378—9.

12. ^a τ. 494; M. 287. ^b α. 246; ι. 24. ^c B. 573.

13. ^a H. 59; cf. ο. 526. ^b χ. 240. ^c Δ. 290—1.

"beast". Rarely do we find that generality admitted even in a simile.⁴ And ὄρνις is here no simile, but an eidolon of Pallas. A sparrow — not a *bird* — and her young are swallowed by the serpent; Zeus sends an eagle⁵, Pallas a hurn⁶; the heroes shoot at a dove⁷, Penelope dreams of geese.⁸ Once indeed "fish and fowl and whatever came to hand" is used to give a collective picture,⁹ as Cowper makes Selkirk say, "I am lord of the fowl and the brute"; but we have no such collective image here. Some *name* of a bird is thus required. Further, ἀν' ὀπαῖα διέπτατο, "flew up the smoke-vents", the only rival reading worth noticing, is a harsh use of prepositions; the parallels adduced are feeble¹; for in them ἀνὰ and διὰ are applied to *different* objects; and the real parallels are those in which διέπτατο occurs without an object,² as here. The adverb ἀνωπαῖα, "upwards", would emasculate the passage, for what other way, from the ground, could she fly? The same in sense of "unseen" would contradict the ὄρνις ὥς; for a bird would surely be visible. Against this the authority of Voss, *Anmerk. Gr. and Rom.* should be set. He says, "lectio ἀν' ὀπαῖα sola est Graeca cum verbo διέπτατο. Iones veteres ὀπαῖον dixerunt foramen cameræ aut laquearis, per quod fumus flammæ in foco et ignitabulis aeneis quibus pro lucernis utebantur ardentis exibat. Cum vero Ulysses aedes binis constaret contignationibus, bina etiam, alterum lacunaris alterum tecti foramina, sive ὀπαῖα, fuisse necesse est." According to this view the upper story, ὑπερφῶν, Penelope's own apartment, would have had the smoke from below as well as its own — an absurd arrangement. As regards the structural question see App. F. 2. Thus Voss's authority here is of little weight.

14.

ἔδνα, ἔδνα. Both forms occur. in the Od., only ἔδνα in the II.; ἐδνωταί "betrothers", however, in N. 382; cf. ἐδνώσαστο θυγάτηρ β. 53. The early form of marriage was by purchase from the wife's father,* to which agrees the Homeric formula; a husband takes a wife ἐπεὶ πόρε μυρία ἔδνα. Sometimes she seems to have been put up, as it were to auction, and carried by the highest bidder, ὃς πλεῖστα πόροι.² So the suitors' presents to win Penel. are called ἔδνα.³ These are all personal ornaments to bespeak her own favour, and such is the idea of ἐδνωτοὶ βρίσας.⁴ Yet some substantial value to the father is implied in Hephæstus' words,⁵ who, when dishonoured, claims back the ἔδνα given for Aphroditê to her father; so we have παρθένου ἀλφεσίβοιαι,⁶ and so Agam. offers Achill. his daughter ἀνάδνον, as a privilege.⁷ Yet it is supposed that the father and friends of Penel. would provide ἔδνα for her on her remarrying, and ἐδνωταί N. 382 implies the same. These may have been mere personal presents, or κειμήλια to grace the house, &c., and show a princely liberality. These are doubtless what Telem. says he shall have to pay back (ἀποτίνειν) to Icarus, if he sends his mother

* See Gladst. vol. II. p. 468, note i.

⁴ I. 323—4. ⁵ B. 311—7. ⁶ M. 200—1. ⁷ K. 274. ⁸ Ψ. 853—5. ⁹ τ. 536—52.
¹ μ. 331. ² ξ. 2; K. 298. ³ O. 83, 172; E. 99.
14. ⁴ π. 390—2; φ. 161—2; cf. A. 243—5. ⁵ λ. 117; γ. 378; τ. 529;
o. 18; π. 391. ⁶ ζ. 159. ⁷ θ. 318. ⁸ Σ. 593. ⁹ I. 146, 288.

away from the home to which she has a right.^c On the whole the value received by the father was the basis of the transaction, the presents, personal or domestic, were customary but not essential, like the presents between guest and host. Pindar (*Pyth.* III. 166—7) makes a married pair receive *ῥέθνα* from their guests at the nuptial feast. The word is doubtless *ῥέθνα* in its original form and perhaps akin to our “wed”.

15.

κλήϊς. This word means (1) the bar^a or bolt with which the door was made fast; equivalent in this sense to *ἐπιβλήης* or *ὄχευς*, and (2) the key^b or instrument for unfastening such bolt. We read of two *ὄχητες ἐπημοιβοί*^c in the Greek wall, closing double-leaved (*διπλίδας*) gates, and into which one key (*κλήϊς*) fitted. One *ὄχευς* might have been attached to each leaf and have had its fastening in the other, — thus *ἐπημοιβοί*. The bolt either fell, we may suppose, like a latch, or was shot horizontally. A thong^d is mentioned as instrumental in shooting it, and occurs also as itself tending to impede entrance from without, and fastened^e to a hook-handle, (*κορώνη*) which was also used in pulling the door to on going out. The thong, until released from the handle, would resist the action of the key in forcing back the bolt to which it was attached; hence Penel., on going to open the store-chamber, *ῥμάντα θοῶς ἀπέλυσε κορώνης, ἐν δὲ κλήϊδ' ἦκε* — “into” what then does *ἐν δὲ* mean? Doubtless the thong passed through a hole in the door, — the Schol. even speaks of two holes and a thong through each — and into this hole the key, a crooked-headed one, able to catch the bolt and force it back or upwards, according as it slid or fell, was inserted. The security mainly depended on the massive strength of the bolt; thus Achilles' hut^f had one which three ordinary men lifted, but he alone was able to manage it. So Penel. opens the store-chamber evidently with great effort. Thus *ἐπὶ δὲ κλήϊδ' ἐτάρυσσεν ῥμάντι*^g means, “she (having gone out and pulled the door to with the handle) by the strap pulled the bolt”, or let it fall, across the door into a hitch or socket. It could then be opened, we must suppose, by hand from within, but from without, not by the strap any more, but by the key only. There is still a difficulty in seeing how the bolt could be withdrawn from within, without releasing first the strap from the handle outside. Perhaps there was a crook on the bolt to hitch the thong on to; if so, the thong might then be slipped off the bolt within as easily as off the handle without. The “key” was crooked,^h perhaps at the extremity. *N. B.* *κλήϊς* also means a “ship's bench”, and a “collar bone”.

16.

ἄκην, ἀκέων. Buttman's view of this word (*Lexil.* 13) is far from satisfactory. Doederlein's (*Glossar.* 26.) is somewhat better, but hardly acceptable; he views it as the same verb, used as neuter, which in *ἀκέομαι* “to heal” is transitive, and connects the two by the idea of staying or assuaging pain &c.,

^a β. 132; π. 385—6.

15. * φ. 240—1; Ξ. 166—8; Ω. 455; α. 442. ^b Ω. 453—6; φ. 47.

* M. 455—6; α. 442.

^c δ. 802; φ. 46. ^d Ω. 453—6. ^e α. 442.

^f φ. 6; cf. σ. 294.

but even this is forced. We may perhaps view the unused verb *ἀκίω*, whence *ἀκίω* is participle,* and *ἀκίην* a noun acc. from the same root, as having a wholly different source, and compare it with lat. *taceo*, as *terra* with *ἔρα*, *traho* with *ῥύω*, *ἔρύω*, and conversely *τλήτος* with *latus*, the *t* being moveable. *ἀκίω*, losing participial force, passes, as an adj. may, into a mere adverb; comp. Φ. 89, Θ. 459. So *εὐθύς*, *ἰθύς*.

17.

(1) *δῆλος*, *δέελος*. (2) *ἔνδιος*, *δείλη*. (3) *εὐδείελος*. (1) In all these the root is probably the *δι-* of *Ζεὺς Διός*, di-es; for *-λος*, comp. *ἀπατη-λός*, *φειδω-λός*: *δέελος* from *δε* is not more remote than *ὑπερφύλιος* from *φύω*, and means "plain as day", see K. 466—8, where the sequel, "lest he should miss his object in the gloom of night," helps to point the sense of *δέελον*. This is confirmed by the clear connexion of *δειλός*, *δειλία*, coward &c., with *δέος* *δειμα*. Butm. clearly shows the sense of *δείλη* to be (1) "the afternoon" in its widest yet strictest sense: indeed this is at once, as regards Homeric use, clear from Φ. 111, *ἔσσεται ἡ ἡώς, ἡ δέλλη, ἡ μέσον ἡμαρ*, where the whole is equal to the parts; (2) in a sense shifted and restricted by later usage, the "early afternoon" and the "actual evening".

(2) *ἔνδιος* seems to have the sense of "in the glare", i. e. the unintercepted fulness of the sky's radiance, when all the shade and all the air one can get, is most acceptable; hence *ἐνδιάω* "to lounge in the heat", *ἐνδιάζω* "to pass the afternoon"; so *ἐνδιάονται* said of moon beams at their brightest = "make themselves a noon", Hy. XXXII. 6. comp. the probably physical sense of *Διός* in *αἰθέρα καὶ Διὸς ἀγὰς*, N. 837. Thus *ἔνδιος* (for which in δ. 450, *ἔνδειος* is a *var. lect.*) includes the noon as the *terminus a quo* of *δείλη*, — the *μέσον ἡμαρ* as in contrast with the *ἡσίνη*, δ. 447, — but would stop short of the extension of *δείλη* which includes all the rest of the day to sunset, as seen in Φ. 231—2 *εἰς ὃ κεν ἔλθῃ δέελος ὀπὲ δύνων*. Certainly, whilst *δείλη* exhibits a practical time-division, *ἔνδιος* points rather to the aspect of heaven, as does *εὐδιος*.

(3) This leads us to *εὐδείελος*, of situation, "well-sunned." The vast number of small islands with which the Greeks were early familiar, clears up the word at once as an epithet of *νῆσος*. One might stand on a central-point of, perhaps, any of the Cyclades and see the summer sun go round from N. E. to N. W. completing the circle all but a quadrant. So from Neritus in Ithaca, (the island being conceived as *χθαμαλή*, or commanded by the mountain) a similar view might be had in the poet's conception; hence *τις νήσων εὐδείελος, Ἰθάκην εὐδείελον*, &c.

* Homer's use of *ἀκίω* as a partic. seems clear from our finding *ἀκίονσα*, *ἀκίοντε*, A. 565, 569, ξ. 195. Further in ξ. 193—5, we have a construction, common with participles, (Jelf *Gr. Gr.* § 707—711) an anacolouthon involving interchange of cases, but rarely if ever found with another part of speech; — it is, *εἴη μὲν νῦν πᾶν ἐπὶ χρόνον ἡμῖν ἰδωδὴ ἡδὲ μέθῃ γλυκερόν κλισίης ἐντοσθεν ἰούσιν, δαίνοσθαι ἀκίοντε*. Surely this decides the question. Buttman Lexil. 13, (1) thinks that Homer's use of *ἀκίονσα* etc. is a mistake! *Malo cum Homero errare.*

(1) ἡ καθ' ἡμέραν Χίοιο νοοίμεθα καιπαλοίσσης,
νήσου ἐπὶ Πυρήης, αὐτὴν ἐπ' ἀριστερῇ ἔχοντες. γ. 170—1.

(2)* ἐπ' ἀριστερὰ χειρὸς ἔχοντα. ε. 277.

In Gladst. III. 349—65 an attempt is made to give a modified but really opposite meaning to ἐπ' ἀριστερὰ in Homer as compared with its sense "in later Greek". For a detailed examination of the argument there this is not the place. But generally, the view could hardly have been maintained had *N.* 308—9 and 326 been duly compared. That view is that ἐπ' ἀριστερὰ means "looking towards the left", and therefore, really, "on the right", i. e. precisely the opposite to ἐν or ἐπὶ ἀριστερῇ or ἐξ ἀριστερᾶς χειρὸς. Now in *N.* 308—9 Meriones asks Idomeneus where they shall make their joint attack on the Trojans,

(α) ἢ ἐπὶ δεξιόφιν πάντος στρατοῦ, ἢ ἀνὰ μέσους,
ἢ ἐπ' ἀριστερόφιν;

Idom. replies that others are defending the centre, and adds in 326

(β) πῶν δ' ὧδ' ἐπ' ἀριστερῇ ἔχε στρατοῦ.

Now in (α) ἐπὶ δεξιόφιν, ἀριστερόφιν, must be gen. or dat., and therefore strictly "on the left" must be the meaning, and whatever ἐπ' ἀριστερόφιν means in (α) that ἐπ' ἀριστερὰ must mean in (β), especially as the object which furnishes the standard of view, στρατοῦ, is expressly inserted. Nor does it in any other passage mean anything else. To show this in detail would be tedious. In *E.* 355 μάχης ἐπ' ἀριστερὰ is not necessarily = στρατοῦ ἐπ' ἀφ., for each party in the μάχη might view it from *his own* side. Possibly, therefore, the meaning there may be "on the Trojan left of the fight". In *M.* 219, αἰετός ὑπὲρ ἑκείνης ἐπ' ἀριστερὰ λαὸν ἔλεγαν, the question is complicated by the possibility of ἐπ' ἀφ. referring either to the speaker or to the λαὸν spoken of, and further, perhaps, by that of its qualifying either ἔλεγαν following or ἦλθε preceding; but that it means "on the left", not right, of some one or something there can be no doubt. Generally, this phrase, like some other expressions regarding place, seems to combine the notions of situation in and motion to or towards, and herein to be exactly represented by own usage; as in saying, "the town lay *to* (i. e. *on*) the left of the road", or, "you must keep the wood *to* the left" (comp. *sup.* ἐπ' ἀριστερὰ ἔεγγον). Perhaps the notion that to get from the point of view to the point intended one must go *towards* the left, may be the account of this idiomatic fact, but of its existence as a fact there can be no doubt. In reference to (α) it may be added that Idom. seems from a further passage, *M.* 117—8, to have been ordinarily in position on the Greek left. There the fall of Asius by his hand is accounted for by Asius having come up to the attack, νηὸν ἐπ' ἀριστερὰ.

In (1) the sense of ἐπ' ἀριστ. is made more clear by the context and a reference to a map: for, in γ. 171 it seems clear that αὐτὴν must mean Chios; further, ἐπὶ means "in the direction of", so that Pyria would not be either right or left, but in front; they would in fact bear down *upon* (ἐπὶ) it. Now, αὐτὴν meaning Chios, to keep Chios "on the right looking towards the left", would necessarily mean the course suggested as the *alternative* in

172, ἡ ὑπὲρθε Χίοιο παρ' ἡνεμόεντα Μίμαντα; for, the course from Lesbos being southward in order to bring them upon Chios at all; in going southward between Chios and Mimas, the latter, which is on the mainland of Ionia would be on the *left*, and Chios "on the *right looking towards the left*". But in the previous alternative stated in 170—1 the course proposed is plainly westward from Chios in the direction of (ἐπὶ) Psyrria, which in fact lies due W. of Chios. Thus they would be passing W. or S. W. from some point of Lesbos, keeping Chios to the South or S. E. of the line of their course, *i. e.* on their left hand.

(2) Hence there is no reason to depart from the ordinary sense "to or on the left", or, introducing χειρὸς, ("hand" being taken in the abstract as a mere index of direction), to the "left of hand". Possibly an ellipse; ἐπ' ἀριστερὰ ἀριστερῆς χειρὸς, might yield the full construction. As his keeping the Pleiads in view denotes a generally southerly direction, so keeping Arctus to the left denotes a general easterly direction, or his course from Ogygië bore S. E.

The phrase ἐπ' ἀριστερὰ χειρὸς occurs Hy. to Merc. 418—9, 424, 499—500 where λαβὼν includes ἔχων, "having taken (and holding) on his left the lyre, he was essaying it (with his right)".

19.

νάσσα, (ναίω, νάω), is found in καί κέ οἱ Ἄργεῖ νάσσα πόλιν^a. This and the longer epic form ναίσταω, transitive and neuter, belong to a root, the primary sense of which appears to be that of "piling, raising above a surface"; a sense still found in the strengthened form νάσσω, 1. aor. ἔναξα, as ἀμφὶ δὲ γαίαν ἔναξεν^b, "he raised or ridged on both sides the earth" (from the τάφος); and in Hy. Apollo 298 we have νηὸν ἔνασαν, aor. 1. of ναίω, "they built a dwelling, shrine". This verb belongs to a class in —άω not contracted, as being originally —άω, which *ψ* is represented by the *ι* in ναίω. Thus κλάω, κνάω, κάω, are often called the Attic forms of κλαίω, κναίω, (lat. scabo, and perhaps our "gnaw,") καίω, from which we have κλαύσομαι, κλανσμός, καύσω, καῦσος, where the *ψ* appears as *σ*; comp. εὐαδοῖν, App. A. 6, (8). That ναίω is = νάω, is confirmed by ναύω, given in Hesych. as Æolic of νάω; accordingly ἔνασσα is a softened form of ἔναψα. The noun νᾶός, *ep. νηός*, retains no trace of the *ψ* unless in the *αι*, and this, *Atticé*, becomes νεώς. Further, νέω "to heap up", Herod. VI. 80, IV. 62, doubtless exhibits the same root under the form *ε*; this in Homer appears as νηέω, νηνέω, of piling^c up fire-wood, bread^d, &c.; and Buttm., *Gr. Verbs s. v. νέω*, thinks that even νέω, νήθω, "to spin", is connected with the same root in the sense of *glomerare*. We have from ναίω also a pass. 1 aor. νάσθη, in πατήρ δ' ἔμους Ἄργεῖ νάσθη^e, "was settled", as well as νάσσα πόλιν above; so Hesiod *Opp.* 168, of the Titans, Ζεὺς Κρονίδης κατένασσε πατήρ ἐς πείρατα γαίης.

There is no obvious connexion with this root of the verb νέεσθαι νεῖσθαι "to go, or go away", pres. having force of future^f, of which νέω, νήχω, "to

19. ^a δ. 174.^b φ. 122.^c ο. 322; τ. 64.^d α. 147.^e δ. 119.^f β. 238.

swim, is probably a form; yet here, too, the fut. *νεύσομαι*, and the undoubtedly cognate *ναῦς*, *νηῦς*, *navis*, indicate plainly the *f* by their *v*. In *ι. 223* *ναῖον δ' ὄρῳ* we should perhaps read *ναῖον*, or with digam. *ναῖφον*.

20.

γεινομένηφ. Butt. *Gr. Verbs s. v. ΓΕΝ* — says, “*γείνομαι* has the proper and simple sense of *to be born*; its pres., which belongs to the Epic poets only, is used in both senses, *to be born*^a and *to beget*,^b e. g. *γείνεαι* the 2 sing. conjunct. aor. 1. midd. for *γέλναι*”. He gives however, no instance of the pres. in the latter sense. He adds, “the aor. 1. midd. *ἐγείναμην*, infin *γείνασθαι*, is trans., *to beget, bring forth*, and belongs to both prose and poetry.” *γίγνομαι*, or *γίνομαι*, he says, means properly *to be born*, and generally *to become*. Further. “the old ep. poets . . . used *γείνομαι*, on account of the established usage of *γείνασθαι*, in sense of *being born*, *γίγνομαι* in that of *to become*”. In all the places^c where the phrase, “whatever destiny (*αἶσα* or *μοῖρα*) spun for him (*γεινομένηφ* al. *γιγνομένηφ*) at his birth”, occurs, Bekk. gives *γιγνομένηφ* with no notice of *var. lect.*, so also Faesi, but Dind. *γεινομένηφ*, and there is no trace of *γείναμένηφ*; but in *K. 71*, Bekk. gives *Ζεὺς ἐπὶ γειγνομένοισιν ἱηκακότητα*, with *var lect.*; *γείναμέν.*, where Dind. has *γεινομένοισι*; in *ἱη ἄρα γιγνόμεθ' αἶσα*,^d Bekk. has no *var. lect.*; Dind. has *γείναμεθ'*, which seems wrong, for the sense is passive; comp. *A. 280*, *E. 800*, *η. 61*, *θ. 312*, *v. 202*; in all which Homer uses this aor. as trans. Hesiod too has *γείνατο*, *ἐγείνατο*, &c. transitive *passim*. There is indeed a *var. lect.* *γείναθ'* in *Theog. 283*, where *γένθ'* is preferable. Hesiod also constantly has *γινόμενος* in sense of “at birth”, just as in *δ. 208*, e. g. *Theog. 82*, *202*, *219*, *Op. 181*, *804*; once, *Sc. 88*, *γινόμεθ'* means “we were born”, but is probably imperf. unaugmented.

21.

οὐλαμός, *νωλεμές* *νωλεμέως*. It may be questioned whether the *v* is a real part of these two latter words, or whether it be not, according to Buttman's view of *νήδυμος* (*Lexil. 81*), a mere adventitious prefix, arising probably from the *v* commonly called epheleystic. We might then view it as akin to *οὐλαμός*, comp. the phrase *ἀνὰ οὐλαμόν ἀνδρῶν*. The two phrases *ἔχε νήδυμος ὕπνος* (Buttm. *ἔχεν ἥδυμος ὕ.*) and *ἔχε νωλεμές αἰεὶ* would equally yield this *v*, and the latter might similarly be *ἔχεν ὠλεμές αἰεὶ*. In some places, as *Od. χ. 228*, *ἐμάργαο νωλεμές αἰεὶ*, the open vowel preceding would not take this *v*; but this hiatus will be found to be always after the 4th foot, where *Akrens* and *La Roche** contend it is legitimate; further, Heyne (*Excursus III. ad Il. XIX.*) gives *οὐλαμός* as really *Φουλαμός*, see App. A. 3 (2), and so Bekker, in his edition Bonn 1858, prints the word, just as *ἡδύς*, *Φηδύς*. On this view *Φωλεμές* would be the true and full form, and its meaning, “close together, pell-mell”, — in short in the *οὐλαμός ἀνδρῶν*, passing into the general notion of “leaving no interval” of space or time, something like

* See note on page III.

lat. *continuus, continuò*. One of these shades of meaning will be found adequate wherever *νωλεμέες, νωλεμέως, occur**.

22.

λέγω, λέκτο, &c. Buttm. Lexil. 76 assumes a root *lay*— for this verb in sense of to reckon, collect, recount, and another *lay*—, in sense of to lay and (mid.) lie. He bases the distinction of root on the forms *λέχος, λόχος, ἄλοχος*; still we have *συνελοχα* perf. of *συνλέγω* to collect (Buttm. *Gr. Verbs* s. v. *λέγω*); and *λόχος* (Spartan division of troops,) seems more probably from this latter than from *lay*— lie. Similarly *μάσσω* “to knead” has perf. *μέμαχα*, Ar. *Eq.* 55, yet we have *μάγειρος, μαγίς*; nor can we doubt the affinity of *παχὺς παχυνή* to *πήγνυμι, ἐπάγην*; the distinction of root, therefore, is not positively clear; and it seems at least as likely that *laying* side by side, “putting this and that together”, is the basis of counting. He adds that in Ep. poetry the only forms found are *ἔλεξε, ἐλέξατο, ἔλεκτο*, in sense of lay or lie, and should have added the imperat. of the mixed form of aor., *λέξο λίξο*, π. 320, Ω. 650, τ. 598; comp. *δέξο*, T. 10.

* The passages are, for *νωλεμέες* π. 191; χ. 228; I. 317; Ξ. 58; P. 148, 385, 413; T. 232.; and for *νωλεμέως* δ. 288; ι. 435; λ. 412; μ. 437; υ. 24; Δ. 418; E. 492; N. 3, 780.

APPENDIX B.

The Homeric use of ἄλς, θάλασσα, πέλαγος, πόντος.

(1) ἄλς is the sea in its purely physical aspect, the salt-water, into which the ship is dragged, and which the oar blade smites, the great element which may be touched, and which wets us in touching; its epithets accordingly are few and fixed, and are either the indefinite δία, θεία, the commonplace βα-θεία, or words of light & shade, μαρμαρέη "twinkling," κολιή, (shared with θάλασσα), ἀτρύγετος (with that and πόντος), πορφυρέη, and the rarer ἐρε-γομένη and κολυβενθήs. It is the home of monsters, comp. κῆτος εἰνάλιον,^a it characterises the ψάμαθοι; we smell it, and the breezes smack of it (ἁλι-αῖες)^b. The purely elemental gods are ἄλαιο γέροντες.^c It has, as might be gathered from etymology, a closer connexion in sense with θάλασσα than with either πέλαγος or πόντος.

Thus we find ζηγμῖνι θαλάσσης and θῖν' ἐφ' ἄλός κολιῆs, but never πόντου or πελάγους; so we have βένθεα ἁλ. and θαλάs. Yet, here too, preciseness is lost at times; so Proteus comes ἐξ ἄλός but his seals ἐν πόντῳ;^d so we find ἅλλ' ἀάπεσε and ἔμπεσε πόντῳ,^e and even ἐν πελάγεσσιν ἄλός', and πόντος ἄλός, expressions which point to ἄλς as the material salt-water, the πέλαγος and πόντος being certain forms of it.

(2) θάλασσα is properly the sea in motion, and doubtless by its iteration of the sound of ἄλς, quasi σάλασσα (comp. σάλυνω), means to express thus image. It presents the sea in contrast not with the land (as πόντος with γαῖα and ἥπειρος), but rather with the shore, the "sea-side", as we say; that it groups with the πέτραι ἡλίβατοι,^f and offers the picture of the beach with vessel moored, in the oft recurring line

νῆα κατήλυθον ἥδ' ἐθ' ἑτάλασαν.

So we find it in the waves^g washing on the strand, and ἐκλύσθη δὲ θά-λασσα^h describes the effect of the rock hurled by the Cyclops from the cliff into the sea below. Thus it bears most of the epithets suggestive of noise or motion, ἡχέεσσα, πολύφλοισβος, ὀρινομένη, and is found in the εὐρεῖα νῶτα or κόλ-πον, θαλάσσηςⁱ; also the singular attribute ἀγχιβαθήs belongs exclusively to it as applied to its depth close to land. It is curiously used of the rush of salt-water from the weary swimmer's nose, ears, &c.^j It grew to be the common word

^a δ. 443. ^b δ. 438, 405-6, 361. ^c δ. 365. ^d δ. 450, 436. ^e s. 374; δ. 508. ^f s. 335; δ. 59. ^g II. 34-5; cf. δ. 501. ^h ζ. 95. ⁱ l. 484-541. ^j γ. 142; δ. 435; s. 413. ^k s. 455.

for the sea in later Greek; so Xenophon's soldiers (*Anab.* IV. 1. §. 23) cried *θάλαττα*, *θάλαττα*, when they came at last within sight of it. Nay, even in Homer it soonest loses its distinctive features, and, when there is no special stress to be laid on the extent or depth of the watery surface, occurs as the readiest word. So we have the *ὄμφαλος θαλάσσης*, and *θαλάσσια ἔργα*. Occasionally also, by poetic license, it puts on the image proper to *πόντος*, as when it bears the epithet *εὐροπόροιο*, comp. *γαίης εὐροδοίης*. Epithets peculiar to it are *γλαύκη* "flashing," (of motion yielding light, comp. the *γλανκῶπις* epithet of Pallas, App. E. 4. (20)) and *ἀθίσφατος*, commonly given to any vast or striking object, *αἶθρ' ἑς τόντας ἀθίσφατοι, ἀθίσφατον ὄμβρον*.

(3) The marked difference which strikes us at once in *πέλαγος* as compared with the parallel expressions, is that it appears in the plur. which they never do, and is marked by no epithet save *μέγα*. Its use, in the phrase *ἄλς ἐν πελάγεσσιν*,² appears nearly = *ἐν βένθοισιν*, in the "depths." At any rate the context seems to require the notion of the lower regions of the sea-basin, those parts which are concealed from human eye. We may compare with these *πελάγη* or *βένθη* *ἄλς* the *λαίμα ἄλς* or *θαλάσσης*,³ i. e. the great gulf which swallows up. So the expression *ἐν πελάγει* μετὰ κύμασιν Ἀμφιπότης*, opposed to *ἐν ῥήματι* on *terra firma*, denotes the extreme opposite, the "waters of the great-deep", whose vast and unknown perils are as far as possible remote from the familiar aspect, even when perilous, of land. On the whole the use of this term denotes a sense of awe, mystery, and terror, attaching to the sea viewed as engulfing and destroying. Possibly the Hebrew *יָם*, "division or separation," used in reference to waters, may after all contain the root, and the word may have been an importation from the Phœnicians, who, as there is good reason to believe, supplied the Greeks with the materials of most of those tales of sea-marvel which adorn the *Odyssey*. The Greeks may have consistently preferred an outlandish word, to embody the notion of unknown profundity and peril which they gathered only by hearsay. The only passages apparently inconsistent with this view are a few similes in which poetic latitude of diction may be allowed to rule, e. g. the raft of *Odys.* is driven along the sea, as the winds whirl brambles *ἀμ' πεδίον*; here, then, the horizontal surface must in strictness of speech be intended; but here the expression is *ἀμ' πέλαγος*.⁴ Again, in the beautiful comparison of the swell waiting for the winds to lift it into waves,⁵ we might expect some other word, but here too we find *πέλαγος*. But we must always assume that there will be a few instances in which the reverse of preciseness will prevail, and the mere love of poetic variety will introduce laxity, and erase the lines of critical definitions.

(4) The Homeric use of *πόντος*, again, has this peculiarity, in common however, with *ἄλς*,⁶ it is found in compounds. The words *ποντόπορος* (*νηὺς*), *ποντοπόρυν* are significant. They suggest passing over or along the *πόντος*.

* Of *ἄλς* we have the compounds *ἀνύαλος*, *ἀμφύαλος*, *ἀλιπόφυρος*, *ἄλσούδνη*, besides those mentioned in (1).

² ε. 335; Α. 358. ³ θ. 561; δ. 504; ε. 174; ι. 260. * γ 90—1. ⁴ ε. 330.
⁵ *ἄλς*. 16 foll.

This brings an expanse or surface before our eyes. Breadth of prospect and wide horizontal range are also suggested by the epithets ἀπείρων, ἀπείριτος, ἡεροιδής, ἰοειδής, οἰνοψ. Hence the πόντος is what a man sees around him when land is out of sight, the *nil est nisi pontus et aër* of Ovid; comp. περιστείφει οὐρανὸν εὐρὺν Ζεὺς, ἐτάραξε δὲ πόντον.¹ In another passage² we have οὐρανὸς ἥδ' ὁ θάλασσα, but there the sea near shore is spoken of, as shown by ἐλίσκομεν shortly preceding, in the same passage πόντος in the sense of "watery surface," follows. We may nearly express the contrast of πόντος and πέλαγος³ in Pope's line, "and seas but join the countries they divide." Compare especially ποτόπορος νῆος, and the description, πέλαγος⁴ μέγα τοῖον ὅθεν τί περ οὐδ' οἰωνοὶ αὐτόστας οἰχνεῦνται. Πόντος then is the wide prospect seen from land: thus the seaward stretching promontory stands ἐν ἡεροιδείῃ πόντῳ,⁵ the mariner says, "we", on leaving the island, ἐνῆκαμεν εὐρεῖ πόντῳ;⁶ and so on nearing the land he fears to be swept out again πόντον ἐπ',⁷ and partially experiences it in τηλοῦ δέ μιν ἔμβαλε πόντῳ. So the πλυμυρίς comes ἐκ πόντοιο,⁸ and how full is the image which we get of sea rising over land in boundless prospect in the νῆσον,⁹ τὴν πέρι πόντος ἀπείριτος ἑστειφάνεται. Further, as regards the epithets ἡεροιδής, ἰοειδής, οἰνοψ, whatever their precise meaning, they clearly require as their basis a distant view of a considerable expanse. Again, the epithets μεγακήτης and πολύκλυστος¹⁰ present us with the image of huge cavities and multitudinous waves. The former might seem rather suited to πέλαγος as before defined, but this is too vague to receive any image-building epithet, and is left indistinct by μέγα τοῖον. Πόντος is distinguished by its repeated occurrence in the actual sea narrative of Odys., and in the whole poem is found nearly thrice as often as in the Iliad, whereas θάλασσα is found only about twice as often; and ἄλς in about equal frequency.

* Perhaps the expressive phrases "the high sea" and "the great deep" may proportionately represent the proper force of πόντος and πέλαγος respectively.

¹ s. 303. ² μ. 404—6. ³ γ. 322. ⁴ γ. 294; θ. 568. ⁵ μ. 401.
⁶ s. 420, 431; cf. 446. ⁷ s. 486. ⁸ κ. 195. ⁹ θ. 354.

APPENDIX C.

1.

(1) The legend of the oxen and sheep of the Sun is regarded by Mr. Gladstone (vol. II. vii. 410—1) as a trace of brute worship in Greek mythology similar to that which pervaded the Egyptian. It seems even more nearly related to the Brahminical sanctity attaching to such animals, which he also recognizes, and possibly is a tinge of very old eastern superstition, connected with sun-worship, and derived, with the names Perseus, Persè, Medea, Persians and Medes (*ib.* I. x. 555 foll.) from the cradle of the Aryan race. The number is also remarkable, 50×7 being the number of days in the non-intercalated year, and in the expression used of these cattle, γόρος δ' οὐ γίγνεται αὐτῶν οὐδέ ποτε φθινύθουσι, we see the meaning of the myth peeping out through the language of poetry — the ordinance that "Day and Night shall not fail;" comp. Soph. *Antig.* 607—8, ἀνάμμετοι θεῶν μῆνες.

(2) With regard to the sacrilege, "it is impossible to conceive a case, in which the offence committed is more exclusively of the kind termed positive, or more entirely severed from moral guilt . . . Still, when once we let in the assumption that these animals had essentially sacred lives, which might not be taken away, then the offence becomes a moral one of frightful profanation, and the vengeance so rigorously exacted is intelligible." It ought to be taken into view, however, that they had been expressly warned against the act and its consequences.^b

(3) However this may be, we have Hy. *Pyth. Ap.* 234—5 a mention of the flocks of the Sun as feeding at Tænarus, and Herod. IX. 93, has a story of sheep sacred to the Sun at Apollonia, which illustrates the awe with which their destruction was regarded, even though accidental. Pausanias (V. 22, 3) also speaks of some in Corcyra, which like Apollonia was a colony of Corinth (Thucyd. I. 26). The "Stabula Gortynia" (Virg. *Buc.* VI. 60) and Aristæus' herds in Ceos (*Georg.* I. 14) pertain to the same custom of keeping flocks &c., regarded as sacred (Welcker *Gr. Gött.* I. p. 404); so do the geese of the Roman Capitol, "quibus Sacris Junoni in summâ inopiâ cibi tamen abstinebatur" (Liv. V. 47). Such sacred herds &c. may have actually existed in Heroic Greece, and be merely poeticised here as grazing in the holy island under the care of Guardian Nymphs.^c At Apollonia there was clearly a fixed number of them, through Herod. does not state it. Similarly the flock of Proteus,^d the seals, sacred to Amphitritè, are counted by him.

2.

HERMES.

This god appears in Homer as the "conductor" of matters or of persons (δι-άκτορος) not only to Zeus but to the Olympian assembly, and may be com-

1. ^a μ. 129—31. ^b l. 112—3; μ. 137—41. ^c μ. 131—6; cf. l. 154. ^d δ. 404, 431.

pared with the *κῆρυξ* of heroic life; still, he nowhere sinks to a mere go-between, but has the charge of conveying through perils or preventing evils; as in the errand on Priam's behalf^a, the warning to Ægisthus,^b the deliverance of Odys. from Calypsô,^c the counteracting Circê's^d spells, the rescue of Ares,^e the convoy of Heracles through Hades,^f comp. Hy. *Ceres* 314, where Iris is the messenger, as in the Il. but Hermes the agent 335—8. On several of these occasions his managing influential tone far exceeds that of the mere perfunctory messenger. The epith. *χευσόρραυς*^g implies, as in the case of Circê,^h a magic power; see Hy. *Merc.* 210, 529. The "lulling to sleep and rousing" is the effect ascribed to this wand,ⁱ but the book ω. is tinged with suspicion, & the office of *ψυχοπομπός* is not elsewhere part of the Homeric idea of Hermes. This "lulling"^k is actually exercised on the Greek sentinels in conducting Priam. He is called *ἑυσκοπος*,^l and *ἀνάνητα*, and addressed as *δῶτορ δάων*, "giver of god-sends, or increase," as to Phorbas, who was *πολύμηλος*,^m comp. *δωτήρες δάων* used of the gods in general; also *ἐρισύνιος* — *νης*ⁿ is an epithet, and sometimes a prop. name of Hermes, as is *ἐνοσίχθων* of *Ποσειδῶν*. Odys. mentions the special gifts in his patronage as those which conduce to *δρηστοσύνη*,^o clever despatch, over-reaching,^p and adroit evasion, even by falsehood and the use of the oath. He enjoyed local worship in Ithaca with the nymphs,^q and a promontory is named from him there.^r The epith. *Κυλλήνιος* shares the suspicion of ω., found, however, often in the Hy. The constant title *Ἀργεϊφόντης*, found in Homer, Hes. and the Hy., is probably a form of *Ἀργεϊφάντης*, = "brilliant shiner", and connects him with the idea of the dawn (Welcker *Gr. Gött.* I. p. 336), and *ἑδυσκοπος* is found only as attached to it. (Nägelsbach *Hom. Theol.* II. ii. §. 24.) Mr. Gladstone, reviewing his sonship to Maia daughter of Atlas, his apparent relationship to Calypsô, who calls him *αἰδοῖός τε φίλος τε*, his being found uncommissioned in Circê's island, his youthful impersonation, *πρῶτον ὑπηγῆτης*, and lax moral tone,^s (G. II. iii. 231—41) concludes probably that he was of Phœnician origin, and young in the Greek Olympus. He mixes most affably of all Olympus^t with men; comp. Milton (*Parad. L.* V. 221—2) "Raphael, the sociable spirit, that deigned to travel with Tobias." This attribute, and his passionless, prudent bearing, *e. g.* when paired against Letô^u in the conflict of deities, as also his patronage of unscrupulous shifts, go far to identify his character with that of the people who first exemplified sharp practice in trade. His quality of messenger, agent &c., also seems a reflex of the Phœnicians as the go-betweens of mankind in the heroic age. His conveying the sceptre to Pelops may express Phœnician influence, as supporting in Peloponnesus that founder of an Asiatic dynasty.

3.

Atlas^a in Homer's view is primarily related to the sea; of him, as of Proteus, it is said that he *θαλάσσης πάσης βένθεα ὀίδεν*, — such knowledge as an ex-

2. ^a Ω. 333—469. ^b α. 38—43. ^c ε. 28—148. ^d κ. 277. ^e Ε. 390. ^f λ. 626.
^g ε. 87. ^h κ. 277, 331; cf. 238, 319, 389. ⁱ ω. 2—4; Ω. 343—4. ^k Ω. 445.
^l α. 38; η. 137; Ω. 24, 109; II. 180; ω. 10. ^m Φ. 335; cf. 325; Ξ. 490.
ⁿ Φ. 322; T. 34, 72; Ω. 360, 440. ^o ο. 319—24; τ. 396—7; cf. κ. 299.
^p T. 35. ^q ε. 435. ^r π. 471. ^s II. 179—86; Φ. 334—42. ^t Ω. 335.
^u T. 72; Φ. 497—501. ^{3.} α. 52—3.

perienced seaman gains; to Proteus the epithet *Προειδάωνος*^b *ὑποδμῶς* is added. Each has a daughter, the one long detains Odys.,^c but at last speeds him on his way, the other of her own freewill aids Menelaus^d when similarly detained. Of Atlas it is added, *ἔχει δέ τε κίονας αὐτὸς μακρὰς αἰγαῖαν τε καὶ οὐρανὸν ἀμφὶς ἔχουσιν*, where the word *αὐτὸς*^e is added as if to import "in his own right", giving something of dignity to the person intended. His daughter Calypsô^f is a goddess, recognized as such by Hermes,^g and her island is the "mid-point of the sea." Another daughter, Maia, is a *νύμφη* in Hy. XVIII. γ', but the same term is applied to Calypsô, and from the expression *ib. 5 μακάρων δὲ θεῶν ἀλέεινεν ὄμιλον*, Maia was evidently of the same goddess-rank, and was mother of Hermes by Zeus. In all this there is no trace whatever of the penal aspect which Hesiod and Aeschylus make Atlas exhibit; with them he is a Titan, son of Iapetus and brother of Prometheus, *Theog.* 507—20, *Prom.* 355—8, 432—8; the former poet says

*Ἄτλας δ' οὐρανὸν εὐρὺν ἔχει κρατερῆς ὑπ' ἀνάγκης,
πέλασιν ἐν γαίης, κρόπαρ Ἑσπερίδων λιγυφώνων,
ἔστηώς, κεφαλῇ τε καὶ ἀκαμάτῃσι χεῖρεσσι,*

but makes no mention of the Homeric pillars; the latter,

*ὃς πρὸς Ἑσπέρους τόπους
ἔστηκε κίον' οὐρανοῦ τε καὶ χθονός
ἄμοις ἑρείδων, ἄχθος οὐκ ἐνέγκαιον.*

In short, Atlas with them comes into the myth of the Titans' overthrow by Zeus, of which we trace only a faint rudiment in Homer, the "sitting of Iapetus and Cronus^h at the farthest ends of earth and sea, unrefreshed by sun or breeze and with deep Tartarus about them", and in Herè's oath to Hypnus, by the gods *τοὺς ὑποκρυσταίλους οἱ Τιτῆνες καλίουται*,ⁱ so Hy. *Pyth. Apoll.* 335—6; but with Iapetus, Cronus, and these Titans Homer noway connects Atlas. He stands unattached, and the next development of mythus in the Titanomachy,^j easily drew into itself such unattached elements, especially any stamped as *όλοόφρων*, "fiendish", and related to a non-Hellenic source. The contrast of the Homeric and post-Homeric Atlas culminates in the line *ἔχει δέ τε κίονας αὐτὸς* of the older, and that *οὐρανὸν εὐρὺν ἔχει κρατερῆς ὑπ' ἀνάγκης* of the later poet. Mr. Paley adopts *ad loc. Hes. et Aesch.* the notion of Humboldt that the peak of Teneriffe was the physical basis of the legend of Atlas, and Herod. IV. 184 speaks of a mountain in W. Africa, slender and wholly rounded, said to be so lofty that its peaks cannot be seen, for clouds never leave them, and adds *τοῦτο τὸν κίονα τοῦ οὐρανοῦ λέγουσι οἱ ἐπιχώριοι εἶναι*. This is supposable, as the Phœnician colonists, at Carthage, for instance, might easily reach the groups of islands outside the straits at a very early period. Nægelsbach views Atlas and Proteus as impersonations of the maritime enterprise of the Phœnicians, one at either end of the sea which they traversed; they alone having then explored the straits of Gibraltar. The epithets *όλοόφρων*, *όλοφρῶς*

* Welcker (*Gr. Göt.* I. p. 261) thinks the overthrow of the Titans by the later gods describes the establishment of the Olympian cultus of Zeus, Herè, and the rest, in place of the nature-powers worshipped by the primitive Pelasgi.

^b δ. 386—7. ^c ε. 229—49. ^d δ. 365 foll. ^e cf. α. 117, 402; β. 53. 287;
γ. 402; δ. 649. ^f η. 245—6. ^g ε. 97. ^h θ. 479—81. ⁱ κ. 279.

εἰδώς, denote the unscrupulous acts of plunder and violence which they combined with trade. He further remarks that, as children are named from an attribute of the father in Astyanax, Eurysaces, Telemachus, so their daughters' names are similarly expressive. *Καλύπω*, the "Concealer" may indicate the efforts of voyagers to conceal the real facts in order to impose upon others, or the actual concealment of persons seized by Phœnician kidnappers,^k and *Εἰδοθῆν*, the "Knowing One", may illustrate the information, new facts, &c., really brought home. The relation of Atlas to Proteus is further confirmed by the "pillars of Proteus" (Virg. *Aen.* XI. 262) in the East. He compares Atlas with the Tyrian Herakles, the two being brought into view in the story that Herakles awhile relieved Atlas (but of this Homer knows nothing) of the load of heaven and earth. In support of this symbolic view of Atlas he quotes Hermann *de Atlante, Opusc.* p. 253. "Ibi ergo, ubi tales columnæ cælum sustinerent, ipsi orbis terrarum termini esse credebantur; ad quos qui pervenisset constantiâ suâ et fortitudine, tenere istas columnas utilissimo verbi significatu dicebatur". He further remarks how astronomy, and the having in his power the treasures (golden apples) of the western main, the commercial results of discovery, were functions added to Atlas by later writers, as Virg. *Aen.* I. 741. Cic. *Tusc.* V. 3. The Phœnician relations of Atlas are further brought out by his grandson Hermes as the patron of trade, &c. see App. C. 2. [*Hom. Theol.* II. §. 9, 87—90.]

4.

Phorcys is one of the oldest names for a sea-god. Aleman gave Nereus the name *Πόρκος* (Hesych. s. v. *Νηρεὺς*) plainly related to this form in -*ος*. Hesych interprets it as of colour, "grey"; Pind. *Pyth.* XII. 13, has the gen. *Φόρκιοιο* from -*ος* (Welcker, *Gr. Gött.* I. p. 645—6). He is a mere vague sea-deity with no precise functions in Homer. It is on the whole probable that *ἀλός*^a *ἀτρυγέτοιο μέδοντος*, not *μέδοντι*, is the true reading. A haven in Ithaca was named from him; perhaps one of the shorter offshoots, now called Dexia, on the east side of the great inlet which almost divides the island. The cavern of the nymphs at the head of it is one of the most famous pieces of Homeric description.^b In Hesiod Phoreys is son of Pontus, brother of Nereus, and father of various monsters; see *Theog.* 237, 270, 333, 336; in Homer, father of Thôsa,^c the mother of Polyphemus.

5.

Τριτογένεια, Pallas is so addressed with the addition of *φίλον τέκος*^a by Zeus. She is always spoken of emphatically as *his* child; so Ares^b says *σὺ γὰρ τέκος ἄφρονα κατέφη*, . . . *ἐκὰς αὐτὸς ἐγείνω καὶ δ' αἰδῆλον*; and so in the narrative, *αὐτὰρ Ἀχαιῶς ὥρως Διὸς θυγάτηρ καδίστη Τριτ.*; comp. the speech of Nestor^d. Here, probably, the development of mythus left the question of her origin in Homer's time. Hesiod says further that Zeus swallowed (*ἔην ἐγκάθετο νηδὺν*) his own first wife Metis, as she was fated to bear children of great wisdom, and that Zeus afterwards produced *ἐκ κεφαλῆς γλαυκῶπιδα Τριτο-*

^k §. 288—9; o. 415 foll.^a α. 72.^b v. 103—12.^c α. 71.

5. α. Θ. 39; X. 183.

^d E. 875, 880.^e Δ. 514—5.^f γ. 378.

γένεσιν. The Hy. *Apoll. Pyth.* 128—32 makes Herè at this time wife of Zeus, who became jealous of his producing Athenè from his head, and herself of herself bare Typhaon. The Hy. XXVIII. (εἰς Ἀθηναῖν) 4—13 develops this still further, making her leap forth from his head in golden panoply brandishing her lance, whilst Olympus quaked at her vehemence, earth and sea rocking and rolling and the Sun staying his chariot. This Milton has imitated *Parad. Lost.* Bk. II. 757—8 where Sin says to Satan

“Then shining heavenly fair, a goddess arm’d
Out of thy head I sprung.”

The association of words in Hes. and the Hy. certainly favour the interpretation of *Τριτογ.* as = “head-born.” Homer no more explains it than he does the Epithet Ἀρσιφρόνης of Hermes. Æschylus adopts the local legend, *Æumen.* 283, that she was so called from the rivulet Triton at the S. W. corner of the Copaic Lake in Bœotia; whence, doubtless, the name was transported by colonization to the similar stream and lake in Africa near the Syrtis minor,* where Herodotus found her worship: see the story of her origin there, IV. 179, 180, 189, cf. 150. But, as Homer knew nothing of the mode of her birth, so he knew nothing of its place, or we may assume that he would have told us, as he has of her connexion with Erechtheus and Athens.* At any rate had she been connected with the locality of the Copaic Lake and the little town Alalkomenæ thereon, we should most likely have had some hint of it in his copious list of Bœotian towns,† but Homer’s Pallas is localized, if at all, at Athens, and the town Alalkomenæ probably did not exist in his time. Nügelbach (*Hom. Theol.* II §. 21 p. 105, note) names** some commentators who regard *τρίτω* as a name connecting Athenè with the element of water, and one who would refer it to the Indian Tritas = Indras = Zeus. The simplest source of the name may probably be the real one, viz., “third-born” in connexion with her union with Zeus and Apollo in the highest functions of deity; see App. C. 6. In this sense Zeus would be *πατογενής*. The quantity of the *ι* need cause no difficulty, as nothing gives way sooner to metrical convenience than the quantity of this vowel; see instances given by Spitzner *Gr. Pros.* § 64. e. Anmerk. 3, 2. b. 2. c. e.

6.

Αἱ γὰρ Ζεῦ τε πάτερ, καὶ Ἀθηναίη, καὶ Ἀπόλλων.

(1) Friedrich, quoted by Gladst. vol. II p. 139, says, “this Triad of Zeus, Athenè and Apollo bears an unmistakeable analogy to the Christian Trinity, of Father, Holy Ghost, and Son: Jupiter answering to God the Father, Athenè

* Wheeler, *Geogr. of Herod.* p. 541, says, “By the lake Tritonis Herod. seems to mean the gulf of Khabs (lesser Syrtis)” . . . “His information, however, was evidently derived from some Argonautic poet, and he could have been very little acquainted with the real geography of the coast”. The Arabs, he says, have a tradition that a great salt-lake in Southern Tunis once communicated with the river near, but it is not clear from his words whether any river now exists, or whether it is only “represented” by a Wady.

** Such is Welcker, who (*Gr. Gött.* I. p. 300) makes *Τριτογ.* = “born on the water”, which appears to have this name from the trembling wave-motion, etym. *τρίω, τρεῖς, Τρίτης*, as in *Ἀμφιτέλει, Τρίτων*; comp. *Νηρεῦς, Νηρηΐης*.

to the Holy Ghost, and Apollo to the Son of God, the declarer of the will of his Heavenly Father: like as, furthermore, the early Christians have largely compared Christ with Apollo."

(2) Paschke in a monograph *de Minervâ qualem Homerus finxit*, Sorau, 1857; quoting the above line, says "aliquid in se habet divini illius mysterii quod de Deo Patre, Filio, Sanctoque Spiritu uno numine conjunctis doctrina Christiana exhibet;" agreeing with Friedrich in his distribution of the persons. A different view is given Gladst. II p. 139, viz. that the "primitive tradition" is "disintegrated and subdivided," Athenê and Apollo embodying respectively two aspects of the Redeemer or Second Person, viz. (1) the *Λόγος* or Wisdom, and (2) the Son of God incarnate as Messiah. He points out the absence of evidence for any such primitive tradition respecting the Holy Spirit as would afford the basis for the character of the Homeric Athenê; and he argues that tradition would not have in that case inverted the order, by postponing the 2^d to the 3^d person, as is done not only in the above line, but in the practical precedence enjoyed by Athenê in the poems. Nägelsbach *Hom. Theol.* II. §. 23, in discussing this line takes no notice of the question, but says, "in this formula which the Greek consciousness has made the depositary of its deepest theological perception (Anschauung) — a formula known also to the Attics — the Greek coordinates the deities, which were in his view supreme and had the closest mutual connexion, in a partnership combining also the highest sanctity (das Heiligste). This coordination is as little fortuitous as in the oath of the Athenians; (Schol. II. B. 371) since it is natural to men in their highest wishes, and in their most sacred affections to direct their looks to their supreme deities. But this is important chiefly as giving proof that the Greek had a consciousness — not, to be sure, speculatively developed — of the complete mutual relation of these three deities."

(3) "Apollo is more largely endowed than Minerva in regard to the future, though a less conspicuous figure in the direction of the present" . . . "Each of the two great traditive deities had begun to give way to corruption, and each in the point at which, according to the respective sex, its yielding might have been anticipated. As unchastity is more readily pardoned, according to social usage, in the man, so is deceit in the woman. And in this point the standard had already fallen* for Minerva." (Gladst. II. 96, 112.)

The most important marks which denote their Olympian preeminence are 1. a dignity coordinate with, whereas in rank they are junior to Zeus. 2. A superior antiquity to that of the other Olympians being Zeus' children. 3. A peculiar precedence especially assigned to Pallas, and a singular union of will and affection with Zeus, to Apollo. 4. Heaven defended by Apollo against rebellion, and other indispensable assistance rendered similarly by Pallas. 5. These deities, with the exception of Apollo's servitude^a, are never baffled, disgraced, or worsted. 6. Their honour among men, like that of Zeus, is peculiar, and universal throughout the Homeric world. 7. Their immunity from any local residence. 8. Their being the objects of prayerful invocation

* This does not sufficiently represent the low moral tone of some of the deeds and words of Athenê; see further under App. E. 4. (2) . . . (7).

irrespectively of special circumstances. 9. Their exemption from the chief physical limitations laid down for gods. 10. Their punishing independently of Zeus. 11. Their power of revelation, and of such miraculous action upon nature as scarcely any other deity approaches. 12. Apollo's peculiar relation to the life-power and to death. 13. Their superior moral* tone to Zeus as well as to other Olympians. 14. Their large share, with Zeus, in the highest and most ethical parts of providential administration. 15. Their attributes belong personally to them, instead of these deities merely being embodiments of attributes or, at best, stewards of certain gifts. 16. Their attributes outnumber and range beyond those of the other Olympians,** and they yet have a capacity for new ones. Thus Pallas combines some of the attributes of Hephestus^b in metallurgy, gives skill to the artisan,^c collects and breaks up the *ἀγορῇ*;^d and thus Apollo ultimately absorbed the distinct functions of Eelios the Sun-god. 17. The whole conception of these deities, viewed mythologically, is anomalous; but is explicable by the theory which refers them to a tradition. (Chiefly abridged from *ibid.* 134—137.)

Welcker (*Gr. Gött.* I. p. 142, 144, note 9) quotes Preller's view in *Philolog.*, that "Kronos, in theogony the antecedent (*Begründung*) of Zeus, is mythologically derived from him, as the *Ζεὺς Κρονίων*, whose worship gave rise to that of Kronos". He notes the preferential use of *Κρονίων*, *Κρονίδης*, by Homer and Pindar for Zeus, in a sense equivalent to the Hebrew, "The Ancient of Days".

7.

PROTEUS AND EIDOTHEË.

In Herod. II. 112 Proteus is the name, in Greek, of a king of Egypt, round whose *τέμενος* in Memphis the Tyrian Phœnicians had their quarter, so that the region was called their *στρατόπεδον*. Herod. gives another, and as he thought, truer, version of the connexion of Prot. with the tale of Troy, — that this king, hearing of the crime of Paris from the slaves of the latter, who was driven to Egypt by storms on his return to Troy from Sparta, detained Helen and her treasures, that the Greeks, disbelieving the Trojans' statement that this was so, on capturing the city found it true, and that Menelaus then went to Egypt and reclaimed her. Herod. (116), from the agreement of names Proteus and Thonis, (*custos*, according to Herod., of the Nile-mouth, comp. δ. 228, *Θώνος*) and from the local shrine of a foreign Aphroditê, identified by him with Helen, in the said *τέμενος*, supposes that Homer knew of this version of the tale, but adopted the other on poetic grounds. Thonis is in Strabo, XVII. p. 801 (437), the name of a town on the Canobic mouth, given it from a king Thon. The Tyrians, then, might be well informed concerning

* But see the last note.

** Among the professions or demiurgic functions enumerated q. 383, viz. (1) *μάντις* the seer, (2) *ἰητὴρ καὶ κλῆων* the surgeon, (3) *τέκτων δοῦρα* the skilled artificer, (4) *δοιδοῦς* the bard. (1), (2) and (4) come under the functions of Apollo, (3) under those of Pallas. To these Gladst. II. 65 would add the *πηχυντὴρ* or merchant, but this seems an unwarranted addition, and Hermes is clearly the deity to whom that function pertains. Mr. Gladstone's theory of "secondary" deities has perhaps carried him too far in making Hermes a "secondary" of Pallas, and the *πηχυντὴρ* thus a function pertaining to her.

^b ζ. 233 - 4; φ. 159 - 60. ^c O. 412. ^d β. 69.

Proteus and Thon or Thonis, Pharos*, and the Aegyptus (Nile), and they alone probably knew of the strange creatures of the Northern and Western seas. The "foreign Aphrod." is doubtless their Astartê. The powers of transformation and prophecy sound like an Egyptian priestly myth; or the former may be a reflex of the same pretensions which we gather from Holy Writ, *Exod.* VII. 10, 11, but might have reached Homer through the Tyrians. The statements of Proteus are only^a what a widely travelled mariner, who had picked up information in every sea, might make, save the one of Menelaus' migration to the Elysian plain. Hence he presumably dressed up a tale of marvel from North-western seas in Egyptian accessories of scene and person. The epithet *Ἀλγύπτιος*^b added to Prot. confirms this, as it would hardly have occurred in a tale properly Egyptian. So does the improbability of the *φῶναι* having been ever found in Levantine seas. *The Pelagius monachus*, *Phoque a ventre blanc*, is said to inhabit the Hadriatic and Sardinian coasts; other varieties save one or two belong to much higher latitudes. As all their organisation favours swimming, they come on shore only at intervals to bask in the sun and to suckle their young. When they swim, one seal often serves as guide, or, when they sleep, as sentinel to the rest. Perhaps we have a suggestion of Proteus here. Yet, though Egypt was in Homer's thoughts, scenes with which he was personally familiar supplied the details. Thus the cool wind springing up at noonday, or soon after, is a well known phenomenon at Smyrna. It comes from the sea (*ξέφωρος*) and is called the *Subat*, and the inhabitants, who mostly take a siesta during the sun's greatest altitude, rouse up at its approach. (Werry's *Memoirs* p. 37, and Wood p. 54, quoted by Völcker, *Hom. Geogr.* § 43, p. 82.) The disguise of the voyagers is also a touch of fact. The Esquimaux adopt the masquerade of a seal's skin, the fresher of course the better (*ὑσέδατρα*), to come within striking distance of this shy and sagacious creature. Sir E. Beecher, in a dissertation on Esquimaux habits before the British Association at Oxford 1860, told a story, that he was once levelling his rifle at a supposed seal, when a shipmate's well-known voice from within the hide arrested his aim with the words, "don't shoot! It's Husky, Sir". It is supposable that the device was current in the earliest ages, and that it was known to the only real seamen of the period, the Tytlane, who could not fail to notice creatures so curious by their large size, uncouth form, and high order of instinct, basking on remote promontories, shunning human haunts, and not easily caught, save when asleep, nor even approached, save in such disguise: It is observable that the word *φῶνι*^c may mean not "the ripple", as usual,^d but, *μελαίνῃ φφ. καὶ φθάλς*, "clad, or coated, in swart fur": — having the appearance, in short, of a seal. This would render the participial construction more easy, as the participle past with verb. fut. *σῆι* must otherwise mean, "having been *hitherto* concealed": for, at the time of his coming forth the concealment would cease. Comp., for this sense of *φῶνι*, the name of a horse *Φεινίας*, from his bristly mane, Pind. *Pyth.* X. 16, and *φολέας εὐ λοφίην*, of the boar, τ. 446. Possibly the poet intended a play upon the world.

* Comp. Eurip. *Helen.* 5. where Proteus dwells in Pharos and is ruler of Egypt.

7. ^a cf. δ. 556, 389—93. ^b δ. 385.

The Homeric story has over the Virgilian imitation (Georg IV.) the advantage of appositeness. Proteus has no connexion with the loss of Aristæus' bees, but a close one with the perplexity of the wind-baffled voyager in strange waters.

There is an elvish archness about the old sea-god's daughter kindly accosting the wanderer at his need, and volunteering, without it seems knowing who he is*, a fraud on her own father, if so he be, to relieve the distress which she yet sports with. Cyrenê, the anxious mother, is as far below her, as Aristæus weeping for his ruined hives is below the forlorn but unshaken hero; who, though "crushed" at heart" at the toil which awaits him, is only unmanned and overwhelmed at the news of his brother's dreadful end.

8.

(1) Inô Leucotheê, Cadmus. Of the latter Homer tells us nothing; but *Κάδμιοι*, *Καδμύωνες*,^a are his constant terms for the people at Thebes, in five passages referring to events there under the dynasty of Oedipus. The *Βοιωτοί* are the people of Thebes fighting at Troy after the capture of Thebes from these Cadmeans^b by a pure Greek force, the first expedition — or famous war of Seven^c — having been unsuccessful. Legend ascribes to Cadmus a Phœnician origin. Homer speaks of the Cadmeans in terms of exultation over them as vanquished foes. Tydeus was with the Achæans against them. Both he and Mecisteus easily vanquished *πάντας Κάδμους*.^d The relative superiority of Greeks over them is far greater than over Trojans. Thebes however was founded by Zethus and Amphion, sons of Zeus and Antiopê^e daughter of the Asopus, i. e. of an autochthonous stock. The legend of the introduction of letters by Cadmus marks the means by which he obtained ascendancy; we may compare the case of Tarquin at Rome. Gladst. thinks (I. 240) that the six Cadmeid generations of tradition, viz. 1. Cadmus, 2. Polydorus, 3. Labdacus, 4. Laius, 5. Oedipus, 6. Eteokles and Polynices, give a period too long. He assumes that they make 7 generations before the Trojan war; but the last three, in the best known form of the story, succeed each other so rapidly as to contract the period sensibly, perhaps to 120 years. His argument that some "other adventurer" before Minos would be "found to repeat" the experiment of founding a dynasty in Greece, seems inconclusive, for how do we know that none other *did* so attempt? Homer's persistently stigmatizing the people, or their ruling order, as Cadmeans marks the want of amalgamation. The argument (Gladst. I. 241) that the "groups" are apparently introduced "in chronological order" in the *ἑξῆς* seems to rest on slight grounds. Tyrô's descent from Zeus (*ib.* 427) and her amour with Poseidon form perhaps the reason why she has there precedence. Antiopê, therefore, and her sons may be earlier chronologically than Tyrô. The epithet "Ogygian" (whatever its origin, and probably it is Phœnician, see App. D. 2.) seems to have grown into the sense of "olden", and to stamp Thebes and Athens as of the highest known antiquity (Soph. *Philoct.* 142, Aesch. *S. c. Th.* 310, *Pers.* 37, 154).

* Comp. *δ.* 371 ὦ ξείνε, with 462 Ἀργεῖος υἱέ, the address of Proteus.

^a *δ.* 402. ^d *H.* 63; *Φ.* 126; *Ψ.* 692—3. ^e *δ.* 481, 588—40.
8. ^a *Δ.* 385, 388, 391; *E.* 804, 807; *K.* 388; *Ψ.* 680; *λ.* 275—6. ^b *Δ.* 406.
^c *Δ.* 409; *Z.* 223. ^d *Δ.* 397; *Ψ.* 680. ^e *λ.* 260—5.

(2) But, indeed, the harmonizing chronologically genealogical statements in family legends is almost sure to break down. Legend says that Semelê and Inô were daughters of Cadmus: the former committed her son Dionysus to Inô's charge. Athamas, Inô's husband, through misunderstanding, became jealous, and persecuted Inô, till, with her son Melicertes, she plunged into the sea, and, in recompense for her care of Dionysus, or, as Pindar says, *Ol. II. 29-32*, for her great sorrows, gained immortal privileges¹ (Eurip. *Iphig. Taur.* 270). She was before βροτός (μόρος *mors*) ἀνδρῆσσα; comp. Hes. *Theog.* 144, of δ' ἐξ ἀθανάτων θνητοὶ τράπην ἀνδρῆντας. The precise force of the epithet is obscure: comp. μερόπων ἀνθρώπων: Circê and Calypsô are each called θεὸς ἀνδρῆσσα. If μερ. ἀνθρ. distinguishes men from beasts, ἀνδρῆς specifies the individual* voice of man or God. She was perhaps raised to the state to which Calypsô proposed to raise Odys., ἀθάνατος καὶ ἀγήρω. She gives Odys. an "immortal scarf". Welcker (*Gr. Götterl.* I. p. 644) cites the Schol. upon Apoll. Rh. I. 917, who mentions a *tenia* which the devoted in Samothracia received, to wind round the body, in order to obtain rescue in storms. He adds the *Λευκοσία* is mentioned by Aristotle as a name given to the island Samothrace. The name *Λευκοθέη* suggests to Nitzsch the λευκή γαλήνη.² Thus she would benignly preside over the fair and calm weather which succeeds the tempest, (comp. "albus deterget nubila Notus", and "candidi Favonii", Hor. *Carm.* I. 7. 15, III. 7. 1,) and rescue the mariner; so Virg. *Georg.* I. 436-7. "Votaque servati solvent... nautæ Glauco et Panopæ et Inoo Melicertæ". Here, however, the storm rages with greater fierceness after her disappearance,³ staving the raft, &c. and it is only on the third day that the γαλήνη⁴ succeeds. Her connexion in legend with the sea seems not likely to have been due to Thebes, an inland locality, but is in keeping with her Phœnician origin. The name Leucotheë may be compared with Eidotheë. Perhaps, "white-foam" (comp. the White Spectre in Undine) may be the meaning of λευκο—, and the *Mater Matuta*, otherwise *Albunea* (*Alba*), of Italian myth may be compared. This is rather favoured by her emerging, αἰθυλίη δ' εἰκνία ποτῇ, from, and disappearing into the billowing main — μέλαν δέ ἐ κύμα κάλυψεν,⁵ expressive of the wave crest lost in its dark water. The whole legend was, doubtless, derived by Homer from a Phœnician sea-tale, from which same source all his more remote geography probably came. Gladst. I. II. § 4.

* ἀνδρῆ appears to be the distinctive voice by which we recognize an individual; hence βροτός, or θεός, ἀνδρῆσσα, "a mortal, or goddess with a voice of her own," i. e. distinctive of either in her own class, and as belonging to it; comp. "nec vox hominem sonat. O Dea certe". Virg. *Aen.* I. 328. Hence it signifies "voice" or "speech" in its most dignified aspect, as that of Nestor *A.* 249, the oracular voice with which Herê gifted the horse Xanthus, *T.* 407, 419, and the minstrel's voice compared to a god's, α. 371, l. 4. It is observable also that only once does ἀνδρῆς, and only once a form of the verb ἀδάω occur as plural, ζ. 125. (where see note) x. 418; and ἀνδρῆ the noun is invariably sing.

¹ z. 335; cf. l. 304; Θ. 539-40. ² x. 94. ³ s. 366-70. ⁴ s. 388-92. ⁵ z. 337, 352.

APPENDIX D.

I.

Ἀιθιοπες. The Ethiopians^a are placed on the ocean river which surrounds the Homeric world; so that their land^b is apparently the shore of its stream. There are eastern and western Eth.,^c respectively "the remotest (*ἑσχατοι*) of men". Yet all Homer says of them, especially when viewed in conjunction with Hesiod and the Hymns, fixes rather on the eastern section. The east has strong attractions for Homeric legend even the abodes of the dead, there is reason to think, lie in the furthest east. Thus Poseidon, returning from the Eth.,^d sees from the Solymi mountains *Odys.* voyaging on his raft from Calypso's isle, "the mid-point (*ὀμφalos*) of the sea", to Scherië N. W. of Ithaca. These mountains must lie E. of the Ægean, where lies Poseidon's favourite abode, and thus could not lie on the way back thither from any western Eth. But again, we find Ethiopians^e in Menelaus' voyage grouped among a set of nations certainly situated on the S. E. angle of the Levant. Next, the legend of Memnon,^f recognized by Homer, though reduced to form by Arctinus B. C. circ. 770, points eastward. Memnon was the son of Tithonus and Eos, and prince of these Eth. (*Hes. Theog.* 984-5). Tithonus while young enjoyed the love of Eos, and dwelt *παρ' Ἀνεαροῖο ἑοῆς ἐκίπελας γαίης* (*Hy. Aphrod.* 228), and his "bed" in Homer symbolizes the region of dawn. The name Eth. has, also, a connexion with *αἶθερ*, "sparkling or flashing", epith. of wine^g, armour^h, and smoke,ⁱ — the latter as emitting sparks (*Crusius s. v.*). The notion of swarthy or sunburnt is not traceable in it, nor applicable to the Eth. of Homer. The "splendid son^k of Morning," who excelled Eurypylus^l and all others in beauty, cannot be easily supposed of darker face than the Greeks. It is true, Homer does not call Memnon an Eth., but the connexion of that race with the "rising Hyperion", and of that hero with Eos, suggests the link which Hesiod and the Hymns supply. The Eth. of Herod. VII. 69. 70 were all black men, and the Post-Homeric Greeks sought to connect the name with *αἶθερ* in the sense of blazing sunshine, under the popular notion of their being blackened by it. There is reason, however, to think that "the name Eth. is probably an adaptation of the native Egyptian name Ethaush". Their "twofold division" is the main fact of Herodotus' description of them. He says, "now of the Eth. beyond

1. ^a *A.* 423. ^b *W.* 205-6. ^c *α.* 12-4. ^d *s.* 282. ^e *δ.* 83-5. ^f *δ.* 188;
 2. 522. ^g *A.* 462; *Δ.* 259; *E.* 341; *Z.* 266; *A.* 775; *Σ.* 5; *Π.* 226, 230;
W. 237, 250; *Ω.* 641, 791. ^h *Δ.* 495; *E.* 562, 681; *N.* 305; *P.* 3, 87, 592;
Z. 522; *T.* 111, 117; *φ.* 434. ⁱ *α.* 152. ^k *δ.* 188. ^l *Δ.* 522.

(ὄνδε) Egypt and of the Arabians Arsames was leader; but the Eth. from the [land of] sun-rise, (for indeed two sorts of them were going to the war,) were marshalled next to the Indians, differing from the others not at all in appearance but only in speech and fashion of hair, for the Eth. from the east (ἡλίου) have straight hair, but those from Libya have the most woolly hair of all men. And these Asiatic Eth. were equipped for the most part as the Indians &c." A writer in Dr. Smith's Dictionary of the Bible s. v. CUSH and ETHIOPIA states that, "there are strong reasons for supposing two streams of migration from Africa into Asia in very remote periods . . . the later one of Cushites from Ethiopia properly so called, through Arabia, Babylonia, and Persia, to Western India;" and "there is an indication in the traditions of Babylonia and Assyria of a connexion in very early times between Ethiopia, southern Arabia, and the cities on the lower Euphrates; the Cushite name of Nimrod himself as a deified hero being the same as that by which Meroë is called in the Assyrian inscriptions. (Rawlinson's *Herod.* I. pp. 442-3). . . . "Thus we may suppose the Hamite nations soon after their arrival in Africa began to spread to the E., to the N. and to the W., . . . the Mizraites along the S. and E. shores of the Mediterranean."

This harmonizes with the half-poetical aspect of the Homeric Eth., who hover faintly on the margin of the world, and, save in the voyage of Menelaus, converse rather with gods than men. In that voyage we have a glimpse of a geographic reality, localized near the S. E. angle of the Levant. Homer recognized the great eastern offshoot of the Cushite migration, yet knew of a stock who dwelt further west. The Phœnicians might be his authorities, trafficking perhaps with both, and grouped^m (under the name Sidonians) with the Eth. of Menelaus visit. His pushing them to the extreme W. where Hyperion sets filled a blank in his world-system, and gratified the simple minded love of symmetry traceable in all semi-mythical geography. Yet if, so far as the Phœnicians went westward, they still found nothing but the Mizraites in Northern Africa, among whom their colony of Carthage was founded, the poetical statement is justified by the then state of knowledge. He could not know how the gap was filled up, and represented wide diffusion as remote division. The position of Eth. tribes in Nubia and S. Arabia on both sides of the Red sea and again as far west as the pillars of Hercules, perhaps suggested the Ocean-stream as their neighbourhood and limit. The ivory of Menelaus' palace may be supposed intended as an Ethiopian product.

2.

OGYGIË.

It seems clear that this island lay N. W. from Scherië, see App. D. 15, or at least that from it Zephyrus was a fair wind to the latter. Odyss. reaches it in 9 days floating on spars, rowing with his hands, and Notus is the wind last named previously.^a He does not say the "wind and water", as elsewhere, but the "gods" brought him (πέλασσας^b) thither; i. e. the whole course is

^m δ. 84.2. ^a μ. 444; cf. 427.^b μ. 448.

regarded as due to their interposition. By this contrivance the poet seems to intimate that no ordinary reckoning of distance or rate is applicable. He thus breaks away from the group of eastern localities which lie in connexion with *Æsea*, viz. the Sirens, Thrinaciæ and Scylla, and lands us in a new region. The name, if meaning, as Mr. Paley on Aeschyl. *Eumen.* 989 thinks, a dark gulf or chasm, suits well the idea suggested by that of Calypsô "the Concealer"; similarly Hes. *Theog.* 805 applies it to the water of Styx, see App. D. 14 (2). It probably became traditional as an epithet of Thebes, to which Aeschylus applies it, *Sept. c. Th.* 310, and might thus be of Phœnician origin. Atlas, the father of Calypsô, points also to a Phœnician source, see App. C. 3. Thus by the very names Ogyg. and Cal. the poet may mean to hint that their whereabouts is not to be retraced, and that this part of the hero's course is not to be squared with previous notes of time or place. The same idea suits the *ὀμφαλος θαλάσσης*, i. e. a centre of the sea where it rose high, as land rises highest in some point far inland, and thus of unknown remoteness. So from Ogygiê reaching Scheriê in 20^c days, he is from Scheriê brought back into known regions by a supernatural machinery, the magic galleys⁴ which knew not human laws, and therefore baffle calculation. Thus the poet locks up his mystery, and all attempts to open it are idle in themselves and are a violation of his idea. The direction of Hermes' course from Olympus, making Pieria his first stage, confirms the N. or N. W. direction of Ogygiê from the Greek mainland. Gladst. (III. III. p. 307) gives Ogyg. a N. E. direction. This suits his interpretation of *σ. 276-7, ἐπ' ἀριστερὰ χειρὸς ἔχοντα*, which, however, (see App. A. 18) cannot be allowed.

3.

SPARTA.

The journey from Pylus to Sparta takes two days by chariot, stopping the night at Phæræ. The distance from Coryphasium (Pylos, supposed the most southerly, or Thucydidean Pylos) to Catamata (Phæræ) at the head of the Sinus Messeniacus is 35 miles by road, that from Catamata to Sparta 28 m. The former is chiefly level, the latter chiefly mountainous, crossing Taygetus (Gell. p. 234). "These three places lie exactly in a direct line", (Leake vol. I. p. 423). The Stenyclerian plain lies N. from Phæræ, or on the traveller's left hand, as does the smaller plain of Pamisus, *ibid.* p. 60-3. At 40 min. from Scala, on the N. as he approaches Phæræ, having hitherto skirted the plain, the traveller enters the flattest part of it...; there are many buffaloes in the marsh. At 5 min. nearer Phæræ he finds "the plain cultivated, beyond is the great marsh". *ibid.* 64-70. This tract is what Telem. speaks of in *ὅν γὰρ πεδίοιο ἀνέσσεις εὐρέος κ. τ. λ.* (to Menel.) where especially comp. the *κῆπιος* "marsh-plant". Going from Phæræ towards Sp. the narrow glen of the Eurotas is entered, and brooks with narrow valleys, glens, and hollows, through which the road passes, mark the itinerary; comp. the epithets *κόλῃ* and *κῆτις* as applied to Lacedæmon,^a the region of which Sp. is the chief town, standing in a valley "irregular and full of hillocks, only 2½ stades broad, (Polyb. V. 22.) There

^c ζ. 170, η. 268-97. ^d δ. 558-63.
3. ^a δ. 1; B. 581.

lies a larger swamp far lower down at Eurotas' mouth, called Helia (ἑλος), (Hy. *Apoll.* [410] 232) which, however, Telem. could not have seen. The word Φέρας (Hy. *Apoll.* [427] 249) is doubtless a false reading for Φέας^b near Elis, whence Ithaca, as the Hy. says, could be seen.

4.

PYLUS.

Of the three towns so called on the W. side of Peloponn., commemorated by Strabo in the line, *ἔστι Πύλος πρὸ Πύλοιο, Πύλος γε μὲν ἔστι καὶ ἄλλος*, he considers the Triphylian to be that of Nestor. The reasons assigned by him against the Southern, or Messenian Pylos (Coryphasium), are shown by Gell to be weak. That, in particular, based on the adventure of *A.* 671—761, seems to arise from not strictly heeding the notes of time. Gell describes Coryphasium as a hill over-hanging precipitately what was a flat sandy plain on its E. side in the time of Thucyd., and has probably since formed into a large lagoon. This accounts for no lagoon being mentioned by Thucyd., and for the epithet *ἡμαθόεις* applied by Homer, which Strabo strangely explains as lying on the Amathus, a river called in his time Mamaus. On Coryphas. stood, Gell thinks, the *ἄστυ Νηληϊον*: the Nelëian kingdom extended southward to the Messenian Gulf and northward beyond the Alphëus.^a (Leake vol. I. ch. X.) Thus the *ἄστυ* would be close to the sea; which best suits the idea conveyed by γ. 4—33. The Triphylian Py. lies, and probably always lay, 3 or 4 miles inland. Further, had Nestor's Pylos^b been the Triphyl., how absurd to make Arenâ, a point to the S. of it, and therefore remote from Elis, the trysting-place for a foray against the Eleans, in which the characteristic is vigorous haste. Whereas, going from Messenian Pylus, they would be at Arenê a stage in advance. The more northern site is excluded, as well by the conditions of that foray, as by the distance from Pheræ in one day. For the gender of *Πύλος* see App. A. 12. Völcker § 32, p. 59. seems to think the distance from Ithaca to the southern Pylos too far for a night's voyage; yet it cannot be over 100 miles; and a ship might, running before the wind, make that between sunset and 9 or 10 A. M. next day, or even by soon after sunrise. In Hy. *Apoll.* [408] 230—[435] 260 we have a coast voyage from Crete round western Peloponn. noted by the places passed, but their order seems hopelessly confused.

5.

THE TAPHIANS.

This people, of the stock of the Leleges, a Pelasgian race, occupied part of the Acarnanian mainland, Leucas, and the islands called Teleboidæ in its neighbourhood. The largest of these, Meganisi, is represented as Taphos^a in Spruner's map. They had no share in the Trojan war, and probably profited by the absence of the Achæan princes and armies to extend their opera-

^b o. 297—8.4. ^a *A.* 712.^b *A.* 711—26.5. ^a α. 417.

tions which had previously molested the Thesprotians^b. They were expert oarsmen (*φιλήρετμοι*), marauders (*ληιστήρες*), kidnappers, trafficking in metals and slaves eastward to Sidon and westward perhaps to Italy. Millin *Hom. Mineral*. p. 67 says, iron mines were probably situated in Cuzzolari, an island, one of the Echinades (but these are not the Teleboïdæ, Strabo X.); or the iron of Mentès might be supposed obtained in traffic or by plunder. *Odys.*, being *ἐπίστοργος ἀνθρώπων*, had hospitable relations with Mentès a Taphian prince, (though he was also allied with the Thesprotians whom the Taphians molested,) and obtained from his father the poison which Ilos of (the Thesprotian App. D. 8) Ephyrè refused him. The Taph. probably were checked as the Corinthians extended their colonies in the Ionian sea; but, like their Illyrian neighbours under the Romans, their tenacity of piracy is remarkable, and is said, to have been exemplified to the alarm of a modern traveller, Dodwell. (Kruse's *Hellas* III. cap. xii. 3. c.)

6.

TEMESE.

Two places of this name^a are mentioned: one in Cyprus, (Spruner's map gives it near the middle of that island) the other in Bruttium, identified with *Βρεντέσιον* (Brundisium) both rich in copper. The latter is believed by Millin *Hom. Miner.* p. 80, together with Strabo, Eustath. and others to be meant. So Völccker §. 37 p. 70. South Italy would have been much nearer for the traffic, being indeed almost within sight; as we hear, however, of the Taphians^b getting slaves from Phœnicia, it was in the highway of navigation to trade with Cyprus. Further, the Cyprian breastplate of Cinyres^c shows by its refined workmanship a high pitch gained in metallurgy, and consequently a probable demand for metal-barter there. Also in *q.* 448 the suitors threaten *Odys.* (disguised) in a way which implies that he could be suddenly dispatched to Cyprus, as though communications thither from Ithac. or its neighbourhood were quite usual. And, even if Ithaca lay more in the way for Mentès to S. Italy than to Cyprus, yet the detour would be accounted for by the pretended news of the return of *Odys.* alleged by Mentès,^d *νῦν δ' ἤλθον· δὴ γὰρ μιν ἔφατ' ἐπιδήμιον εἶναι*. Nitzsch objects that S. Italy was not known, but the mention of *Σικελοί*, *Σικανίη*,^e as a place of slave-traffic rather imply the contrary. Millin *ibid.* says that Bochart referred *Τεμση* to a Phœnic. word *Temes* meaning a "foundry," regarding the place as a Phœnician trade-station. *Τέμεσσα*, *Τάμασσα*, *Τέμψα* are subsequent varieties of the name. p. 82.

7.

DULICHIMUM.

The wealth and populousness implied in the statements about Dulichium seem to show that Homer regarded it as the largest of the group. In one passage, which recurs, a single line^a enumerates three islands, which in an-

^b π. 426—7.
6. ^a α. 184. ^b 0. 425—9. ^c A. 20—8. ^d α. 194. ^e v. 383; ω. 366, 389. 307.
7. ^a α. 246—7; ι. 24; π. 123—4, 247—51.

other are enumerated each in a separate line, but in the same order of precedence. Lying beyond the sea, *i. e.* the Crissæan gulf, under the land and probably flat, its form might easily blend with that of the continent, and an unduly large space have been ascribed to it. It has the epithet *πολύπυρον*,^c and is said to have become now united by the deposit of the Achelous to the mainland of Aetolia.*

In the II. it appears to be subject not to Odys., but to Meges^d son of Phyleus of Elis, who migrated thither in a family quarrel. Yet there need be no inconsistency between this and the Ody.; there^e Odys. makes the best of his tale, and would leave the hearer, perhaps, to infer, what he does not assert, that all the *νήσοι μάλα σχεδόν ἀλλήλοισι* were his dominion. Dulichium would appear from several passages in the Ody., however, to have belonged to another ruler: we read,^f "there happened a ship of the Thesprotians to be going to Dulichium", *ἐνθ' ὃ γέ μ' ἤνώγει πέμψαι βασιλῆι Ἀνάστον*, "king," clearly of Dulichium or some part of it. And the tale of the disguised Odys. requires that the king of the island to which he was kidnapped, should not be sovereign over the one which he was treacherously prevented, through being sent thither, from reaching. The suitor Amphinomos is called *Δουλιχεύς*^g and so is his father: see further on Amphin. in vol. II.

8.

EPHYRĒ.

The Schol. on α. 259 gives three cities so called, (1) the Thesprotian, (2) the historical Corinth, said to be *μυζῶ Ἀργεος ἱπποβότοιο*,^a (3) the Elean. (1) and (3) are said to have been each on a river Selleïs. Strabo, who adds a fourth, in Thessaly, (VIII. p. 338,) supposed that in the Catalogue and in the Ody.^b the Elean was intended, as also in O. 531, where Phyleus, father of the Meges, who led the Dulichians to the war, is said to have brought a corslet from Ephyre on the Selleïs, given him by Euphetes there. For intercourse with Dulichium the Thesprotian site, as nearer, is more suitable, and even more clearly so for a place which might allow a voyager from Ithaca to visit Taphos on his way home.^c But as the Odyssean site is marked as the emporium of poisons, and as the knowledge of "all the drugs, or poisons, which the earth produces" is distinctly ascribed in the II.^d to the daughter of an Epean prince in Elis, and, further, as a Phyleus, Nestor's antagonist in his youth, appears among the Epeans of Elis, the question between (1) and (3) is nearly balanced, though the local difficulty as regards Taphos inclines it in favour of the Thesprotian. This is further confirmed by the Thesprotians being spoken of as allies (*ἄρθεμιοι*) of the

* Völsker §. 33, p. 57—60 assigns to Dulich. a site further S. covering Elis on the W. side: his arguments are weak here, but his conclusion is said to be confirmed by a modern Greek legend that the old Dulich. lies covered by the sea near that position.

^c §. 335. ^a B. 627—8. ^e α. 21—6. ^f §. 334—6. ^g α. 125—7, 395.
8. ^a Z. 152—3. ^b B. 659; α. 259; β. 328. ^c α. 259. ^d A. 750—1.

Ithacans* before Odys. left for Troy, which accounts for the latter having, also of course before he left, gone thither to seek the poison. On the whole, as migrations in the heroic period proceeded, as a rule, from North to South, the Ephyrè,* Sellëis, and Phyleus in Elis may be repeated from the homonyms in Thesprotia, and hence the duplicate names. Hence the skill in *φάρμακα* — for such crafts were often hoarded as secrets in families — may have gone southward too, and been possessed by an Epeian princess in Elis.

9.

ARGOS.

(1) In its most proper and distinctive sense this means the city of Diomedes,^a one of Herè's three favourite cities, the others being Sparta and Mycene.^b It is spoken of by Herè and by Diom., and stands first of its associated towns in the catalogue, also by Nestor,^c speaking of Diom. returning home thither, and by Telem.^d enumerating the chief cities of Peloponn.

(2) It seems used for Peloponn. as a limited whole, under its leading chiefs, the Atridae, Diomedes, and Nestor; it has epithets *ἐκπόροτον* (often), and *πολυδίφιον*, *πολύπυρον*, *κλυτόν* (once each). The passages are *A.* 30, *B.* 115 with *I.* 22, *B.* 348, *A.* 171, *Z.* 152, 456, *H.* 363, *I.* 246, *O.* 30, 372, *Q.* 457, *γ.* 263, *δ.* 174, 562, *o.* 239.

(3) It is specially found where Argos, the place, and Achæans, the people, are coupled; or where Argos is coupled with "Achaïd land", or has the epithet "Achaïc." *M.* 70, *N.* 227, *Ξ.* 70, *o.* 274, *Γ.* 75, 258, *I.* 141, 283, *T.* 115, *γ.* 251. This usage further explains the sense given under (2).

(4) Pelasgic Argos^e is perhaps a *nomen gentile* in contradistinction with Achaïc. It includes Phthia and Hellas (the Thessalian).

(5) Mid (*μέσσην*) Argos. It is not certain that this is a distinctive appellation. Diom. says,^f "I am thy friend (to Glaucus) *ἄγγελ' ἐν μέσσην*", perhaps like *μέσσην ἐν* . . . *πόντῳ* and meaning "in the midst of Peloponn.", comp. (2). So Penel. speaks of her husband as "the man whose fame had spread *καθ' Ἑλλάδα καὶ μέσσην Ἀργος*",^g Hellas, i. e. Thessaly, being the northern ex-

* An argument in Gladst. I. ii. 515 views Ephyrè as the name of the primitive Hellie (as Argos of the Pelasgian) settlement, as being the original proper Hellie name for the *terre*, or walled places, founded by that race; and regards the *Ἐφυροί*,^h whom it identifies with *Φήρες*, (as *Ἐφυρῆν* with *Φέραι*, *Φήραι*), as = Helli in a ruder and more barbarous stage (p. 511—3). It would make the Ephyrè whence Heraklès carried off Astyocheia,ⁱ to be that in Thessaly; lightly setting aside (p. 522—3) the geographical difficulty that no river Sellëis is there mentioned; and the Ephyrè of the Ody. to be that in Elis, not noticing the argument based on the route by Taphos back to Ithacá; and, more strangely still, supposing that Tlêpolemus migrated from some Ephyrè to Rhodos, though it is distinctly said that the quarrel^k which led to his expatriation was with his *father's* family, and though Ephyrè is merely mentioned as the place whence that father "carried off" his mother.

^a *B.* 559, 563; *A.* 52. ^b *Ξ.* 119. ^c *γ.* 180—1. ^d *φ.* 108. ^e *B.* 681. ^f *Z.* 224. ^g *α.* 344; *o.* 80. ^h *N.* 301. ⁱ *B.* 658—9. ^k *B.* 665—6.

tension of the Achæan territory, and Argos = Peloponn. viewed as lying between (*μετὶ*) it and the speaker. So Menelaus uses it, speaking in Sparta. It is thus opposed to the phrase *μετὰ Ἄργεος*¹ noticed p. LI. App. D. 8.

(6) "*Iason* Ἀγρός," occurring only once, is obscure. It may mean the Athenian or extra Peloponnesian portion, yet lying south of Hellas. The word seems connected with *Ioves*,² the name, apparently, of the Athenians, and with Iasus³ their leader. A remote portion of the Greek territory, the furthest to the east, as Ithaca was the furthest to the west, is required by the passage, which this satisfies.

10.

CYPRUS.

Dmetor son of Iasus is mentioned^a as king, *Κῆρον ἱπὶ ἄνακτον*, doubtless over some Greek colonists there, who had hospitable ties with the Egyptians, and to whom *Odys.* represents himself as given in slavery. This Greek name of Dmetor, however, may like those of Alcandra and Polybus at the Egyptian Thebes, and Phædimus at Sidon,^b exemplify Homeric manner giving a Greek tinge to all foreign facts. Yet we have a Cinyrês^c, most probably not a Greek, who sent a corslet as a *ξενήριον* to Agam. which was a masterpiece of art, as "he had heard in Cyprus the great rumour that the Achæans were going to sail to Troy." Gladst. (*I. II. iii. 190*), supposes that, being disinclined more actively to assist, he gave this to buy off cheaply services which it was difficult for the Greeks to enforce. The Cyprians had a tradition that a part of their inhabitants were Ethiopians (*Herod. VII. 90*). The Temestê of Mentes may have been in Cyprus^d see no. 4; as "copper" is derived from *Cyprium*, sc. *as.*, and trade between Cyprus and Ithaca seems to have been common. Aphroditê flees^e thither after the detection of her shame, and in the *II.* goes by the name of Cypris.^f Her worship was doubtless early imported thither from the Asiatic Continent.

II.

PHOENICÉ, SIDONIE.

It is remarkable that while several passages imply a close relation between Sidonians & Phœnicians, and while their geographical identity was a point of preciseness to which Homeric geography had reached, there is yet a distinction between Sidonians & Phœnicians. He speaks of Sidonians on shore and Phœnicians afloat, the former as men "of much copper", of workmanlike skill &c., while the former are sea-men of fame, of vast subtlety, and roguish.^a The same *πεπηγή* which is made by the Sidonians is brought over sea by the Phœn.^b So the Sidon. had made the robes which Paris had himself brought over to Troy.^c This distinctness is even more marked when Menelaus enumerates them separately, putting Egyptians and Ethiopians between them.^d

* His name may be derived from *μενυρός*, P. 5, or may be an Asiatic name based directly on the word which in the Hebr. is פִּנְרוֹ name of a musical instrument.

10. ¹ γ. 263. ² σ. 246. ³ N. 685. ⁴ O. 332.
^a φ. 442-3. ^b δ. 617; ^c o. 117. ^d A. 19-27. ^e α. 184. ^f θ. 362-3.
¹ E. 330, 422, 458.
11. ^a o. 418, 415. ^b Ψ. 743-4. ^c Z. 289-91. ^d δ. 83-4.

12.

EREMBI.

The name may contain Aram, the early name of Syria, or it may be a corrupt form of *Ἀραβες*. Posidonius indeed stated that the Arabians in his time were called Erembi; Strab. XVI. p. 784; comp. I. p. 4 *Ἐρέμβους οὗς εἰκός λέγειν τοὺς Τρωγλοδύτας Ἀραβας*, this suggests the Horites, mentioned as "living in caves", Genes. XIV. 6. It has also been supposed that the name is akin to *ἔρεβος*, *ἐρεβεννός*, and signifies a dark or, swarthy race.

13.

LIBYA.

In the time of Herod. IV. 197 there were Phœnician & Greek settlers (*ἐπηλύδης*) in Lib. Its limit westward was the promontory Soloeis, II. 32, IV. 43. As Cyrenê was colonized about 637 B. C. it is not likely that any earlier settlements of Greeks lay W. of it. Hence cursory intercourse with the Phœnicians or their colonies was all that could afford knowledge of Libya.

14.

STYX.

The remarkable source, cascade, and torrent so called, form the upper waters of the Crathis, rising in a mountain of the same name in N. Arcadia, and flowing from that watershed down its shorter or northern slope to the gulf of Corinth. At the source stands the town Solos, on the high ground above the district now called Kuklines. Thence the torrent rapidly descends through a deep rocky glen, at the upper extremity of which the eastern part of the great summit of Khelmos terminates in an immense precipice. Two slender cascades of water fall perpendicularly over the precipice, (cf. *αἰπὰ ῥέεθρα**) and, after winding for some distance along a labyrinth of rocks, unite to form the torrent. The fall is the highest in Greece, and the foot of the precipice is said to be inaccessible. The water is said by Pausanias (*Arcad.* c. 18.) — a statement confirmed by Plutarch (*Alexand.*) — to be poisonous (*ἀάατον*,^b intensely-mischievous?), and this effect by the latter writer is ascribed to its intense* coldness. Vessels made of hoof of horse or ass are said to be alone capable of resisting the action of the water, Plin. N. H. XXX. c. 16. The people on the spot still tell the same story as of old, that it is unwholesome, and that no vessel will hold it. A body of water marked by such strange characteristics became the object of marvel and of awe. In the time of Herod. (VI. 74)** the spring was fenced in with a wall. Leake's *Topography of the Morea* vol. iii. ch. XXVI.

* Strabo p. 389 says of it *λιβάδιον ὀλεσθρίου πνεύματος*.

** His words are *ὅθωρ ὀλίγον φαινόμενον ἐκ πέτρης στάζει ἐς ἄλγος*, this seems to describe it in summer, when the volume of water is so slender, that a high wind will blow it about in the air.

(2) Some of these physical features seem traceable in the epithets and allusions of the poets. Thus besides *αἰπὰ δέεθρα* *vid. sup.* we have the *κατειβόμενον Στυγὸς ὕδαρ*,^c *Hy. Apoll. Del.* 85, the epithet *ᾠγύγιον*, *Hes. Theog.* 806, probably in its infernal aspect, comp. *γᾶς ὑπὸ κύνθεσιν ᾠγυγίοισιν*, *Aesch. Eumen.* 989, but based on the dark clefts and chasms of its descent, to which is added *τό θ' ἴησι καταστυφέλου διὰ χάθρου*, "the deep rocky labyrinth", *vid. sup.*, also *ἀμείλικτον*, based perhaps on its baneful potency, *Hy. Ceres* 259, and *ὄμβριμον*, *Hy. Merc.* 519, of its falling weight. Similarly the fact of two streams combining to form the torrent is perhaps seized upon in *Circê's* description,^d *πέτρῃ τε σύνεσις τε δύο ποταμῶν ἐριδούπων*. There the *Cocytus* is a branch of it. Homer makes the *Titaresius* a branch also (*ἀπορρώξ'*) of it, the startling peculiarity of its not mixing with the *Peneus*, though joining it, making it worthy of such awful sisterhood as the *Styx*. *Hesiod* has a tale that *Zeus* assigned the nymph *Styx* the highest honour of being the oath revered by the gods^f, because she came the first of the immortal powers to his aid against the *Titans*. *Theog.* 383—400. In a wildly exaggerated description, which proves that the physical scale of the real *Styx* was wholly lost to poetic vision, he makes *Styx* a tenfold stream, rolling nine times round earth and the waves of the *θάλασσα*, and falling at last *εἰς αἶλα*, (*Virgil's* "novies *Styx* interfusa"). *Aen.* VI. 439) whilst the tenth head pours down from the rock, as aforesaid, an object of awe to the gods. *ibid.* 789—92.

15.

SCHERIË.

This lay, from *τ. 271—84*, probably near the *Thesprotians*, a well known site on the W. side of *Epirus*, to whose land the stranger personated by *Odysseus*, see the tale there told, came from *Σχ.* when the *Phæacians* were willing to take him home. Hence an easy divergence from the homeward route from *Σχ.* would have brought him to these *Thesprotians*. It is clear too (see App. D. 2.) that *Odys.* voyaging from the N. W. towards *Ithaca* with a fair wind^a (for *Hermes* told *Calypso* nothing of *Σχ.* and she starts him *εἰς πατρίδα γαίαν*^b) sights *Σχ.* in 18^c days. Further, *Boreas* brings him, after losing his course, to *Σχ.* and, as the *Phæacians* at once launch the ship and moor it with sails ready^d, it is presumeable that *Boreas* was still blowing and would be fair for the intended run (*Völcker Hom. Top.* p. 126). The *ἄλλαι παντοίων ἀνέμων*,^e which wrecked his raft, seem to have sent him on the whole eastward, *i. e.* from a course in which a north-west wind was taking him toward *Ithaca*, to a point whence *Boreas* took him thither. The words of the king, that *Eubœa*^f was the furthest land known to his sailors, speak certainly for a site on the W. side of Greece. Our rough latitude and longitude are therefore N. of *Ith.* and W. of the Greek mainland, near *Thesprotia*. *Corfu* so closely satisfies all these conditions, that the tradition which assigns it as the site of *Σχ.* may be safely accepted. The first territory of these *Phæacians* was *Hypereië* near the

^a ε. 185; O. 37. ^d κ. 515. ^e B. 755. ^f ε. 185; Θ. 369; O. 37.
15. ^a ε. 268. ^b ε. 97—115. ^c ε. 279; ζ. 170, cf. ε. 388. ^d Θ. 54.
^e ε. 292. ^f η. 322—3.

Cyclopes. The epithet *εὐρύχωρος*, "having wide tracts," hardly suits Iapygia, where Gladst. (III. 322) would place it, better than Sicily to which on that ground he demurs (*ib.*). Yet some part of Italy or Sicily, perhaps the same "plain between Syracuse and Catania" (Gladst. *ib.*) which forms the exception to the general configuration of Sicily, can hardly fail to be meant; from which the legendary migration of Nausithous,^c to escape the violence of the Cyclopes, would have been easy to Scheriâ, supposed Corfu. It remains to be noticed that the assumed remoteness of this Σχ., *ἕκας ἀνδρῶν ἀλφεισίων*, would form no difficulty to Homer's hearers, although there is no objection to supposing Σχ. to have lain further from shore in his idea than the actual Corfu. Lastly, Pallas quitting Σχ.,^b goes to Athens *πόντον ἐκ' ἀτρυγέτον*. And on the whole the poet's description of Σχ. accords best with the notion of an island; see note on ε. 281 *ῥινόν*.

^c ζ. 5—8. ^b η. 79—80.

APPENDIX E.

THE LEADING CHARACTERS.

I.

ODYSSEUS.

(1) The ancestry of Odys. is derived from Sisyphus Aeolides, *κέρδιστος*^a *ἀνδρῶν*, and from Autolycus who surpassed all by the gift of Hermes, *κλεπτοσύνη*^b *θ' ὄραω*^c *τι*; and this, which tinges the Homeric conception of his character, wholly rules it as drawn by later poets. A brief review of his appearances in the *Il.* (where he is kept more continually in view than any except Achil. and, perhaps, Agam.) will best precede the examination of his character from the *Ody.* In the *Il.* his relations with Agam.^c seem more intimate and confidential than those of others except Menel., and he is at his side whenever calm policy and foresight are required, contrasting nobly with the plausible paltering and moral cowardice of his chief, especially in the rebuke given to the frivolous and abject proposal to make off in the night.^d So in the actual^e return, amid the division of opinion, to speed home or stay for the scruples of Agam., Odys., though siding first with the former party, returns from Tenedos to abide his chief's behest. Here even Menelaus forsook the latter. Toils had united, but victory parted them; but Odys. was to Agam. the "friend that sticketh closer than a brother." Any embassy or negotiation of tact and delicacy are his. So he conducts^f home Chryseis. So Pallas chooses him^g as the fittest instrument for checking by his *ἀγανοῖς*^h *ἐπέσσει* the result of Agamemnon's rash experiment, in which he, perhaps alone of the princes, had

^a Not in *perjury*, which Homeric morals repudiated (*T.* 264—5), and which in *Δ.* 66—125, is contrived by the poet to deepen the guilt of Troy, but in the use of the oath, by exacting which Odys. commonly guards against suspected danger (*s.* 178, *z.* 343, *μ.* 288, *ε.* 55 foll.). Thus Menelaus, aggrieved in the chariot race, tenders the oath to Antilochus, *Φ.* 581—5. Hence the *κλεπτος*. and the *ὄρα.* are the offensive and defensive sides of the same character. What were the limits of *κλεπτος*. in the Homeric moral system need not here be settled; the dealings of Odys. with the Cyclops, and his various personations and disguises are examples of it. But he differs from his Homeric fellow princes not in being less scrupulous, but in being more wary and able. The moral limit of *κλεπτος*. sank with the moral standard of the age, and the Odyssean character with it; see Gladst. vol. III. iv. 600—2.

1. ^a *Z.* 153—4. ^b *τ.* 395—6. ^c *Γ.* 205, 268. ^d *Σ.* 83—102. ^e *γ.* 149—68.
^f *A.* 311 foll. ^g *B.* 169 foll. ^h *B.* 180.

not touched¹ his ship to launch it. To him,² as to Achilles, Thersites was especially odious. Here, too, is noticed his politic³ dealing with various ranks of men. The common soldiers discern⁴ and dwell upon his merits in the council and in the⁵ field. In actual prowess he seems⁶ rated after three besides Achilles. He is admirably marked by Priam and enquired about next after Agam., on which occasion Antenor⁷ especially commends him for eloquence. He stands,⁸ like Antenor to Priam, as a sort of second to Agam. in the ratifications of the truce, and to Menel.⁹ in the duel with Paris, like Hector to the latter. He lacks the instinctive unreflecting ardour of Diomed¹⁰ who, on one occasion,¹¹ keeps the field and rescues Nestor, when Odys. and all the rest had fled, but only before the blazing bolts of Zeus. It is observable, however, that Odys. is the only one whom Diom. tries to recall from the panic. He shows¹² a spirited resentment of Agamemnon's undeserved rebuke, and makes good his promise of soldierly conduct. He is¹³ prudential in his choice of foes, and the last¹⁴ to rise to Hector's challenge and to Nestor's¹⁵ proposal of the night adventure.¹⁶ His ship was in the post of caution, the centre¹⁷ of the line. He is the gallant¹⁸ comrade of Diom., whose keen and rushing courage contrasts finely with his large-minded, staid, and provident valour. In return for the occasion of Nestor's rescue, he animates Diom.,¹⁹ whose courage flags, and stands in the gap at the crisis of battle. Even when Diom. quits the field wounded, Odys. though wounded,²⁰ alone, and overpowered, states the point in self-debate, *πρὸς ὃν μεγαλήτορα θυμόν*, and then deliberately fights on till rescue comes. This scene is itself an Odyssey in little; there is no more gallant picture in the poem.

(2) In the embassy to Achilles he²¹ leads throughout. Nestor summons²² him first to the night council; as a sole comrade Diomed.²³ prefers him — "how could I," he says, "pass him by?" — and the plan²⁴ and generalship of the whole Doloneia are his; he goes into it as second, but comes out first. He reappears, though yet unfit for the field, in council, as the politic²⁵ negotiator, the man of well-timed suggestions, and in preference to Nestor, — a piece of excellent poetic keeping for all the characters — is the final consummator of the reconciliation. Perhaps he alone would have ventured to stem the rash eagerness of Achilles to fight instantly. He fills the foremost place in every scene in which he appears, unless Achilles too is personally on the stage. He disappears, like all others, to make way for the long pent up fury of Achilles; but reappears with honour in the funeral games; worsting the Aja-

¹ *Πόλεμόν τε κορύσσαν*; by which may be understood giving the last touch of policy to the councils of the war; for the helmet was put on last after all other armour; comp. Shaksp. "There's a divinity that *shapes our ends*, Rough hew them how we will."

²² Or at any rate he is mentioned last as rising, which seems to amount to much the same thing.

¹ B. 170.

² B. 220.

³ B. 188—206.

⁴ B. 273.

⁵ H. 180.

⁶ Γ. 191—225.

⁷ Γ. 268.

⁸ Γ. 314.

⁹ Θ. 91—2.

¹⁰ Δ. 50—55.

¹¹ E. 674—6.

¹² H. 168.

¹³ K. 231.

¹⁴ Θ. 222.

¹⁵ K. 241 foll.

¹⁶ A. 310—19.

¹⁷ A. 401 foll.

¹⁸ I, 169, 180, 192, 218, 223, 624 foll.,

657, 673—92; cf. T. 141.

¹⁹ K. 137.

²⁰ K. 242—7.

²¹ K. *passim*.

²² T. 155—83, 216—37.

ces, one in wrestling, a mastery of skill over weight and muscle,¹ the other, *ope Palladis*, in² speed; thus alone winning two prizes, and those in contests of great and sustained effort, and moreover *consecutive*. At some subsequent period, but previous to the *Odyssey*, occurred his dispute³ with Achilles at some banquet, (undetailed, save that Agam. malignantly rejoiced at it); as also his victorious⁴ prize-contest for the arms of Achilles; also, perhaps, his visit⁵ to Troy as a beggar. He also distinctly claims the chief⁶ command of the daring enterprise of the wooden horse, and the assault⁷ on the house of Deiphobus — the last blow struck in the war.

The prominent features in his character in the *Od.* may be noticed successively.

(3) *Prudence*, as regards persons and things, shown in his distrust of Calypsô,⁸ Circê,⁹ and even Inô,¹⁰ (as a sea deity, and therefore, for Poseidon's sake, probably hostile,) on whose advice he only acts in a desperate alternative; in following, however, Circê's¹¹ direction how to deal with the Sirens. The readiness with which he devises¹² and sustains a character, telling tales suited to the part, and procuring¹³ a garment by a hint so conveyed; his baffling¹⁴ the questions and the vigilance of the stupid Cyclops; his keeping¹⁵ outside the Læstrygonian harbour, where the others entering perished; his selection¹⁶ of a landing-place when swimming, and of a shelter¹⁷ when houseless; his advice to retire¹⁸ at once with the advantage gained over the Ciconians; his question to Circê,¹⁹ who will be his guide, and his lying awake meditating²⁰ plans against the suitors, all exemplify this. So, he commonly sends²¹ out a party to reconnoitre, or himself ascends some post of observation. And, perhaps to spare her feelings, in the sketch of his own real²² wanderings, which in disguise he gives Pene²³, he judiciously omits all mention of Circê and of Calypsô, making himself come direct from his first shipwreck in *μ.* 424-5 to the land of the Phæacians. When recognized by her, however, he no less²⁴ frankly tells her all.

(4) *Presence of mind in actual peril*. This power of *μητις* is his distinguishing feature. *πολύμητις* occurs as epithet 80 times, if not more, in the poems, besides the remarkable expression *Διὶ μῆτιν ἀτάλαντος*; and Pallas, inciting his son to follow his example, singles out this special excellence for his emulation, and recognizes²⁵ a spark of it in him;

οὐδέ σε πάγχυ γὰρ μῆτις Ὀδυσῆος προέλοιπεν.

We may render *πολύμητις* "fertile in resource." In his visit²⁶ to Troy in disguise he saw Helen, obtained information, damaged the enemy, and came safe off. In the wooden horse²⁷ he restrained Diom. and Menel. from betraying the ambuscade, under the influence of Helen's voice; and suppressed the perilous talker Anticlus. He forbore²⁸ in the moment of their approach to Scylla to tell his fearful knowledge of the monster to his comrades, lest it

¹ *Ψ.* 725-8. ² *Ψ.* 769-78. ³ *Θ.* 75-8. ⁴ *λ.* 544-51. ⁵ *δ.* 243 foll.
⁶ *Θ.* 494; cf. *λ.* 524. ⁷ *Θ.* 517-20. ⁸ *ε.* 173 foll. ⁹ *κ.* 339-44. ¹⁰ *ε.* 361-4.
¹¹ *μ.* 39 &c.; cf. 168 &c. ¹² *ν.* 332; *ε.* 199-359; *τ.* 172 &c., 221-48.
¹³ *ε.* 460 foll. ¹⁴ *ι.* 259-86; comp. *α.* 204-5. ¹⁵ *κ.* 91-97. ¹⁶ *ε.* 438-40.
¹⁷ *ε.* 475-87. ¹⁸ *ι.* 43-44. ¹⁹ *κ.* 501. ²⁰ *ν.* 23-30, 38-43. ²¹ *κ.* 97-102,
145-50, 203-9. ²² *τ.* 273-9. ²³ *ψ.* 310-40. ²⁴ *β.* 279. ²⁵ *δ.* 243 &c.
²⁶ *δ.* 270-89. ²⁷ *μ.* 223-5.

should unman them. Amidst the 'valorous impulse to stab the Cyclops, the new peril^a of being shut in his den strikes him, and he holds his hand. Under this head falls that large-minded and many sided versatility, power of calm reflection,^b (*ἐπιρροσύνη*, sometimes represented as the special gift of Pallas,) and pliability to circumstances, — the *πολυμήχανος*^c character. He finds the keel and mast clinging together by the stay, and lashes^d them fast. The keel, a solid balk, would float below the mast, the round smooth spar would be a seat above. The keel alone would have been a painful seat, the mast alone would have rolled over and over. His raft is^e shattered, he bestrides a plank; he watches his ship engulfed^f in Charybdis, and hangs on to a tree to await its reappearance. Amidst the new perils of a supposed strange land he^g sets about counting over his treasures and stowing them safely away. In the combat with Irus, he strikes with^h deliberate feebleness in order to escape suspicion. He shuns the fire-light on his scar,ⁱ and stops the mouth of the nurse^k as she is on the point of divulging his identity: and, when the suitors are slain, he orders the rest to strike up a dancing revel^l to divert the attention of the neighbours from the catastrophe. Akin to this are his

(5) *Resoluteness and prompt energy*. Thus he binds his lotus-charmed^m comrades and forces them on board; and cuts his cableⁿ to save his vessel from the Læstryg. He represses^o the mutinous spirit of Eurylochus and the crew, and, for a while, and until his back is turned, checks the unscrupulousness of his comrades amidst the cravings of famine. To this belongs that self-debate of alternatives^p or doubtful chances occurring in the II. but in the Ody. repeatedly — the working up his resolve by a mixed reflectiveness and ardour.

(6) *His social tact and influence with men*, (*ἐπιστροφος ἢ ἀνθρώπων, πολύτροπος*, &c.) shown in his friendship and wide intercourse, and especially displayed in the II. among the Greek confederates. (See (1) and (2).) Thus his intercourse with Iphitus^q and the tale^r of the Pseudo-Mentes, but above all his behaviour at the Phœacian court, exhibit this. So Nestor supposes^s that he might obtain the support of all the Achæans to rout the hostile faction of the suitors. We may instance the chivalrous politeness^t and punctilious decorum of his address and behaviour towards Nausicaa and her maids, his^u exempting Laodamas, his host, from the possibility of rivalry, his rebuke^v to a rude courtier veiled under compliment to his good looks, his politely putting by the offer by Alcinous of his daughter in marriage, and^w answering the earlier part of his speech only, also his opportune eulogy^x of the Phæa-

*) Of all the actions of Odys. perhaps the one which offends most is the threatening Euryclea, of whose fidelity he might have been assured, and whose indignant reply places him at a disadvantage in comparison with her.

^a l. 299—305. ^b s. 437; cf. l. 317—8. ^c α. 205; cf. II. 29. ^d μ. 423—5.
^e s. 370—1. ^f μ. 431—43. ^g γ. 215—8. ^h σ. 93—4. ⁱ τ. 479—80.
^j φ. 130—40. ^k l. 98—102. ^l x. 126 foll. ^m x. 429—48. ⁿ Δ. 403 foll.;
s. 356, 407, 464; ζ. 119 foll., 141 foll.; v. 13—24. ^o φ. 32—5. ^p α. 259—64.
^q γ. 216—7. ^r ζ. 149—222. ^s θ. 207—8. ^t θ. 174—7. ^u η. 31—3,
cf. 309 foll. ^v θ. 382—405.

cian dancers, which leads Alcinous to order an apology from the man who had insulted him. The absence of all boastfulness should be noticed in connexion with this. He introduces himself in the heroic^d style as the man, "whose fame has reached to heaven", but he only does this in answer to enquiries. He tells his tale, when called^e upon; yet confesses^f that the Sirens did lure him to bid his comrades unchain him, that the dread^g of Gorgô's head appearing overcame him, and that by the dismal tidings of^h Circê he was driven to wail rolling on the ground. He puts forth hisⁱ prowess when taunted to display it, and, thus challenged, sets^k his own merit in a clear light. Thus roused to honourable jealousy he dwarfs the Phæacian^l holiday champions; but he never brags, and seeks not to excite their sympathy by his wondrous tale: he^m will not grudge them the story if they wish to listen, but states his comrades' sufferings as more piteous than his own, and only prefers the claim of the stranger and the suppliant.

(7) Akin to this is his *delicate courtesy*ⁿ to women; (for Nausicaa, see (6) above) *e. g.* Arete the queen, who is the first^o and the last^p addressed by him at the Phæacian court; to whom he wishes "joy in her house, children, people and royal husband". Similarly he propitiates Calypsô^q by acknowledging her superior beauty; and in a strain of respectful admiration addresses^r in disguise Penelopê herself.

(8) *His venturesome spirit* is specially commended^s on the field of heroes at Troy, and is shown in his gallantry,^t when a youth, at the boar-hunt with Autolycus, in^u the attack on the Ciconians, in his volunteering^v with his own ship to explore the Cyclops' land, in his keeping^w within danger in order to beard Polyphemus with his taunts, in his arming^x to attack Scylla in spite of the warning of Circê, in his exploring^y her charmed palace, but above all in his awful^z visit to the mansion of the Dead.

(9) *His home affections.* With the greatest devotion^a to home and tender recollection of its features, and with the hardest^b endurance of toil in attaining it, he yet has no trace of the ascetic^c in his character, nor does such a trait^d enter into the Homeric ideal; the words^e *παρ' οὐκ ἐθέλων ἐδελοῦση*, if^f interpreted by his conduct elsewhere, only specially describe his longing for home, and repugnance to the fond *duresse* imposed by the goddess. Nor does there seem any strong personal tenderness towards his wife; she enters into the home picture, as do his father and son, but there is hardly an expression of feeling towards her personally during his wanderings. On the occasions where such expression would have been most natural, when Calypsô provokes comparison, and Alcinous offers his daughter in marriage, he sup-

* The poet says of him,

αἰεὶ γὰρ οἱ ἐνὶ φρεσὶ θυμὸς ἐτόλμα, K. 232.

and Diomedes adds,

οὐ περὶ μὲν πρόφρων κραδίη καὶ θυμὸς ἀγῆνωρ, 244.

^d l. 19—20. ^e l. 380—3. ^f μ. 192—4. ^g l. 634—5. ^h x. 496—9.
ⁱ φ. 212 foll. ^k φ. 205—20. ^l φ. 186—99. ^m l. 380—2. ⁿ ζ. 218 foll.;
 η. 303—7. ^o η. 146. ^p ν. 59—62. ^q ε. 215—8. ^r τ. 107 foll. ^s τ. 447—54.
^t i. 40. ^u l. 172—6. ^v i. 503—5. ^w μ. 114, 226—33. ^x x. 275—9.
^y l. passim. ^z α. 55—9; ε. 219—20; i. 25—36. ^a ε. 221—4. ^b x. 460—6.
^c σ. 136—7. ^d ε. 155. ^e x. 347, see also A. 145.

presses mention to the former of any love* for Penelopë, and to the latter never says that he has a wife nor ever makes mention of her till (v. 42) the moment of his farewell, save indirectly as the object of enquiry in the *ἄστυα*. One would think that, amid the genial home-tone of the Phæacian court, with female influence so predominant, the topic might here have found sympathy if passed by elsewhere. Nay, in the picture of home's delights with which he works upon the mind of Alcinoë at the commencement of his tale, there is an emphatic mention of parents but no allusion to wife. And in his enquiries after her† in the *ἄστυα*, he merely takes her in as the guardian of his child and house, not as part of himself. He puts child and father before her, deems it quite possible that, in that 2nd year of his wanderings, she has already remarried, and all the tenderness in the mention of her‡ proceeds not from him but from the shade of his mother, who inverts the order to dwell on her sorrows first. So before Troy he describes¹ himself as "the father of Telemachus"; whose name suggests that father's feelings at going to the "distant war". This leads us to

(10) *His strength of feeling, but command over it.* His tenderness towards his mother will not let her, however, drink first of the necromantic blood. His love of home pervades and sustains him like a religion, but, save in the inactivity imposed by Calypsô's detention, he does not pine. The nearest approach to his feelings overcoming his judgment is when Ithaca, within sight, vanishes from his eyes, and the released winds blow him off again to sea. Then he hardly forbears launching himself overboard. With apathy he receives the news from a seeming stranger (*πυνθανόμεν Ἰθάκης κ. τ. λ.*) that he is at home at last; contrast with this his kissing the ground, when alone, in Scherië. In grave and simple² language, without any glow of feeling, he declares himself to his son. Observe also his distrust of Penelopë's self-command,¹ and the iron restraint which it imposes on him, and which he² endures; the profound³ and ominous dissembling of his resentment for the outrages heaped on his house and wife, and on himself, the seeming beggar, by the suitors, their parasites, and paramours, — especially the curb⁴ laid on the vehement yearning for prompt vengeance on the latter, as he witnesses drop⁵ by drop the overflow of the cup of their insolence; his abiding⁶ Penelopë's slow conviction, through all her lingering doubt, to her final test, (comp. Telemachus's⁷ reproach for her slowness of credence;) his resistance of present⁸ transports in calm thought for the morrow, and for the consequences of his righteous but unpopular deed; just as amid the raptures of his comrades, when they saw him returned alive from Circë's palace, he reminds¹ them of the ship and her stores; his essay² upon the feelings of his aged father in the last scene, and the outburst of sympathy³ between them, resisted, however,

* His words to her are

ἀλλὰ καὶ ὥς ἐθέλω καὶ ἐέλδομαι ἡμᾶτα πάντα
οἴκαδέ τ' ἐλθέμεναι καὶ νόστιμον ἡμεᾶς ἰδέσθαι. ε. 220-1.

¹ l. 34-6. ² l. 177-9. ³ l. 181-3. ⁴ B. 260; A. 354. ⁵ x. 49-53.
⁶ π. 188, 204-5. ⁷ π. 303. ⁸ τ. 204-12. ⁹ ε. 465; σ. 337, 347-96.
¹⁰ v. 11 foll., 183-4. ¹¹ v. 284-302. ¹² φ. 85 foll. ¹³ ψ. 97-103.
¹⁴ ψ. 117-40. ¹⁵ x. 419-24. ¹⁶ ω. 244 foll. ¹⁷ ω. 327-49.

by Laertes till the token is shown; thus displaying a strong resemblance in the basis of character between father and son, and making the one reflect and illustrate the other. His hiding^w his face during the minstrel's song on the theme chosen by himself, is perhaps an artful device of the poet to enhance our estimate of the sublime power of the minstrel's art. Thus to rob Odys. of his self-command was like drawing the iron tears down the cheek of Pluto.

(11) *The religious element of his character.* This can hardly be brought up to the demands of Christian criticism. Yet the instance of simple prayer^x for help in dire distress, prayer in self-sought solitude, comes nearer to it than one could expect. According to the Homeric standard this element found expression in the special tutelage of Pallas which he enjoyed, and his wife and son, it seems, for his sake. A corresponding trust in her, and in the power of God, as a general influence on the side of suffering right, appears in him.^y This tutelage is generally recognizable even in the Il.;^z in the Ody. however, it supplies part of the ground-work of the poem, and to modern readers undoubtedly weakens its interest.* The due performance of all customary^a rites, consulting what appear as the personal interests of the deities, is another point of religion. But the great beneficence of his paternal^b rule, and his kindness towards those who recompensed^c him and his with outrage and treachery is a yet fuller and deeper trait. Zeus, the guardian^d of the outcast, and avenger^e of the suppliant, must love and protect such an one — such is the uniform moral leaning, often the expressed doctrinal $\eta\theta\omicron\varsigma$ of the poem.

(12) Among the subordinate traits of his character his *good fellowship* is prominent. It springs from that broad basis of human feeling which drew forth his raptures on sight^f of land, and those with which^g he looked forward to his home. In the same spirit he shares the wailing^h of the forlorn remnant on parting from their no less "forlorn hope", sent to explore the fearful isle; and we can understand how by it he kept his comrades under some restraint when respect for his prudence and awe for his authority failed. Thus he thinks for them and cares for them, cheersⁱ their despondency, casts lots for^k his share of the danger with the craven Eurylochus, shows his^l compassionate contempt for his fears, and rebukes them by going himself. So he will not^m taste Circê's banquet till his comrades are restored. So he pourtrays the touchingⁿ scene of their restoration which melted even the cruel goddess, and his unlooked for return and rapturous welcome^o by the rest. So he weeps for^p them in Polyphemus' den, and dwells on the horror with which he witnessed^q them shrieking in the fangs of Scylla and vainly imploring

* Pallas becomes a leading character in the poem, invincible and, save during the sea wanderings of Odys., (accounted for perhaps §. 325—331.) ever at hand to overwhelm opposition. That the poet was partly conscious of this seems likely from γ . 236—240; see App. E. 4, (3).

^w δ . 521—35. ^x μ . 335—8. ^y ν . 389 foll.; §. 273, 283, 300, 310; 207—12. ^z K . 245; Ψ . 782—3. ^a α . 66—7. ^b δ . 688—93; §. 138—47. ^c κ . 421—33. ^d ι . 270—1. ^e ν . 213—4. ^f ϵ . 394—8. ^g η . 224—5. ^h κ . 209. ⁱ κ . 172—7. ^k κ . 190—209. ^l κ . 264—73. ^m κ . 383—7. ⁿ κ . 395—9. ^o κ . 408—21. ^p ι . 204—5. ^q μ . 255—9.

his help. So his whole wanderings and toils would embrace their safety as well as his own; he roams,

*ἀρπύμενος ἥν τε ψύχην καὶ νόστον ἐταίρων.**

So he watches,* though in vain, against their trespass on the oxen of the Sun. All the rashness, presumption, and diffidence are theirs, the conduct and management all his. But amidst the loftier heroism of the self-poised and well-versed sage of adventure, there glances a touch of genial light-heartedness, which makes the great mind and the small feel akin, which enjoys the present moment, taking its chance for the next, has a tear for the lost and a smile for the survivors, as they sail on their course,

ἄσπεροι ἐν θανάτοιο φίλους ὀλέσαντες ἐταίρους.†

(13) The boast of the disguised Odys. that he could do^u field-work, reap and plough, as well as fight with the best, was no doubt meant to be taken as true, and viewed as an important complement* of the character. Even the skill with which he could knot a cord was not below mention by the poet, may he adds that Circe^v had shown him how. The loftier character of Achilles would reject such traits, but Odys. is the hero in whom the widest expanse of human nature — “all that may become a man” — is to be found to meet.

(14) Among the less agreeable traits of character must be placed, first, the enjoyment of revenge, long looked forward^w to, closely plotted, and wrought^x out in cold blood. No old Greek would or could have felt pain at this — such pain would have seemed unnatural to him. Penelopë herself^y asks to see the corpses — though they had been at once removed — as a loyal wife, according to Greek notions, should. A terrible picture^z is drawn of Odys. the avenger standing among them. Yet he will allow of no insult to the dead, not^a even of a shout of female triumph from the old nurse. The moral tone is measured and awful, and the pollution^b of the hearth and hall is purged by immediate fire. The unpleasing character of the catastrophe in the massacre of the suitors, to our notions, disparages the whole poem, though only consciously felt throughout its latter portion. And the strangling^c of the dozen wretched women who had yielded^d themselves to the dissolute influence of the *de facto* anarchy in the palace is worst of all. Of course it can be explained: they were slaves who had intrigued and rebelled, and advanced through impunity to insolence, in the midst of which they were surprised by retribution. The extirpation of the suitors' faction was politically necessary, however revolting in its form of massacre, but these were powerless and helpless victims. Yet a solemn^e sternness of justice pervades and somewhat redeems the whole. Nor should their addition to the trials of

* Homeric honour for the pursuits of peace, the *εἶργα* of men when there was no fighting to do, is here manifested. His heroes were not of the kind which, when not at feud with men, must needs find solace in warring on the beasts. Homer speaks, too, of a time when the “division of labour” had hardly begun, and when lord and slave might help till the same furrow.

† α. 5. * μ. 271—303. † ε. 63, 566 foll. u σ. 366—74. v δ. 443—8.
w π. 233—307; σ. 149—50; τ. 1—13, 31—41; υ. 5—43; φ. 379—93, 431.
z χ. *passim*. y ψ. 83—4. † ζ. 381—9, 401—6. a ζ. 407—12. b ζ. 481—94.
c ζ. 424—5. d σ. 5—7. e ζ. 417—77.

Penelopë be omitted — they, her own servants of her own sex, had been lost to loyalty and womanliness, and had forsaken her part of lofty endurance to side with the misrule of the moment. It is enough, however, that the ἦθος of the poem as a whole is good and pure, though it rise not to the loftier reason conveyed by the words, "neither do I condemn thee, go and sin no more".

Fondness¹ for gifts may be noticed as another minor feature of the great Greek ideal; and this, principally, for the honour which they signify, and as the pledges of that hospitable² tie, which, next to marriage, is the purest and noblest bond of old Greek society; yet also for the gratification of material wealth. This fondness which he displays for "gifts" strikes us as an exception to be deducted from the heroic side of his character. Nay his anxiety about them at one crisis seems almost ludicrous.³ But Homer means nothing comic here. Nor would any Greek — perhaps of any age — have felt it odd. Even Achilles includes this trait in a measure and negatively. He does not at the final reconciliation *reject* the gifts of Agamemnon. It portrays more powerfully his master-passion at the moment, that he should not. He is careless whether they are proffered or not, but he does not by refusing, insist on disinterested revenge. His words are

δῶρα μὲν αἱ κ' ἐθίλησθα, παρασχέμεν, ὥς ἐπισκεῖς,
ἥτ' ἐχέμεν· κάρα σοί,⁴

and the gifts are accordingly taken to his tents and revised by his Myrmidons;⁵ and every body else seems to view the receipt of the gifts as a matter of course. The whole point of the argument of Phoenix to Achilles had turned on the probability that the latter would render the assistance sought, but too late to obtain the δῶρα,⁶ as it is also point of the example⁷ of Meleager and the Ætolians which Phoenix cites. The more blunt Ajax⁸ is utterly puzzled at Achilles rejecting a handsome compensation, and continuing angry for a girl. The warrior souls of the Greek chiefs at Troy, even as those of the prior generation,

δορῶντοί τε πίλοντο παρὰρρητοί τ' ἐπίεσαν.⁹

Hence Odys. has a keen sense of the value of property, is delighted¹⁰ in disguise to see Penel. "drawing" the presents of the Achæans, and, although he is content overnight with the destruction of the suitors and the recognition of his wife, yet thinks¹¹ of his κτήματα and of compensatory gifts for what he had suffered in pocket the first thing next morning.

2.

PENELOPE.

Next to Odys, the character of most sustained interest in the poem is Penelopë. She has her¹² Odyssey at home—one of passive suffering and heart-sickness at hope deferred — matching his of restless and active adventure. The

¹ θ. 403-5, 413-4; κ. 38-44; λ. 351-61; ν. 12-45, 41, 215-8; π. 230-2; σ. 281-4; τ. 283-4, 413. ² α. 311-3, 316-8; cf. ε. 210. ³ ν. 215-19.

⁴ T. 147-8. ⁵ T. 278. ⁶ I. 604-5. ⁷ I. 527-99. ⁸ I. 638-9.

⁹ I. 526.

¹⁰ σ. 281-2.

¹¹ φ. 354-8.

¹² φ. 350-3.

hero's mother had given way under the lingering anxiety which Penelopë yet endured.^b Her hopes worn out; her palace beset by the suitors, her son's substance wasted, her servants insulting her,^c she has yet succeeded in protecting Telemachus up to the period of manhood. This duty performed leaves a vacuum in her motives of resistance to the suitors. Telemachus and his interests urge her remarriage, as his only release. There is a fearful but suppressed contest going on within, whilst all without is a calm of despair. She moves up and down the palace-stairs with mechanical monotony, still keeping her queenly state, and rebuking the insolence of a saucy handmaid,^d amidst her deep woe at heart, as if to support the new authority of her son, and to check by the influence which her presence carries with it,^e the irregularity and growing anarchy of the palace. Yet she seems to have a sort of absence of mind in this routine, and an imperfect consciousness of outward things^f (save when the memory of her husband, as in the lay of Phemius, is brought back), and her real life escapes in dreams and prayers.^g In the midst of this, a keen spur of new and active sorrow reaches her in the departure of Telemachus, and the discovery of a plot against his life by the suitors. She is calmed by a dream, assuring her of his safety:^h then by the news of his return, and the sight of him.ⁱ Then comes the crisis of her fate;^k Pallas inspires her resolves^l — 1. To appear among the suitors and receive their gifts; 2. To propose the contest of the bow, and then—a fate from which she recoils with horror^m — to end the long siege her heart had borne in vain, and throw herself into some unworthy suitor's arms. The keenness of her regrets is freshened by the strange presence of a beggar with tales eloquent and stirring as a minstrel's song.ⁿ Nay, she had forbidden the lay of Phemius, as too acute a reminder of her loss — especially as overheard when sung to amuse the hateful revel of the suitors. But she eagerly listens to and questions the wanderer, and on no previous occasion shows such sustained and animated interest in any present scene.

His stories of her husband reopen the sources of her grief, but do not change her abhorred resolve. The bow is produced, and she retires, and sleeps, above, the sweetest sleep she had known since her lord had gone. During this slumber deep and sweet, the poet exquisitely contrives the enactment of the catastrophe, and she awakes to the news that Odyss. is returned and the suitors slain. Then follows the slow break up of that long frost of sorrow and despair. And she, in the double night which Pallas gives them, tells her tale to him, as he his to her.^o The special points on which one may dwell are—

1. *Overpowering and absorbing devotion to her husband.* No quotations or references are needed to show this; it is the lamp which shines from within her whenever she appears; but we may contrast this intense personal devotion with the more general home feelings of Odysseus. Her mind ruminates and feeds upon its woe.^p The constant dwelling on Odysseus

^b l. 202—3. ^c x. 424—5; 463—4. ^d τ. 91. ^e α. 339—40; σ. 165—7, 220—5. ^f δ. 675 &c.; υ. 83—7. ^g δ. 762—6; ρ. 59, 60; σ. 202—5; τ. 535—50; υ. 60—82, 88—90. ^h δ. 795 &c. ⁱ π. 328—32; ρ. 41—44. ^k α. 158 &c. ^l φ. 1 &c. ^m τ. 570 &c. ⁿ ρ. 513—21; λ. 368. ^o φ. 302—9. ^p ξ. 128—30.

makes her speak of him as *ἄνθρωπος*, *ἀνὴρ*, &c., pursuing these thoughts aloud, and therefore not introducing him by *name*.^α She rejects all tidings which assure her of Odys. as yet to return.^β Yet she pursues all *stray clues* of information about him,^γ listening to all, yet laying none to heart,^δ and catching at them rather as a diversion of melancholy than a source of hope.^ε She confesses her neglect of the persons usually most entitled to her regard — “guests, suppliants, and heralds.”^ς The tale of the disguised Odysseus about himself,^ζ his dress and ornaments, and the sight of his bow, retouch her sorrow, and open its wound more widely. She sits on the threshold of the chamber^η where it had lain so long, with that bow on her knees, the token of her rightful lord, but soon to be the means of handing her over to some usurper of his bed. She rejects all compliments,^θ and they only suggest the remembrance of Odys. His fame survived,^ι but her beauty^κ had perished with him. Her prudence^λ partakes of her husband’s character; we may compare her fraud played on the suitors with his imposing on the Cyclops, and her struggle against hope to escape from remarrying, with his efforts to keep his comrades from their own sacrilegious rashness. So she boasts to the stranger (Odys.) how much^μ she is above other women in sense and ready-witted counsel. In conversation, accordingly, she shows power and readiness. She silences the brutal Antinous with a reminder^ν of his father’s danger and escape, and draws Eurymachus on,^ξ by her rebuke for their manner of suitoring, to promise presents. The style in which she is addressed by the suitors marks their view of her position; their speeches to her begin^ο, “O daughter^π of Icarus” &c., as if with an intimation that she is a single woman, and by right subject to her father’s will. Contrast with this the touching and respectful address which two persons only use, the one the soothsayer Theoclymenus,^π the other her husband in disguise. Every speech^ρ in his dialogue with her commences^σ “O lady wife of Odysseus”. The business of the soothsayer is, as Mr. Gladstone says, merely to prepare for the catastrophe, by prophetic forebodings. So nicely even in the forms of address does the poet preserve the propriety of his characters.

(3) *Her love for her son* is shown in her receiving with^τ deference his manly words as the head of the house and her husband’s representative. She honours him in the suitors’ presence more than he her. The same appears in her swoon^υ and agitation at the news of his voyage and danger, when she lies^φ not tasting food, till exhaustion brings sleep; in her keenly taxing^χ Antinous with his treacherous design; in her reception^ψ of Telem. on his return and gentle reproof for his departure; in her zeal for him and care of his in-

* Pallas says of him (v. 332-7,) that he will “make trial of his wife” before disclosing himself to her. True as this is, it is still more markedly true that Penel. equally makes trial of him; see *ψ*. 137-230.

** *κοῦρη Ἰκαρίοιο, περίφρον Πηνελόπεια*. *σ*. 245, 285 *et alibi*.

*** *ἡ γυνὴ αἰδοῖται Λαερτιάδεω Ὀδυσῆος*. *ρ*. 152, *τ*. 165 &c.

^α *α*. 343-4; *δ*. 832; *ε*. 181. ^β *τ*. 257-60, 313, 568 &c. ^γ *α*. 415-6. ^δ *ξ*. 126-8.

^ε *ρ*. 102; *τ*. 595. ^ς *τ*. 134-5; comp. *ο*. 515-7. ^ζ *τ*. 249 &c. ^η *φ*. 55-8.

^θ *σ*. 251 &c. ^ι *σ*. 180-1; *τ*. 125 &c. ^κ *α*. 326-7. ^λ *π*. 413-33.

^μ *σ*. 251-80, 285-7. ^ν *σ*. 245, 285; *φ*. 321. ^ξ *ρ*. 152. ^ο *τ*. 165, 262,

336, 583. ^π *α*. 360 &c. ^ρ *δ*. 704-10. ^σ *δ*. 716-41, 759-66, 787-829.

^τ *α*. 418-23. ^υ *ρ*. 41-4.

terests dictating the fearful resolve^m to remarry, feelings which the sense of his danger from the suitors may perhaps have sharpened. She fears for hisⁿ inexperience and with delicate care^o separates him from her female household.

(4) *Her dreams and prayers.* Paralysed by affliction to a sense of outward things, she lives inwardly in such aspirations. And this half-spiritualized existence of hers contrasts finely with the carnal revels of the suitors, and with the ever-changeable adventures of Odys. She prays for her son's safety,^p pleading the sacrifices of Odys.; or for vengeance^q on the suitors, vowing sacrifices to all the Gods; or that Apollo^r might smite Antinous, that Artemis^s would release her by death, or the Harpyies snatch^t her from the scene of woe; and ends in a plaintive peroration for her loss of sleep. Pallas bestows slumber^u as a special gift, and subsequently enhances^v her beauty, as that of Odys. Her vision of Iphthimē^w assures her of her son's safety, and she asks in her sleep if her husband be alive or dead? This is quite consistent with the despair which in her waking moments she constantly proclaims; but the vision declines to answer. In another dream Odys.^x seems to be with her, and again, the eagle who in another dream^y chased and tore the geese, declares himself her lord returned. She expects to recal in her dreams, when remarried, the home of her youth. Her elegant myth^z of the double dream-gate has been adopted into a piece of poetical machinery by Virgil *Æn.* VI. 894 foll.

(5) *Her desponding incredulity* has become a fixed habit of mind not to be influenced by probabilities or testimony. Her judgment bids her to conclude Odysseus' return hopeless, she weeps for him as dead; but we see there is a steadfast spark which those tears will not quench, an instinct of hope which beguiles her reason.^a Thus^b she would have Telem. tell her in private any tidings he may have heard of his father's return. In reply to the assurance of the disguised^c wanderer that Odys. would surely soon be back, she, with a fond irony^d wishes it might be so, but adds that there is no chance of the promise being demanded which she had given him in case of that event. The news brought by Telem.^e and the solemn asseveration of the wandering^f seer scarcely impress her; she only answers in the optative mood. Telem., too, has adopted her despondency. She indeed accepts the^g omen (of Telem. sneezing) that the suitors' doom is near, and receives the news^h of their death, as by the visitation of the gods, not as by her husband's hand. The fluctuation of her moods in *ψ.* 11—84 is highly natural. She first wakes up cross, and rates the nurse soundly for breaking with an idle tale that sleep, the sweetest she had ever known since Odys. went to cursed Troyⁱ; she then seems for a moment to accept her protestations, leaps from the couch, kisses the nurse and enquires further; then, as if now thoroughly awake, subsides into her attitude of fixed incredulity,^k and will merely "go after her son,^l to view the suitors dead and see who has slain them"

^m τ. 157—61. ⁿ δ. 817—23. ^o ζ. 426—7. ^p δ. 762—6. ^q ρ. 59—60.
^r ρ. 494. ^s σ. 202—4. ^t υ. 61—82. ^u α. 363—4; π. 450—1; σ. 187—90;
τ. 603—4; φ. 357—8. ^v σ. 191—4. ^w δ. 795 &c. ^x υ. 88—90. ^y τ. 535—50.
^z τ. 562 &c. ^a ρ. 546—7; cf. 540; τ. 137. 525—6. ^b ρ. 103—6. ^c τ. 303—7.
^d τ. 309—16. ^e ρ. 142 &c. ^f ρ. 153 &c. ^g ρ. 545—7. ^h ψ. 62—8.
ⁱ ψ. 11—24. ^j ψ. 35—8, 59—68. ^k ψ. 83—4.

(6) *Her suspense* arises from the fact that she could not, though she declared Odys. was dead, bring herself to tolerate the step of remarriage, which was certainly expected, perhaps demanded, by the social voice around her. She had no right, in Greek society, to continue single. No speaker ever supposes single life a suitable state for her. It is at any rate assumed that, if Odys. be dead, (which, save the seer Theoclymenus, no one ventures to dispute) marry she must. Telem. finds fault with the suitors, not because they urged her to marry,^m but because they beset the palace and lived upon him, instead of demanding her of her father. Nay, even her own view is "οὐτ' ἐκφυγέειν δύναμαι γάμον, and she pleads her husband's parting injunction to marry when her son should be grown. Telem., too, undertakes to settle^p the matter himself by giving her in marriage, if, on his return from his tour of enquiry, he finds that his father be dead; and, similarly, she pleads that he^q and her parents and kindred urge her to marry.* She could only hold out on the supposition that Odys. yet lived and would return to claim his own; on that view^r she might still be the guardian of his rights,

εὐνήν τ' αἰδομένη πόσιος δῆμιό τε φῆμιν.

Her state of mind on the whole rests in such an unstable equilibrium of paradox as suspense is prone to produce. She is pertinacious in despair, as shunning the slow agony of hoping in vain, but she cannot endure to cut the thread of hope, and sever her existence from his memory, and cease to be that living monument of his loss which she had grown to be. Thus she lives on expedients of protraction, and prays with heart-rending earnestness for sudden death as her last resource. She declares^s the day is come for the fatal and hateful step, and then projects the contest of the bow, probably with some dim instinct of delay, in case the conditions might not be fulfilled, and a loop-hole of escape be thus left open. It is Pallas,^t however, who puts into her mind the actual execution, which is closely connected with the plot; as Pallas also suggests her visit to the suitors,^u ὅπως περάσσει μάλιστα θυμόν. The crisis of her suspense, protracted so long beyond the sufferings of Odys., freshens up the interest of the narrative. When she sees him, the door has so long been shut on active hope, that she cannot bring herself to believe it is he; her feeling is mere *τάφος*^v (comp. "they believed not for joy and wondered," Luke XXIV. 41) shown in doubtful** and troubled^w looks, hesitating speech, &c. Pallas later on assists^x to her by presenting Odys. in heroic youth, as when Telem. was to be convinced; but she has made up her mind to one test and slights all else. She feels, the awful peril^y of the stake, so much greater for her than for Telem.; for, if *she* received an im-

* It seems likely that some special urgency on the part of her own relations to this effect is to be conceived as occurring during the absence of Telem. from Ithaca, in o. 16—23.

** She hesitates before she descends, "whether to enquire of him apart, or at once embrace him", (although her words to the nurse had just expressed disbelief that it was he) and when she comes into his presence she in fact does neither; ψ. 80—65.

^m β. 52—8. ⁿ τ. 156—7. ^o σ. 259 &c. ^p β. 220—3. ^q τ. 158—9
cf. o. 16—17. ^r τ. 525—7. ^s τ. 571. ^t φ. 1. ^u σ. 160—1. ^v ψ. 93
^w ψ. 94—5. ^x ψ. 156—63, cf. ψ. 106—7. ^y ψ. 215—7.

poster, the jewel of her heroic endurance would have vanished in the moment of grasping. Thus she seems to harden instinctively against evidence as it grows stronger. Her reply² to the rebuke of Telem. for her incredulity, harsh as that rebuke had been, falls as though she had not felt its severity. She cannot accept or measure probabilities, she craves the strong irrefragable certainty, and insists on the one token which is all her own, which none but he could give and none but she could recognize, and which she knows must be uppermost in his mind as in her own. This inscrutable credential given, she lapses at once into assurance; but the previous pause is terrible: it is the pang of returning animation after a living death of so many years. Then she, as it were, passes at a leap from purgatory to paradise, she is absorbed in her new life of joy, and his intimation of further wanderings in store for him, amidst the fulness of present emotion, excites³ but a languid interest in her. She merely dwells in the brighter aspect of "relief from toils".

(7) *In contrast with other characters.* The maid and matron, Nausicaa and Aretè, besides their intrinsic moral beauty, offer in the picture of their domestic felicity, the one hoping for, the other possessing and honoured by a husband, the finest contrast to the forlorn despondency of the heroine. In no other way could the grand lesson to be learnt from this poem, of the moral superiority of endurance over enjoyment, have been so clearly set forth; nor has all heathen antiquity such a bright anticipative comment on the text, "Blessed are they that mourn, for they shall be comforted". How wonderful in Homer is the deep-seated perception of this truth, side by side with the cold abnegation of all prospect of a consolation future and imperishable! Throughout the poem, too, we have a dark glimpse^b constantly recurring of the guilt and fate of Clytemnestra; the opposite catastrophe of that wedded pair is pursued for the sake of its moral contrast with that of the hero and heroine — the more instructive, since Clytemnestra is not in Homer the Titanic traitress drawn by Aeschylus, nay was once pure^c in mind, but fell beneath temptation.^d Helen too had yielded to sin, and what she suffered she had brought upon herself. This is the burden of her gentle presence, and the point of her contrast with Penel. She is a valetudinarian in happiness, whilst the ultimate bliss of Penel. is braced and invigorated by all she has endured.

3.

TELEMACHUS.

In the character of Telemachus there are no strong or great qualities apparent, nor any incident to bring them out or to mark the want of them. He is the young man brought up at home under female superintendence, but under the repressive influence of a gigantic evil growing up with him there. He is grave;^{*} brooding, and melancholy; the thought of his father^a is the centre

* He once "smiles looking at his father" π. 477, but on no occasion throughout the poem is he said to laugh. As a young man, this is significant.

² ψ. 105-10. ^a ψ. 260-2, 285-7. ^b α. 29-43, 298-300; γ. 248 &c.;
δ. 512 &c.; λ. 400-34, 439-56. ^c γ. 265-6. ^d γ. 264-75.
3. ^a α. 114-7, 135, 161-8, 220, 233-42.

on which his mind seems to turn. The arrival and counsels of Pallas, as *Mentes*, open a new conception of life to him; he starts with a mechanical obedience to the orders of Pallas, as *Mentor*, whom he follows like a dog, quite different from the independence shown by his father when consciously guided by her. He is laboured in his attentions,^b resolves well, but through inexperience is weak, leans to despondency,^c is plastic to advice and answers the helm of influence. He shows the young man recently emancipated from female control by constantly stating^d the fact, *ε. γ. ἐγὼ δ' ἔτι νῆπιος ἦα*, sometimes by patronizing^e his mother,^f sometimes by being rather^g severe upon her, and parading his independence, authority, &c., at any rate by not indulging^h much fondness of manner. He, however, preserves essential kindness, and considersⁱ her feelings, especially as regards his departure and return.^j He is shamefaced^k before his seniors Menelaus and Nestor. He shows the suitors and their adverse party in the council a bold front, maintaining his rights as regards his mother and himself, but confessing his weakness and appealing to men and gods. His "maiden speech",^l though laboured and self-conscious, is not unworthy the son of such a father. So Nestor^m compliments him. His replyⁿ to Antinous is rather an exposition of his helplessness, well meant, but weak. He rejects with spirit the insidious^o advances of Antin. and fearlessly denounces enmity against him and the suitors. His reply^p to his mother's rebuke, spirited and, under the circumstances, just, is weak. It is true he could not then disclose all the reasons for enduring, but his assertion of his discretion in *σ. 228-9* is rather in ludicrous contrast with the immediately following plea, that the suitors drove his wise thoughts out of his head, and the statement of *233* is not true. His general characteristic is, however, a plain-spoken^q and ingenuous simplicity. He shows something of his father's prudence in binding^r Euryclia by an oath not to divulge his absence, in shunning the delays^s of Nestor's hospitable garrulity, in resisting^t the suggestion of Eumæus about telling Laertes of his return, as also that^u of Piræus regarding the delivery of the treasures, and evinces a care for his companions in case he should be cut short by the treachery of the suitors. There is a perceptible improvement in Telemachus' character after his intercourse with his father has begun. Thus the suitors crowd about him^v and speak him fairly, while they plot mischief, but he no more sits among them^w as before. Nay his tone of increased independence^x of mind is shown at the conclusion of his stay with Menelaus, *ἐκπύου δ' εἰς Ἰθάκην οὐκ ἄξομαι* *κ. τ. λ.* We may observe in passing the easiness of his faith (which of course no recollection of his own could assist) in the stran-

* Mr. Gladstone remarks that she and he "understand one another thoroughly", I should be inclined to qualify this, and limit it to the statement that *she* thoroughly understands *him*.

^b α. 118-24; π. 44, 79-84. ^c α. 235-43; γ. 241-2; π. 70-2. ^d τ. 19; υ. 309-10. ^e α. 354. ^f α. 346-59, 415-6; π. 73-7. ^g ε. 6-9, 46, 401; υ. 131-3; φ. 344 &c. ^h β. 372-6. ⁱ π. 130-4. ^j γ. 22-4; δ. 158-60. ^k β. 64 &c. ^l γ. 124-5. ^m β. 130-45. ⁿ β. 301-21. ^o σ. 227 &c. ^p β. 130-45, 209-23; ο. 46-7, 64-6, 87-9. ^q β. 372-6. ^r ο. 199 &c. ^s π. 147 &c. ^t α. 75; cf. 78-83. ^u ο. 65-6. ^v ο. 67-70. ^w δ. 600-8; ο. 87-91.

ger's⁷ assertion that he ~~is~~ his father, as compared with the slowness of Penelopë to believe. He still preserves² outward peace in addressing the suitors; as a premature rupture would have exposed his father to needless insult, perhaps have detected his disguise, and ruined their plan. Yet he adopts³ the bold tone of Odys., answers⁴ Antin. sarcastically, as it were repaying him in kind, and, though "taking his cue" from his father throughout, especially in the restraint⁵ which he imposes on himself at witnessing the suitors' violence, shows a collected mind, a power of acting a part, and a self-command, which astonishes⁶ others. His blunt and spirited speech⁷ to Agelaus is especially in point. It is a passage of six lines only, but every one of them teeming with vigour and decision. He carries his point boldly in point-blank contradiction⁸ to the suitors in ordering the bow to his disguised father — an incident happy and natural as coming *after* his successful effort⁹ in bending it. So he orders the decisive¹⁰ measure of closing the doors, but makes a slip, which his father would never have made¹¹; on this he concert¹² measures and suggests ready expedients. He even disregards, on a point of detail, his father's orders, acting¹³ on his own judgment about the fittest mode of executing the women, and the courage¹⁴ which he subsequently shows in the field, extorts from old Laertes a delighted oncomium¹⁵ on his son and grandson as rivals in prowess. There is a happy stroke of character¹⁶ elicited mutually in him and Nestor, who concludes a long tale by a mention of Orestes' valiant deed; observing pointedly, "how happy a thing it is for a worthy son to survive a lost father", and bidding him "be valiant too". Telem., with the self-consciousness proper to him, rises to the hint and declares the state of his home, but adds that to redress the wrong is too much happiness for him or his father to expect. Nestor politely resumes — "since Telem. has *himself* put him in mind — men *do say* that the suitors &c.," and then asks him, without further mincing the matter, how it was. The old man drawing out the young is here happily managed.

4.

PALLAS ATHENÊ.

(1) It has not been sufficiently observed that this goddess is a character in the plot of either poem, inseparable from its texture, and, in its relation to the dramatic element, similar to that of Mephistopheles in *Faust* part I. With one great drawback her character forms in the two poems taken together a more wonderfully varied but complete and sustained whole than that of any hero or deity — even than Odysseus the hero of the tale. The other gods, save Zeus himself, and that only in the *Iliad*, are mere golden shadows when compared to her; they are thrown in, like special heroes, each to have their ἀριστία; but of her, the protagonist of Olympus, we never lose sight. Her pressure is in every direction, like a fluid. One might

⁷ π. 186—215.⁸ σ. 405 &c.⁹ v. 315 &c.; cf. π. 106—10.¹⁰ ρ. 397.¹¹ ρ. 490—1.¹² φ. 120—4.¹³ v. 339—44.¹⁴ φ. 344—75.¹⁵ φ. 124—9.¹⁶ φ. 381—5.¹⁷ χ. 154—6.¹⁸ χ. 101—4.¹⁹ χ. 462—4; comp. 443.²⁰ ω. 511—2.²¹ ω. 514—5.²² γ. 195 &c.

throw into the crucible Herë, Poseidon, and Apollo, besides the lighter forms of immortality, without finding the metal to make a Pallas. The drawback of the character is its want of the suffering element, and its total lack of affection. We miss the grandeur of heroic endurance, and the touches of deep feeling, however restrained, which give such a mellow fusion to the *Odysseus*.

(2) The Pallas Athenë, like other Olympians, is more properly infra-human than superhuman, in spite of the wondrous moral energy which moves in it. It must be so: a human being, with far-reaching plans, and means ready for every end, with restraints removed and powers vastly enhanced, becomes degraded by the loss of equilibrium so caused. Thus on Olympus the morals are on the whole impure*, the sentiments paltry, the motives ordinary — mostly mere selfishness. For lofty character we must look below Olympus; but, given the condition of beings with almost nothing to hope or fear, free from change, or death, or wane, and with nothing to aspire to, and the resulting character is such as Homer gives us. It was perhaps a more astounding triumph of genius to succeed under these conditions than to draw the highest type of man as imagined from experience. And on the whole, as her great march of action in the *Odyssey* corresponds with the relief of the sufferings of the hero, and as she thus borrows something of moral radiance from him, the rigid harshness of her ethical form is mitigated. But indeed, it is in both poems essentially the same type, and if a strong argument at this time of day be needed for the unity of authorship of the two poems, I would commend to the sceptic the study of Pallas Athenë. For, of all characters ever drawn, she is the most wonderful and the most difficult, though far from the most admirable or the most interesting. Yet it will be found she is sustained through a greater number of scenes, if we except the *Odyssean* panorama of adventures, than any character in either poem. It is only by watching her closely from scene to scene that we get a due notion of the tremendous vigour which marks her — *her*, but she is not feminine, save perhaps a touch of spite; for, in all its main features Pallas' character is utterly *sexless*. It is moral and mental power concentrated on a purpose with only a tacit and implied reference to a law — that of *Μοῖρα*. So far as *Μοῖρα* involves a moral element, Pallas' character includes it. The moral side of her character comes out in the action only indirectly — her favourites are model men, Achilles, *Odysseus*, Diomedes. We note her indignation at wrong and her championship of the right, but she has little hearty sense of sympathy with right as such. Her character is without tenderness or tie of any sort, it never owns obligation, it never feels pain or privation, it is pitiless**, with no gross appetites — even that of sacrifice*** conventionally necessary to a God, is minimized in it — its activity is busy and restless, its partisan-

* Gladst. II. 106—7, 133.

** As in Hector's fall, for whose goodness, valour, and piety she shows no spark of the compassion shown by Zeus, and whom she beguiles to his doom.

*** Compare the succinct dismissal of the fact in γ. 435—6 ἦ λῆε δ' Ἀθήνη ἱερὸν ἀντιόσασα, with the gratified sense implied in Poseidon, in α. 25, 26.

ship* unscrupulous, its policy^a astute and dissimulation^b profound. It is keenly satirical, crafty, bantering, whispering^c base motives of the good,^d nor "afraid to speak evil of dignities", beating^e down the strong, mocking^f the weak, and exulting^g in her own easy superiority over them, heartless^h as regards deep and tender affection, yet staunchⁱ to a comrade, touched by a sense^k of liking for its like, of admiration for its own faculties reflected, of truth to its party^l, ready to prompt and back its friend through every hazard, — the divinity of human society, in short, a closer impersonation of "the World" than any Christian (not to mention heathen) poet has ever produced.

(3) Hence Pallas includes friendship and enmity, policy and war — but its higher aspect, as Ares its lower — intellectual energy, artistic skill, readiness amid surprises, a dexterous finger in every knot and tangle of circumstances. a sure footstep on every precipice of events, all in short that man is and does, as *φύσις πολιτικός*. Neither poem would be complete in structure, much less consummate in brilliancy, without her, but in the *Odyssey* she is of the fibre of the plot; perhaps the second character in the piece, not in regard, of course, to interest, but to dramatic importance. And it is the more wonderful that, having so much in common with *Odysseus*, she does not offend by repetition. The subtle shading off and varying of her character in disguises, seldom permitting its undiluted harshness to be felt, is one prime resource of the poet. The secret of her interest is, that she works on the whole morally rather than mechanically, through human motives rather than by supernatural constraint. In the *Il.*, however, she partakes less of the moral and more of the violently mechanical, taking, in this respect, the colour of the poem; hence in the *Il.* we sometimes feel that the characters are overborne by her presence, and wish her operations away. It is probable that Homer's hearers felt not this repugnance to "machines", as he used them. Why we feel so differently from Homer's hearers on this point is beside the present question.

(4) The precise features of her image are chiefly the following: — her policy, under which head may be classed the craft, or *κακοσύνη*, which imposes^m for one's own advantage on an enemy or a stranger, or artfully suggestsⁿ to him conduct morally wrong, but serving a purpose of one's own; her warlike attributes, the business-like personal energy which she carries into all operations, and the extent to which she throws herself into the position of her protected hero; to which belongs her confidential relation with *Odys.* and to a less extent with *Diomedes* and *Achilles*, her unruffled tenacity of purpose, as in the overthrow of *Troy* and in *Odysseus'* safe return. The various detached physical effects which she produces are, as in the case of other deities, the means of furthering her end, but they are more frequent, and their relation to a specific purpose is com-

* Thus, on Zeus' permission of Herè's request, Pallas tempts *Pandarus* to break the truce, and herself arms for fight against Zeus' orders. *Δ.* 70—103; *Θ.* 420—4; cf. *E.* 827—8. See also note on p. LXXVII.

4. * *Δ.* 36. ^b *Δ.* 22—3; *E.* 845. ^c *ο.* 19—23. ^d *Θ.* 360—1; *Ο.* 137.
^e *X.* 403—7. ^f *B.* 420—5; *Θ.* 377—80. ^g *X.* 409, 427. ^h *Θ.* 372.
ⁱ *Δ.* 390; *E.* 125—6, 808—10, 828; *X.* 279—80, 285—90; *ν.* 301. ^k *ν.* 290—300.
^l *T.* 313—5. ^m *X.* 168—85, 222—47, 276—7, 297—9. ⁿ *X.* 247. ^o *Δ.* 211—4; *Δ.* 93—103.

monly clearer than in other examples. Such are the mental or corporeal gift most needed at the moment, the breeze furthering the desired course, the mist to conceal dispersed at the right instant, and the like. The patronage of all useful and fine arts lies in her. Her epithets, besides a few common to other deities and heroes, have a remarkable connexion with some such feature of her character. Some few relate to her worship, or illustrate the character of her worshippers. As regards her policy; the detailed examples are, her being dispatched^o by Herê to stay the violence of Achilles. That she is apparently the messenger and Herê the sender, is due merely to the greater reserve with which Herê, even as Zeus, mixes with men in scenes of earth. Athenê here exercises the gifts of remonstrance and persuasion; these she exerts by promising him thrice as splendid gifts thereafter, and by bidding him use only keen words, not blows. Similarly in the crisis^p caused by Agamemnon's rash order she descends at Herê's suggestion to stay by her ἀγανοῖς ἐπέεσσιν the return of the Greeks. She makes use in turn^q of Odys., who is among men as she among gods. In the passage preceding^r her truce-breaking mission, one should notice that the fate of Troy is viewed as not doubtful, but Zeus has a lingering fondness^s for the Trojans, as well as a bye-plot of his own with Thetis, which Herê and Pallas, too, it should seem, though less directly, grudge as interfering with the course resolved on. Now, Zeus^t proposes, not seriously perhaps, to thwart that course wholly by a peaceful issue. This is too much for Herê, who, after long scolding, while Pallas sits by in scowling silence, suggests the breach of truce by the Trojans. Pallas, "eager before", accepts the mission and discharges it by tempting the reckless Pandarus to shoot, suggesting the great renown and the splendid gifts from Paris which he would so ensure. He is the "crack shot" of the Trojan force, and a fair mark has perhaps a fascination for him. To his vanity and cupidity Pallas exactly adapts the temptation. She next bids him, with irony, "pray to Apollo for success", and herself then frustrates the dart she had suborned. She has no attachment to the Greeks, as Greeks, contrasting herein with the "Argive" Herê, and has, in particular, no attachment to Agamemnon, a rash, weak, and vacillating leader. She bids Achilles insult,^u though not slay him. Herê regards him and Achilles with equal favour. But the moment Troy is captured, Pallas^v sows strife between the Atridæ, and gives the armament a disastrous return.

(5) She is, however, marked as strongly by the absence of high-minded moral sense. Let any one read Fénelon's *Télémaque* to appreciate this fully: nearly all that Minerva, as Mentor, there is, the Pallas of Homer is *not*. There is not a single noble or lofty sentiment ascribed to her in the poem; there is no trite moralizing, no prudish severity; there is (see (2)) a good deal of Machiavellian^{*} morality. In the Ody. Mentor, is an older, graver eidolon than the brisk adventurer Mentes, but Mentor does not discourse ethical common-places. He tells his young friend what to do, and when, but leaves him to gather wisdom for himself. The want of moral tone arises from no want of occasion. There is, for example,

* The word is used in its popular acceptation, which some have lately sought to show to be unfair towards Machiavelli.

^o A. 194-5. ^p B. 156-65. ^q B. 169-81. ^r A. 31-8. ^s A. 44-9.
^t A. 15-9. ^u A. 196, 211. ^v γ. 134-6.

no particle of indignation expressed against Aphroditê for her preceedings in *Γ*. That such a weak helpless creature^w should venture into a field of fighting men is the presumption meant to be rebuked and punished by the spear of Diomedes. There is utterly no sense of her being the adulteress deity and contriver of the foul wrong which lay at the root of the whole war. Aphroditê never appears so amiable, as when she throws her arms and slim robe, with only the mother's instinct, around her son, and is rudely hurt in defending him. The triumph of the sexless Pallas is over her feminine weakness and maternal fondness, not over her lust and arrogance. Accordingly, instead of any magnanimous reproof, we have a passage of satirical banter from the so-called goddess of virtue. It does hint, with a reminiscence of Helen's elopement, at her patronage of depravity, but all moral tone is struck out of the rebuke: "— she^x (Aphroditê) has scratched her hand on some Greek lady's brooch, whom she was trying to induce to run off with some Trojan."

(6) Again in *Φ*. 394—433, where Ares and the same goddess are discomfited by her, the latter with a mere sportive touch, the prominent notion is certainly that of mere power beating down inferior force or mere weakness; so Herê flouts the weak girlish Artemis, and sends her sobbing to Zeus. The virago and the shrew triumph over the frailer and softer members of the Olympian sister hood. We may suspect that an older legend existed, in which Pallas, defeating Ares and Aphroditê, had embodied *σωφροσύνη* as superior both to *θυμός* and to *ἐπιθυμία*, or to brute vehemence of animal passion in both its forms. As regards Ares, we trace it still in the line in which Zeus describes Pallas as his usual chastiser, also in the above examples; as well as in the famous scene where she drags him back and disarms him (see further under the next paragraph). But the legend, if it existed, had let slip its second lesson — had become as salt that had lost its savour — when Homer sung.

(7) Her well-timed resoluteness on the occasion^y of disarming Ares is worth special note. She "fears for all the gods" on account of his disobedience: having found by experience that Zeus was in earnest at last, and likely to show^z it very indiscriminately if provoked, she forces Ares back when starting, reviles, confounds, and intimidates him in a speech of fourteen verses, which, as a model of terse, sharp vehemence, is unmatched in Homer. In this promptness on an emergency Odysseus is just like her. We may compare his cudgelling^a Thersites, his stopping the mouth of Anticlus^b perilously bent on talking, his seizing^c and threatening Euryclea. Her own rebellion^d is the most difficult part of her character. But it only needs a retrospect. Pallas is set from first to last on working out the fate of Troy. Zeus, sketching the future^e course of the war, says the city shall fall through her *βουλαί*. She has no lofty horror of their guilt — so far as any motive^f indeed is ascribed to her, it is the lowest one of which Homer takes notice — but she will not hear of truce or trifling with the work of destiny, and does her best to evade it. Thus, when Zeus prohibits action, she artfully^g distinguishes between that and counsel. She seems to have a subtle knowledge of the character of Zeus, who is apt to linger fondly over favourites while destiny waits,

^w E. 330—33.^x E. 421—5.^y O. 124 foll.^z O. 141.^a B. 265—8.^b δ. 285—8.^c τ. 479—81.^d θ. 357 foll.^e O. 59—71.^f Ω. 25—30.^g θ. 36.

and whose marplot tenderness for the house of Priam, and dallying with the tender mother Thetis, she^b seems to condemn. Hence she drives unswervingly the plot of doom against Troy, listens^c to no counsel of delay, and her rebellion, shared by Herê, is only an essay on the temper of her father, — a bold stroke by which several points in the game may perhaps be retrieved. Yet she^d at once sees exactly how far it is safe to dare; but is utterly calm, and desists in silence.

(8) As regards the Ody., her policy is the mainspring of the plot, moving it forward at every stage; to show this in detail would be to abridge the larger part of the poem. She guides at once the threefold clue of Ody., while wandering abroad, and of Telemachus and Penelopê, in his travels and their joint endurance at home. The dialogue between^e her and Ody., newly landed and ignorant of his country, is the centre-point of the whole plot. Her politic excuse for not having aided him, that she dreaded Poseidon's wrath on his own element, is worth marking.* Her calm and unimpassioned admiration of him paints finely their mutual characters. Her confidence in him, and his in her, are the complement, not the iteration of each other. She is so much the deity of means-to-end that we forget her practical omnipotence. She turns up one expedient after another, finely economising divine power and the interest of the plot. *ἔνθ' αὖτ' ἄλλ' ἐνόησε θεὰ* becomes a commonplace of the poet. She keeps the insolence of the suitors from^f subsiding; indeed her influence seems to aim at directing it into wanton personal outrage against the concealed hero, in order that his revenge may be more deadly. She yet in the crisis of that doom^g which she is urging, lets victory appear to waver, though here the expedients to relieve the pressure of omnipotence are weak and tame. It is too plain there can be but one issue. The suitors, for all their warlike front, are obviously like sheep in a pen before a butcher and his dog. Yet the treachery of Melanthius does what can be done for the interest.

(9) From the Il. one example of *περδοσύνη*, that of Δ, has been cited. Soon follows her deluding the stupid^h Ares. After first inspiring Diomedes with the necessary *μένος* and *θάρασος*, she arranges for Ares to quit the field, so as "to leave the issue to Zeus and avoid his wrath". She then, havingⁱ left the battle too, anon returns with Herê (for Ares has broken the compact). They shroud^j their chariot in the mist and take^k the form of doves, for no other purpose save to delude him. She then, as she must at last approach him in person, puts on the helm^l of Aïdes, and thus he is to the last

* So is the reason which she assigns for befriending him; (v. 330 foll.) "That is just like you", she says, after he had expressed his doubts whether she was not imposing upon him, "that is why I cannot abandon you amidst your misfortunes, because you are so shrewd, so ready, and have your wits about you so. Any one else would go home at once to see his family and wife, but *you* will sound and prove her first." (For this meaning of *ἐξηγήης* see Crusius s. v.) The confidential tone in this *tête à tête* is what makes these words so forcible. We scan the features closely because the mask is off.

^b O. 370—3. ^c X. 170—8. ^d O. 406, 420 foll. ^e v. 221—440. ^f σ. 346—8; v. 284—6. ^g λ. 205. ^h E. 30—35. ⁱ E. 757—86. ^j E. 776. ^k E. 778. ^l E. 845.

in ignorance that she foiled his spear and guided that of Diomedes, whom he only thinks she had set on to the attack.

(10) The woe *Δολωνεία*^a is a *κρηδοσύνη*, and Odys. is chosen for it as being specially her favourite: she also in answer to their¹ prayers at starting sends an omen of success, receives² the dedicated trophies afterwards, and is on the way "first invoked of all immortals on Olympus". Diomedes adverts to an exploit of his father — not in detail — but³ from the mention of "honeyed words" as preceding "ruthless (*μέμπερα*) deeds", we may assume it to have been a form of *κρηδοσύνη*⁴ which she had guided. So now she prompts return at the lucky moment while success⁵ is unimpaired by detection. And a libation⁷ to her ends the episode and book. The death of Hector⁸ is contrived by a distinct *κρηδοσύνη*. Among the more striking examples of this same feature in the Ody. may be noticed that great variety of disguises^a which she both uses and confers. The rapid and repeated changes^b in the form of Odys., his enhanced majesty, and that of Telem.,^c the beauty added to Penel.,^d even the mist^e which she first raises and then disperses, all exemplify it. Odys. himself dreads and deprecates^f it. It is with him a foremost faculty, but so is the distrust which completes and arms the character against^g it. So she misleads the suitors to facilitate Telemachus'^h departure, and, later in the plot, makes their own tones and features unwittingly convey awful portents of their doom.ⁱ

(11) Her epithet in regard to this side of her character is *πολύβουλος*. Her admonition, delivered in her own person and under no eidolon, to Telemachus lying awake in Menelaus' house, is a specimen of unscrupulous^a insinuation. It is directed to instil into his mind suspicion of Penelopë the good and prudent, whom it represents as being on the point of being overpersuaded by the influence of her own family and the splendid gifts of Eurymachus. Thus she urges the young man home to prevent the plunder of his house by his own mother; bidding him place some trusty servant over it, as a substitute for that mother now tainted by hostile interests. Our estimate of Penelopë will be the measure of the moral lapse in the tone of the goddess, see App. E. 2.

(12) Her close personal application to the work before her may next be mentioned. When Pallas wants a thing done or said, she commonly does or says it herself; thus she lengthens the night¹ for Odys. and Penelope on his restoration, and herself rouses the dawn at the end of it². When a plan is devised with another, she commonly executes it: thus, she it is who actually gives *σθένος* to Achilles³, though Poseidon with her had given him the verbal assurance of it. Her personal descent to advise Achilles in the quarrel, and to Odys. as a herald in the threatened return, her mixing ægis-clad amongst, and glaring round on the Greek princes arming for war, her hurling herself, on the errand of truce-breaker, downwards from Olympus as a blazing star⁴ — a magnificent description — all exemplify this trait. This busy energy is nowhere more remarkable than in the opening of the Ody., where she starts

^a K. *passim*. ^b K. 277—82, 275. ^c K. 462—4. ^d K. 285—6. ^e K. 290.

^f K. 511. ^g K. 577. ^h X. 247. ⁱ v. 312. ^j θ. 18—24; v. 393; π. 176, 207—12, 451, 455—7. ^k σ. 70; ζ. 229—30; q. 63. ^l σ. 188—96; φ. 358.

^m v. 189, 352. ⁿ v. 324—8; 335—6. ^o v. 330—5. ^p β. 394—6. ^q v. 345—50.

^r o. 16—26. ^s ψ. 242. ^t ψ. 347. ^u φ. 287; cf. 304. ^v Δ. 74—8.

the plot by calling the attention of Zeus to the case of Odys. She bespeaks the services of Hermes for one branch of it and undertakes the other herself. The latter is executed instantly, the other we find is yet unfulfilled when the fifth book opens, on which Pallas recalls to the mind of Zeus this omission; but see note *ad loc.* One term applied to her is ἐπιβόσθος^ρ or ἐντάββοςθος, (applied elsewhere to Zeus or 'some god' indefinitely, where probably Athenē is implied) a "second", or "backer" of a champion, but including substantial succour. Diomedes, his father Tydeus, and Odys., are those whom she most regularly thus favoured, also Achilles on occasion. We may contrast her fiery ardour in fight with the more easy Phœbus,^τ who shouts to the Trojans from the city, or, after animating them for a while by his presence and setting on Ares, retires to sit on Pergamus. She "goes among" the host where she saw them relaxing effort". She drags Sthenelus^σ, the charioteer of Diomedes, from his car, and assumes his place. She answers one favoured warrior's^ι prayer in mid-fight by the gift of strength newly nerved in his limbs; and, when he is deprived of his whip^υ in the chariot race, she instantly restores it. She makes a hero her representative for the time, as Diomedes, or Achilles, and in a more sustained way Odysseus. Thus Achilles has the ægis thrown around his shoulders, his voice magnified by hers, his head made radiant with a golden cloud and blazing fire. The same hero, when faint with the fast of sorrow, is by her specially visited^ν and supplied with the food of heaven to support him in the fight. She sees on one occasion the Greeks^κ perishing in battle and rushes from Olympus to rescue them. Nor are her energetic efforts made to date from the Trojan war only. She "came" running as a messenger from Olympus" to bid Neleus' party arm in the night. Tydeus, too, of the preceding generation, and Herakles, were the objects of her timely succour; she with Hermes^ν convoyed the latter from Aides, she, with the Trojans, raised a wall to protect him from a ravenous^ς sea-monster pursuing him from the beach; besides which she had repeatedly^α (μάλα πολλάκις) preserved him in the labours imposed on him by Eurytheus. She not only plots with Odys. and aids him in the struggle, but herself bears the light,^β the portentous lustre of which amazes Telem., in the preparatory arrangements.

(13) The department of war is hers in all the nobler part. Ares exults in the onslaught and havoc, and slays and spoils the slain with his own hands. To these two "belong" deeds of war", but to him subordinatedly. Pallas lays low the ranks with her massive spear, but there is no corpse of her making on the field. Pallas constantly inspires some favoured champion with μένος καὶ θάρσος and overthrows by him. Ares never so. He seems to have no power of communicating moral^α qualities. He is more man than god and more brute

* There is a remarkable passage in P. 206—12, in which Ἄρης stands for a sort of phrenzy of war, with which Zeus specially endues Hector, that he may have one day's glory before his last. As he arrays himself in the spoils of Patroclus, this Ἄρης δεινός, ἐννάλιος, enters into him (δύ μιν), but this is not the personal deity Ares.

^ρ Δ. 390; ^ψ Ψ. 770; E. 808, 828; ^φ Φ. 289. ^τ E. 485—6, 510—11. ^ι Δ. 515—6.

^υ E. 787—882. ^κ E. 119—21. ^ν Ψ. 386—90. ^σ Σ. 341—54. ^α H. 17.

^β A. 714. ^γ λ. 626; 366—69. ^δ T. 146—8. ^ε Θ. 362. ^ζ τ. 33—43. ^η Σ. 516.

than man. His senses have no celestial range. Ajax Telamou, is a warrior approaching his type, but immeasurably superior to Ares in character. There is an obscure personage, *πτολίβοθρος Έννῶ*^d, rated with Pallas as "a goddess who sways the war of men"; the same appears siding with Ares in defence of Hector, and leading^e *Κυδοιμὸς*^e who is "a glutton of strife". She hovers in the nebulous state between a personal deity and a mere allegorized quality; is compared for illustration's sake with Pallas, but in presence is a mere female shadow of Ares. The ordinary use, by Pallas, of the *ægis*, which Phœbus^f assumes only at Zeus' bidding, her assumption of the tunic of her father when arming for war, her breath^g diverting the rush of Hector's spear, her approbation^h of a faultless battle-array, her impliedⁱ power of leading a warrior safe amid the storm of darts, that he might enjoy the same grand spectacle, all give a varied aggregate of functions which her epithets faithfully represent. Thus she is *φθισίμβροτος*, *ἐρυσίπολις*, *ἀγλαΐη*, *ληΐτις*, *ἀλαλχομενής*, *λαοσσός*, *αἰγιόχοιο Διὸς*^{**} *τέκος* or *κόρη*, *ὀβριμονάτην*, *ἀρετώνη*. The last four titles deserve special notice. The "child^k of Zeus the *ægis*-wearer", who seems to wear the same terrible^l garment by some mysterious right of her own, is marked by a special prerogative of Deity. The repeated invocation to "Zeus^m, Athenē, and Apollo", and the delegacy of the same *ægis* by Zeus to Phœbus only — that *ægis* "which not even his own thunder quells" — invest these three with a profound relation to each other and an elevation of God-head above the average Olympian level; see further under App. C. 5. Thus she is invoked first of all the Olympians by Menelausⁿ in extremity, and is pleased at the preference shown for her.

(14) The epithet *ὀβριμονάτην* points in the same direction; "wielding her father's power" is perhaps as near an approach to its force as we can make. With it couple *Ἀρετώνη*, (which may be a patronymic like *Ἀρεσιώνη*, *Æ.* 319, "daughter of the *ἄρετος*") found always conjunction with *αἰγιόχ. Διὸς τέκος*. These combined titles are found only in addresses to her, *δ.* 762 (mar.). It is remarkable that Pallas is not diminished in dignity by any suffering or humiliation. She appears, however, as a member of a lower triad also: acting with Herē and Poseidon not only in common enmity against Troy, but in a rebellious^o attempt against Zeus. Hephestus^p had been hurled from heaven, Apollo^q and Poseidon had served for a year for hire with Laomedon, and by him been dismissed with fraud and threats. Ares^r and Aphroditē bear the marks of special ignominy, and the latter is consoled by Dionē with the tale of the woes which other gods, including Herē and Aides,^s had endured. Nay, Zeus himself was once, it seems, only rescued by Briareus from the durance to which Herē,^t Poseidon, and Pallas would have consigned him. But the prerogative of Pallas is entire. Zeus indeed threatens her, but intimates at the same time his surprise at the hav-

* Comp. Aristoph. *Pax*, where *Κυδοιμὸς* is among the *dramatis personæ* as a minister of *Πόλεμος*.

** Her epithet *Διὸς ἐκγεγαυῖα* is also shared by Helen.

^d E. 333. ^e E. 593. ^f O. 230. ^g T. 439—40. ^h N. 127; P. 398.
ⁱ Δ. 589. ^k E. 738—42. ^l χ. 297. ^m B. 371; Δ. 288; H. 132; δ. 341.
ⁿ O. 567. ^o A. 399—400. ^p A. 590—4. ^q Φ. 440—57. ^r Φ. 402—33.
^s E. 392—400. ^t A. 396—404.

ing to do so. No one is allowed to insult or offend her with impunity; one of the doomed suitors threatens her, meaning to threaten only Mentor; of Ajax Oileus it is said that he might^a have escaped, though he had incurred her hatred, but this seems only to mean, he might have escaped the death at sea, had he not also offended Poseidon.

(15) Another remarkable fact is that no hero or woman is ever compared to her. Agamemnon^v is on one occasion likened to three deities at once, of whom Zeus is one. This distinction, perhaps, she shares with Apollo, (but then Apollo enjoys, as has been shown, App. C. 6 (3). a prerogative somewhat similar), and with Herê, but Herê offers hardly a point suitable for comparison for hero or for heroine. We may compare with this absence of direct comparison the remarkable prayer of Hector, "that^w he might as surely attain immortality, and be honoured as Athenê and Apollo are, as that day would bring woe to the Greeks". The warlike prowess of Pallas and of Ares recurs repeatedly; and to Ares warriors are repeatedly compared, but never to Pallas. The counsel and wisdom of Zeus and of Pallas occur repeatedly, and repeatedly — for it is quite an Epic commonplace — is a hero called "*Διὶ μῆτιν ἀτάλαντος*"; but no one is ever compared with Pallas in this or any other respect. Once indeed she herself says that the sage hero was like her — the words are most remarkable^x:

ἀλλ' ἄγε μηκέτι ταῦτα λεγόμεθα, εἰδότες ἄμφω
κέρδε', ἐπεὶ σὺ μὲν ἔσσι βροτῶν ὄχ' ἀριστος ἀπάντων
βουλῇ καὶ μύθοισιν, ἐγὼ δ' ἐν πᾶσι θεοῖσιν
μήτι τε κλέομαι καὶ κέρδεσιν.

This is to be viewed as the extreme mark of confidential condescension on the part of Pallas, and the crowning encomium of all the praise earned by Odys. It is well for Pallas to say it herself, for no one else could have said it without presumption. Achilles, indeed, says in scorn he "would not wed Agamemnon's daughter even though her beauty should rival that of Aphroditê, and her works equal those of Athenê"^y; but then in beauty several women^z are in fact compared to Aphroditê, but to Athenê none in any quality whatever.

(16) There is a remarkable passage in which Achilles says^a "not even Ares nor even Athenê could pursue the wide breach of so great a conflict and do the work of it". This seems to be not merely a hyperbolic description of the battle, but a real limitation of the notion of power in a deity.

(17) Her gifts, besides that of warlike^b courage and prowess instantaneously swelling in heart and limbs, (or contrariwise her privation^c of those whom she was bent on destroying of all sense,) presence of mind^d (*ἐπιφροσύνη*), and the second sight which knows the gods, were those of manual skill needed for civil and domestic life, the works of metallurgy^e which she shares with Hephestus, of carpentry, or building, and, for women, those of the loom,^f embroidery &c.; so especially gifted by her were Penelopê, the Phœacian^g women, the daughters of Pandarus, &c. She wrought a *πέπλον δανόν*^h for her-

^a δ. 502—11. ^v B. 478—9. ^w Θ. 540; N. 827. ^x v. 296—99. ^y I. 388—90.

^z δ. 14; q. 37; T. 282; Ω. 699. ^a T. 358. ^b E. 2, 124, 136; I. 254;

K. 366, 482; A. 758; P. 569. ^c Σ. 311; v. 345. ^d ε. 437. ^e ψ. 160;

ξ. 233. ^f v. 72. ^g η. 110—1 ^h E. 735.

self, and one for¹ Herê, and built the wall to defend Herakles from the κῆτος.

(18) Her worship was probably established² in the family of Odys., who, when at Troy, sets up a temporary shrine with offerings at the stern³ of his galley "till he could prepare a temple". In Scheriê her shrine⁴ was close to the private estate of the king; in Troy her temple⁵ was in the Acropolis; and Theanê,⁶ wife of Antenor, perhaps the foremost among the Trojan matrons after the queen, was her priestess. The story of the Palladium appears not to have been known to Homer. In Pylos⁷ we can hardly doubt that her worship was established, although the sacrifice⁸ described there is extraordinary. In each of the poems occurs one remarkable passage⁹ which connects her locally with Athens, where, in historic times, her Parthenon became so famed. We may perhaps connect with this the fact that, in the array of the Greek army, Odys.¹⁰ and his Cephallenians stand next to the troops of Athens.

(19) There is perhaps only one slightly traced touch of feminine weakness recorded in her character, the fact that her grudge against Troy, shared with Herê, was grounded on their common¹¹ disappointment in the judgement of Paris; but this is so obscurely hinted, that we could not gather the facts, had we not other sources of the legend. It is but justice to Homer to mark his entire delicacy of reserve, where even our grave and grand Milton has spoken broadly out (*Parad. L. V.*, 381—2); introducing to serve as a simile, and therefore gratuitously, what Homer only distantly points at out of view. She and Herê had both sworn never to rescue a single Trojan, and keep their oath.

(20) The personal epithets which pourtray her are few. "The¹² large-eyed majesty" and¹³ "white arms" of Herê are sufficiently distinctive, but save the "glaring" or "fierce" eyes of Pallas (γλαυκῶπις, "ὄσσε δεινῶ, φαεινῶ)¹⁴ there is nothing beyond the "fine hair" (ἡνιοχος¹⁵ ἑπκλόκαμος¹⁶), which is too general for the purpose. Yet this of itself, though jejune, is distinctive. Our sense of her personal presence is concentrated in those self-luminous eyes, by which, it seems, Achilles¹⁷ at once knew her. And indeed her constant use of some εἶδωλον or other prevents the need of outward personal recognition. Even the woman¹⁸

καλή τε μεγάλη τε καὶ ἀγλαὰ ἔργ' εἰδυνία

is not herself, but an adopted mask. In the first and second appearances to Odys. after his return to Ithaca she brandishes, like Circê, a golden wand¹⁹ to effect transformation, but unlike Circê, transforms within human limits.

(21) There is just a touch of somewhat outwardly feminine in this epithet ἡνιοχος shared by Helen, Letô, &c., but it is remarkable that it is nowhere bestowed on her in any of the vast number of enterprises which she conducts. There some moral, mental, or military quality moulds the epithet of the moment. Thus unobtrusively, but powerfully, does the poet bespeak our awe and veneration for this grandest of his supernatural creations. But

¹ ἄ. 178—80. ² T. 146—8. ³ δ. 752. ⁴ K. 571. ⁵ ζ. 291. ⁶ Z. 297.

⁷ Z. 298—302. ⁸ A. 714. ⁹ γ. 417—63. ¹⁰ B. 546—51; η. 80—1.

¹¹ Δ. 328—30. ¹² Ω. 25—30. ¹³ A. 551 et passim. ¹⁴ A. 55 et passim.

¹⁵ A. 206 et passim. ¹⁶ A. 200; Φ. 415. ¹⁷ Z. 273. ¹⁸ η. 41. ¹⁹ A. 199—200.

²⁰ π. 158. ²¹ ν. 429; κ. 172; cf. κ. 237—8, 293, 319. ²² Z. 273.

only in the repose of her own temple and that, too, only among the somewhat effeminate Trojans^d and Phœacians^e does the poet indulge in the ἥσυχος aspect of her. It is to her weapons and equipment that we must look to complete our portrait of Pallas Athenê. The fearful ægis,^f thunder proof,^g with its hundred tassels of massive gold flashing round Gorgo's head, its inwrought forms of Strife, and Might, and Rout, the χιτὼν of Zeus himself, the weapon which laid low the ranks of heroes, the firm-knit hand which snatched^h the reins from Sthenelus and himself from the car, and which hurledⁱ the rock that felled the monster Ares, the mass^k and weight which made the axle groan beneath it, all come in to assist our imagination of the grand virago with her keen eyes sending out a glare of fire under her helm and the long beautiful hair escaping from it.—the noblest form of demon ever drawn. Still grander is the plunge^l from Olympus, when her form seems lost in the splendour of her leap, and her track sheds fire-flakes, like a meteor seen by mariners. Yet she enters^m the maiden's chamber, "as a breeze of air", or from some fairⁿ or manly form escapes into a bird^o of varied shape and size, any from dove^p to eagle seeming to serve her equally; and in the *Ody.* seldom appears in her real person till the last grand crisis comes, when she brandishes^q the ægis as the minister of doom. Here then we have the broadest and most ubiquitous conception of Deity to which Homer could attain. If his Phœbus Apollo in some respects rises higher, he is on the other hand far more restricted and remote. It is the prerogative of Pallas to mix to the utmost with human ways and means, and yet to be not only powerful and crafty, but majestic too. Then again we have the profound mystery of her origin. On this side we negatively perceive that Homer received nothing and invented nothing. She is the sole daughter of Zeus — all else as to where and how is later legend, see App. C. 5. In the lofty assertions of his and Hesiod's poetry respecting her, *e. g.* Ἰσὼν ἔχουσαν πατρὶ μένος καὶ ἐπιφρονα βουλήν, *Theog.* 896, we seem to have the very echo of Holy writ in such passages as Prov. VIII. 22—30, whilst in the deprivations of her character we have the accommodations of a lofty conception to the crooked ways of human policy. Neither can we by the closest analysis detect in the Homeric Pallas an elemental vein^r, as we can in Zeus, witness the Διὸς ἀνύγαλ and the Δικετής ποταμοί, and perhaps,^s but greatly obscured by her passionate nationality, in Herê. If she is a mythical expression, it is one not for physical but for moral agencies, as in the overthrow of Ares and Aphroditê. And to the last her *cultus* resisted the degenerate specialties traceable in the *Jupiter Pluvius*, and the *Juno Lucina*. Ovid indeed says *Fasti* III, 821:

Hanc cole, qui maculas læsis de vestibus aufers,

Hanc cole, velleribus quisquis athena paras;

* Welcker, *Griech. Götterl.* vol. I, p. 300, connects Ἀθήνη, however, with αἰθήρ, αἰθήρ, as personifying the pure elemental fire; the ending -ήνη being as in τιθήνη, ὑπήνη, γαλήνη; he compares Virg. *Aen.* VI. 747, *aurai simplicis ignem*. This may be so, but no existing form of myth indicates it.

^c η. 41. ^f E. 733—44. ^g Φ. 400—1. ^h E. 835—6. ⁱ Φ. 403—8.
^k E. 838—9. ^l Δ. 74—8. ^m ζ. 20. ⁿ η. 20; ν. 222; Δ. 86. ^o α. 320;
 γ. 372 *et alibi*. ^p E. 778. ^q γ. 297—8. ^r Δ. 347—51.

but these are merely provinces in the general territory of intellect. The stream of her idealization narrowed, but it remained pure. Those who believe in a higher than human Wisdom revealed to man, will not easily dissociate from it the highest and fullest, however comparatively low and sullied, conception, which the human soul had previously entertained. And where our research finds the furthest stepping-stones of evidence fail us, we should surely look across the gulf in the spirit of faith.

5.

ÆGISTHUS.

Ægisthus, son of Thyestes,^a deriving regal claims through him, he having ruled after Atreus.^b The epithet *πολύτατος*, in contrast with the attributes of regal sway, and with the moral grandeur of *πομπήν λαών*, mark him as a pastoral and unwarlike^c character. If the Atridae were young at Atreus' death, the transfer of the *regale* to him would be natural, and also the subsequent reversion to Agam., whose superior personal qualities would also further his preferment. But Agamemnon's long absence and the royal birth and wily parts of Ægis, if regal duties devolved on him during that absence, enabled him, we may suppose, to raise a faction in his own favour. The return of Diomedes and Nestor seems not to have disturbed his usurpation. His character and pursuits make it likely that he lived at a distance from Mycenæ the capital, accordingly *μυχῶν ἱερῶν*^d is the designation of Ægisthus' dwelling, and he is said to have taken Clytemnestra *ὄνδε δόμῳ*^e, a though a different locality from her own. This probably corresponds with the *ἀγροῦ ἐσχάτη*,^f if the passage be genuine, "where Thy. formerly used to dwell, but where Ægis. dwelt *τότε*", i. e. when Agam. was returning home. It is natural that the influence of Ægis. should have been strongest in that *μυχὸς ἱερῶν*, where he and his father before him had dwelt; after the murder the people^g (i. e. those who had not before,) become his subjects and he "was king in Mycenæ", it is emphatically added, "for seven years", during which Orestes was in exile at Athens and Menel. wandering.^h This relieves of some difficulties δ. 514—37; although 517—8 have become transposed and should probably find place after 528. Agam., after beating out to the open seaⁱ from cape Malea, obtained an *ὄψος* and came *ὄψαδς*,^k i. e. to the port of his capital, where the *σκόπος*^l would meet naturally have been stationed to look for him, and prevent his slipping by and taking thought of resistance", i. e. rallying his own supporters about him in his own capital, where he would at once have found his son and discovered Ægisthus' treachery. The *σκόπος* started off to carry the news to the latter at his palace; then should come in the transposed lines which show that the messenger went *ἀγροῦ ἐκ' ἐσχ.* &c. This accounts also for the "horses and chariots"^m used to convey Agam. to the palace of Ægis., and harmonizes with the narrative of Agam. to Odys.,ⁿ which implies that he had *not* seen his son or household servants.^o Nor is it inconsistent with the statement that Agam. perished *ἐπὶ πλοῖος*,^p i. e. *ὄψαδς ἐν Ἀργί-*

5. ^a δ. 518. ^b B. 104—7. ^c γ. 250, 310. ^d γ. 263. ^e γ. 272.
^f δ. 517—8. ^g γ. 304—5. ^h γ. 307—11. ⁱ δ. 516. ^k δ. 520. ^l δ. 524.
^m δ. 533. ⁿ λ. 405—34. ^o λ. 430—2. ^p γ. 234.

σθολο,⁴ since Ægis. had invited him *ὀκνῶντα*.⁷ It also accounts for the escape of Orestes, and for the small retinue who were with Agam. being unable to call any rescue, his troops being perhaps disbanded, his citizens at a distance, and only supporters of Ægis. near. Emboldened by success Ægis. and Klytemn. set up their court at Mycenæ, but there was loyalty enough left for Orestes on his return to dethrone and slay them. The Homeric narrative is thus freed, by a harmony of small circumstances, from much of the difficulty which besets the dramatic versions of the story, and exhibits precisely the sort of difference usually found between a tale told as it befel, and the same when worked up for a poetic purpose.

6.

ANTINOUS.

(1) Antinous and Eurymachus are said more than once to be *ἄρχοι μνηστήρων* and *ἀρετῇ ἑξοχ' ἀριστοί*;^a and of them Antin. is selected by Penel. as the one looked up to as leader,^b and taxed by her with the contrivance of the mischief. His is a hard coarse character, and his moral influence depends on a mixture of qualities which imply strength bereft of all goodness or shame. On two occasions of a spirited remonstrance by Telem. the rest of the hearers are silent through shame or sympathy,^c but Antin. has a reply ready:^d *Ἄ. δέ μιν ὁλος ἀπειβόμενος προσέειπεν*. He is a man of brazen forehead and tongue, with no sportive raillery, but a cold cast-iron sarcasm, and a well sustained mixture of irony and impudence, which leave it doubtful whether he is in jest or earnest. He is logical and argumentative, avowing and justifying by cool sophistry the suitors' proceedings,^e fixing the blame on the deceit of Penel., and leaving Telem. to bear the consequences. In Penelopè's presence^f he is mostly silent, while his compeer Eurymachus is specious and complimentary. He does not seem to sue for favour, but in his one speech to her is firm,^g blunt, curt and even rude, as if his aim were not to win but intimidate her into consent. Thus in the assembly he says point-blank to Telem.,^h "we shall not go about our business till she marries *Ἀχαιῶν ᾧ κ' ἐθέλησιν*"; to her, later in the poem, he repeats the offensive speech,ⁱ and points it with another phrase *Ἀχαιῶν ὅστις ἀριστος* — by which he doubtless means — though in guarded general language — *himself*.^k With sardonic irony he reproaches Eumæus^l for wasting his lord's substance by bringing a beggar to share the crumbs, as before he had cast on Penel. the blame of her son's household wasted.^m He pursues without, relenting for a moment, his bitter jests at another's want,ⁿ and maintains a cold, fixed refusal while others give^o; which changes to arrogant impatience when the beggar's appeal is pressed.^p Yet he never loses his temper, is satirical on his fellow-suitors as giving freely of what is not theirs,^q implying, of course ironically, a zeal for the substance of the house, is perfectly cold-blooded,^r and when he hurls his

^a λ. 389. ⁷ λ. 410.

6. ^a δ. 629, φ. 187; comp. φ. 277-8. ^b π. 419-20. ^c α. 381-2; β. 82-3.
^d α. 383-7; β. 84 foll. ^e β. 85-128. ^f π. 418-33, φ. 311-9. ^g σ. 285-9.
^h β. 127-8. ⁱ σ. 288-9. ^j π. 419. ^k φ. 375-9; 450-52. ^l β. 126.
^m φ. 406-8. ⁿ φ. 411-12. ^o φ. 446-9. ^p φ. 450-2. ^q φ. 460-1;
 478-80.

stool at Odys. does not miss his mark as the others,^a but strikes a heavy blow. He rises into boisterous jollity at the prospect of the beggars' boxing match;¹ indeed it is he who gets up the whole affair, proposes the prize, and reviles Irus, when faltering and craven, with taunts and threats.² When he gives Odys. the dainty as a prize, he does it in silent contempt,³ in marked contrast with the courtesy of Amphinomus. The suitors themselves are shocked⁴ at his violence to the humble guest, and remind him, but to no purpose,⁵ of the gods ever, and often secretly present. His bearing towards Telem. is marked by coarse cajolery when they are alone together, and by open browbeating in public.⁷ He treats him with great tact as a mere boy still,⁸ easily fooled by a jovial manner and affected frankness; his ironical admiration and alarm are transparently put on.⁹ He has one style of address for him throughout. In his first speech he says the gods are teaching him to be ὑπαγόγη;^b this term he fastens on him, and maintains^c the scoff of that first speech as a nickname, or derisive style,^d throughout — Τηλέμαχ' ὑπαγόγη, μένος ἄσχετε, ποῖον ξειπες. His last speech to Telem., feigning compliance, still harps on the same idea of ὑπαγόγη.^e It is observable that, as the firm element in the youth's character is developed, Antin. shuns direct address to him, and in the bow-trial of φ.^f gives orders as if simply ignoring his presence.

(2) He is throughout the master spirit of the suitors' faction. In the bow-trial he gives the word to commence and fixes the order of shooting.^g Noemon applies to him when enquiring about his ship.^h His acute enquiries, prompt resolve, and unscrupulous hardihood of resource, show the secret of his ascendancy. He asks whether Telem. had obtained the ship by influence,ⁱ or taken it by force, whether it was manned by his own dependents, or by volunteers picked from the people; and estimates the danger to their faction accordingly.¹ He forms his plan at once and himself commands the λόγος to intercept Telem., as is clear from Eurym. taking a temporary lead in his absence,^k and from his use of the first person in his account of it.^l His contempt for Telem. is plain from his demanding only an equal number^m of followers to that taken by him, and by the banter implied (Ni. *ad loc.*) in the expressive term ναυτίλλεται.ⁿ Finding the plot has failed, he is ready with another, — to murder Telem. in his own island — detecting at once the danger^o of his denouncing that first plot to the people. He has great quickness of perception. Seeming to discern that his hearers recoiled from this second outrageous proposal, though they had not shrunk from his first design, his tone changes, — εἰ δ' ἤμιν ὅδε μῦθος ἀφανδάνει κ. τ. λ.,^p and he artfully reminds them that, to be consistent with such scruples, they ought to desist from their whole policy of devouring his substance. With similar penetration^q he seems to divine that Penel. somehow knew of their plot, checks idle talk as destructive of its success, and covers it, as if apprehending an eaves-dropper, in cautious and general phrase^r — τελέωμεν μῦθον, ὃ δὴ καὶ πᾶσιν

^a σ. 396.¹ σ. 35—50.² σ. 78—87.³ σ. 118—23.⁴ σ. 483—7.⁵ σ. 488.⁷ β. 303.⁸ β. 304—8.⁹ α. 384—7.^b α. 385.^c β. 85.^{303.}^d σ. 406.^e γ. 271—4.^f φ. 85—91, 141—2, 176—80.^g φ. 141—2.^h φ. 141—2.^h δ. 630—7.ⁱ δ. 641—7, 665—8.^k π. 342—50.^l π. 363—72.^m π. 387—92.ⁿ δ. 669; comp. α. 280.^o δ. 672.^p π. 375—86.^q π. 387—92.^r δ. 774—5.^s δ. 775—7.

ἐνὶ φρεσὶν ἥραρεν ἡμῖν. He is fertile in resource under difficulties, will not hear of failure, and accounts for it as only temporary, rebuking the weaker mood of despondency in others.^a His wrongs to the absent Ody.¹ have the dark stain of ingratitude in return for kindness. He is no native Ithacan, but the son of a refugee; without ties of kin, without any interest save his own personal ends, and resembles Shakspeare's Falconbridge in the unswerving selfishness and bold reckless bitterness of his bearing. He is hated or feared by all. The blunt-spoken Eumæus² tells him an honest servant's mind; Penel. and her women curse him as "like to black death";³ and even his fellows are shocked at him.⁴ His purpose at bottom⁵ seems to peep out at last in the speech of Eurym., as a design upon the sovereignty of Ithaca. His sudden fall,⁶ with the goblet at his lips, by the first arrow from the bow with which he had vainly hoped to win the prize, and the consternation ensuing, is a grand picture of poetic justice.

7.

EURYMACHUS.

(1) This is a man more of words than of action. He, however, in debate is hardly more than second, oftener taking up a conversation or turning it off than starting a leading idea. Thus he continues the first debate between Telem. and the suitors with profoundly affected moderation;^a — "the gods will decide, who shall be βασιλεὺς Ἀχαιῶν, but Telem. might hold his own and enjoy it, he deprecates — in utter falsehood — the notion of any one coming to deprive him of lawful ownership and lordship, and then diverts the discussion by enquiry about the guest. He is specious and artful, offering as it were a suggestion of a middle course;^b — Telem. should send Penel. to her father, who would settle the matter by authority; adding less offensively to Telem.^c — *at* rather than *to* whom he talks — that "he *thinks* the nobles will not cease their suit",^d which he speciously views as a rivalry for a prize of honour.^e Yet he uses insolent dictation, coarse imputation of motives, and open threats to the augur Halitherses,^f while he menaces Telem. in passing only, and in rather covered language.^g The design of ambuscade on the news of Telemachus' voyage^h belongs wholly to Antinous, in whose absence subsequently he assumes the direction of affairs,ⁱ but feebly and with no action ensuing, since his advice comes too late. He can tell the foulest falsehood with the fairest face,^k and cloak his asseverations with a pretence of gratitude. He is courtly and personally complimentary to Penel.^l on her appearance; and his flattery is happily turned^m to excuse the suitors' persecution of her, as an inevitable tribute to her charms. Yet all this while he has an intrigue with her hand-maid Melanthô;ⁿ and it is on behalf of this worthless creature, — at any rate as if to cover her frightened retreat^o that he leads the conversation in banter on the seeming beggar's bald head. He

^a φ. 168—80, 257—68. ¹ π. 421—33. ² φ. 388—91. ³ φ. 494—504.
⁴ φ. 483—7. ⁵ χ. 49—53; cf. α. 385—6. ⁶ γ. 9—25.
7. ^a α. 400—11. ^b β. 194. ^c β. 200. ^d β. 198. ^e β. 205—6.
^f β. 178—86, 192—3. ^g β. 190. ^h δ. 660—72. ⁱ π. 346—50. ^k π. 435—48.
^l φ. 321—2. ^m σ. 245—9. ⁿ σ. 325. ^o σ. 354—5.

is the wit of the party,^p and pursues his raillery till somewhat sternly rebuked by Odys.^q with a sort of challenge, on which he loses his temper.^r threatens, intimidates by superior numbers, and uses violence, but only hits the unoffending cupbearer.^s He is goaded by mortified vanity and sense of shame in the bow-trial, and gives over in despondency, which Antin. rebukes.^t

(2) He differs from Antin. in being a native Ithacan: this is hinted in his mock offer to Odys., of placing him as a *θῆς ἀγοῦ ἔκ' ἰθακτῆς*,^u also in his intrigue with Melantho. It is significant that there were twelve suitors from Ith.,^v and twelve women of the household^w with whom the suitors made free. Of these the only pair named are Eurym. and Melan. Thus Telem.^x refers Theoclymenus to him as one "looked up to like a god by the Ithacans", and as the man of highest mark among them. His appeal also *ad misericordiam* to Odys., *σὺ δὲ φείδσο λαὸν σάον*,^y is more forcible on this supposition, especially in connexion with his statement of the designs of Antin.^z on the island just before; but his proffered compensation, *ἄμμες . . . ἀρεσάμενοι κατὰ δῆμον*, κ. τ. λ.,^a puts the matter beyond doubt. A glimpse of manly spirit irradiates his fall; his offer rejected, he stands boldly at bay.^b His resource and skill rise with the emergency,^c but without avail; save that, rebel and traitor as he is, he dies the death of an Achæan noble, sword in hand and rushing with his war-cry on the foe.^d

8.

MENELAUS.

(1) Menelaus, the very opposite of the complex and many-sided character of Odys., is portrayed in a few deep and simple lines. The poet has selected for him the type of soul precisely most telling for the position in which he stands, as the injured man in whose wrong the occasion of the whole grand quarrel lay. He is of deep and tender feelings, most capable of all of appreciating the happiness which had been snatched from him, and of feeling the havoc which treacherous aggression had wrought in his household. But sorer than his sense of private suffering is his consciousness of sanctity violated, and perfidious wrong defiantly maintained. Hence he betrays in no thought or word, so long as that wrong is unavenged, his tenderness for Helen. He alludes to her once^e only under the title of his *κορυδαίνυ ἀλοχος*, but only in a passage which wholly turns on his indignation against the Trojans for the wrong which they had done him. He never utters her name throughout the Iliad. Nay, his avoidance of it seems studied, for Hector in propounding the challenge expressly speaks of her,^f Menel. in reply says "let him die whom god ordains for death, and let the others separate without more ado". When she comes forth on the battlements and reads the features of the heroes, once her loving kin and friends, and names their deeds and virtues distinctively to Priam, it is not easy to suppose that she could have been concealed from his eye — that eye which, when searching

^p σ. 350—1; v. 361—2.^q σ. 366—86.^r σ. 387—92.^s σ. 396—8.^t φ. 245—55, 357—68.^u σ. 357—8.^v π. 251.^w ζ. 424.^x ο. 518—21.^y ζ. 54—5.^z ζ. 49—53.^a ζ. 55.^b ζ. 70—3.^c ζ. 74—8.^d ζ. 79—88.^e σ. 626.^f Γ. α1.^g Γ. 101—2.

for a trusty comrade up and down the line of battle, is likened^d to the gaze of the eagle on his quarry — had he sought to mark and know her. Some poets would certainly have seized the occasion and improved it by forlorn raptures of affection; but Homer preserves a profound silence unmeasured by look or sign. Menel. is absorbed in the one thought of Paris' hateful presence, and the prospect of summary vengeance for his wrongs. His affections are for the time concentrated in his companions in arms. Hence his evidently 'great popularity with the host. Agamemnon fears that, should he fall, the Greeks* would at once abandon the expedition, and cease to strive for the right, when not embodied in its champion. Hearty love for him is what binds those mighty souls in their joint purpose. Agam. doubtless is ever ready to over-rate a danger and anticipate an ill; yet his view is doubtless in this case the broad and popular one. Men would begin to think of their own wives and homes, and prefer them to rescuing the wife of the dead, and kindling up the fires of a hearth that had grown cold. The same probability may have dictated the counsel of Antimachus^f to kill him, when an ambassador with Odys. to Troy.

(2) This gives Menel. an importance which is the key to his whole position in the *Iliad*. Of no great prowess, and unheard of in debate, the poet has assigned him that cast of intense amiability which is often akin to intellectual inferiority. His strength and his weakness exquisitely harmonize, and the poet has poured around him an atmosphere of moral beauty in which he moves and shines apart from all. He is the man who loves so deeply and has been wronged so foully, and whose affections are now devoted to those who toil and bleed for him. No cast of character could have served so well as the passive, historical key-stone of the whole piece; and in no other way, probably, could poetical economy have made Menel. so effective in every scene in which he mingles throughout the greater poem, and yet have left so large a sphere for the more active and towering qualities of the grander chieftains. In the *Odyssey* the finishing stroke is given to his portraiture with the rare and unerring felicity of the great epic master. He reigns in a gentle melancholy of chastened enjoyment; tempering the joys of home with a brooding and regretful love for gallant comrades lost through him, a man of world-wide wanderings and many tales, of sobered piety and generous uncalculating friendship; and in tranquil assurance of a blissful state, to which the favour of the gods would call him, with his Helen, in "the plain of Elysium at the furthest ends of earth", where nothing that could chill or ruffle should molest them more.

(3) Among his qualities may be first noted in detail his strong vein of *practical piety*.

This* is the basis, generally, of whatever is amiable or noble in Homeric character. He not only^g dictates the religious ceremonial to solemnize the conditions of his single-combat with Paris, but, when about to hurl his lance on the evil-doer, he puts up a special prayer commending his cause to Zeus, as the cause of all that was most sacred in Hellenic eyes, "Subdue thou

* See some valuable remarks by Mr. Gladstone vol. II. § VIII, p. 426.

^d P. 674—8.

^e A. 170—5.

^f A. 138—41.

^g Γ. 103—5.

him"^b he prays, "by my hands, that others hereafter may dread to violate hospitality and outrage kindly ties"; and when his sword breaks in his hand he "looks up to broad heaven" and groans out a prayer of remonstrance with the god who had not avenged the right. This is remarkable, for the words used^c οὕτως σεῖο . . . ὀλοώτερος ἄλλος occur twice elsewhere; but in one place^d they are addressed to a present injurer, in the other^e they have the air of a mere apostrophe to Zeus, unconnected with prayer, in a speech addressed to the disguised Odys. by his friendly hind Philoetius. We compare with them the address^f of Achilles to Apollo, Θεῶν ὀλοώτατε πάντων, but there, too, Apollo is present on the field. Coupled with his upward look and with his previous prayer, the fact that this plaintive^g outcry (ᾠμῶξεν) is to the God whose presidency over hospitable ties is stated more^h than once, has great significance. He seems to feel and speak to a present deity. We may compare the final words with which he signifies his will to accept Hector's general challenge, αὐτὰρ ὅππερθεν νίκης πελάτ' ἔχονται ἐν ἀθανάτοισι θεοῖσιν. He could not be ignorant of the risk he ran; but he thinks only of the honour of the Achæan name and leaves the rest to God. His very boastⁱ over his fallen enemy is sublimed into an address to Zeus, remonstrating with the permission of iniquity so long, and arising from his own reflection that the Trojans set at nought the wrath of Ζεὺς ξείνιος when they injured him. In the chariot-race, as at the challenge, he dictates the solemn ceremonial which is to add awe to the oath. In this he begins by an appeal to man but ends by one to God. His first thought is to empanel, as it were, the chieftains present and call upon them to attest and adjudge, his second to adjure the defendant, and leave upon his conscience, in case of his persisting, the weight of his wrong. In the same tone of piety he checks his young guest at once, though the remark, not intended for him, reached^j his ears by accident only, when Telem. compares the Spartan palace to that of Olympian Zeus, reprehending the notion of mortal man^k contending with the God whose abode is immortal. Compare also his own account of his wanderings; he had not sacrificed^l due hecatombs, and the gods would have their injunctions^m remembered. And when questioned by Eidotheë, he at once makesⁿ

* The men who are φιλόξενοι have also the νόος¹ Θεουδῆς, and² πρὸς Διὸς εἰδὼν ἅπαντες ξείνοι, cf. Ζηνός³ . . . ξεινίου.

** Doubts have been raised about the latter verse which marks the sentiment as Menelaus'; compare with it Diomedes' words to Pallas, ἀλλ' ἔτι σεῶν μνηστῆραι ἐπετῆσαν, E. 818. The right interpretation seems to be that, in the hurried and ill-advised break-up of the armament after victory, much neglect of sacred duties took place. In the shock of joy at recovering Helen, and the sufferings of friends on his account being ended, even he might have forgotten the gods. The ἐπετῆσαι were probably some warnings given by Calchas or such like seer. Of course it is not told us what they were, for we have not a professed history of the war *in toto*. Yet as Pallas and Herē had promised him triumph and had kept their word, a special recognition was doubtless due. Zenodotus rejected the v. I can see no reason for his scruples.

^b Γ. 350-4.

^c Γ. 365.

^d Ψ. 439.

^e v. 201.

^f X. 15.

^g Γ. 364.

^h H. 101-2.

ⁱ N. 631-5.

^j δ. 70, 76.

^k δ. 78-9.

^l δ. 352-3.

^m δ. 377-8.

ⁿ ζ. 121, δ. 576, ι. 176, ν. 202.

^o ζ. 207-8, ξ. 57-8.

^p N. 624-5, ξ. 283-4, 389, ι. 270-1.

up his mind that he must have transgressed against the immortals, and wants only to know^w whom he must appease.

(4) *His feelings for his comrades.* These are in the II. over uppermost yet not superficial. It is because the events around him bring out what is in him that he so perpetually evinces them. There is constant occasion to bewail the loss of the dead, to haste to the rescue of the emperilled, to admire the fortitude, and sympathize with the toils of all. Amidst the host, he, the man for whom all has been and is being endured, duly feels it and "loves himself last". It is the first feeling which rises in his mind and breaks from his lips when he hears Hector's proposal for his combat with Paris, not that he may now win Helen back by his own sword, but that now the Argives and Trojans have ceased their strife, "since^x ye have suffered", he adds, "so much in my quarrel". So, while the cares how to meet on the morrow the foe, now presumptuous in his advantage, keep Agam. from sleeping, the simpler thought exercises Menel., *μήτι πάθουσιν Ἀργεῖοι, τοὶ δὲ ἔθεν εἴνεκα πολὺν ἔφ' ὕγρην ἦλυθον ἐς Τροίην.* It is characteristic of him that he first hears^y the voice of Odys. when hard pressed in fight, knows it by the sound, and conjectures the exact circumstances of his position cut off and alone amidst hostile numbers. The few lines of this urgent speech end with dwelling on the "great regret" which would ensue among the Greeks for the loss of such a man. Similarly his first reflection on seeing Patroclus dead upon the field is,^a "he lies there in defence of my honour", and when momentarily quitting the *melée* around Patroclus' corpse to summon Antilochus, he charges^b the Ajaces and Meriones to stand fast, "now", he says, "should one remember the merit of our hapless friend, for, while he lived he well knew how to be tender to all".

(5) It is evidently the death of Patroclus which draws out his *ἀπεσσεῖα*. His feelings are briefly summed up in the simile^c with which that portion of the poem opens, — that of the young dam standing forlorn over her first-born offspring dead. We may contrast it with the different simile^d for Ajax sharing the same situation, that of the lion guarding his cubs in the forest depths, scowling at the huntmen who beset their path: "so^e Ajax encircled Patroclus, but," the poet adds, "Menel. stood on the other side, cherishing in his bosom profound sorrow". Patroclus had come out to aid the war waged on his account, had effected a great rescue, and then through his own overweening gallantry had fallen. This is why Menel. is so deeply stirred; "his^f death", he says, "has touched me sorely". Hence Pallas appeals to him on the most assailable side, when she proclaims, "that confusion and shame will be *his*, if the friend and comrade of Achilles be torn by Trojan dogs". This is a thought unendurable to him, and under its influence he returns again and again to the charge, with the pertinacity^g of the gad-fly, ready, if driven off, to sting again with unappeased longing for blood. We may notice also his feeling^h of the heavy news with which he charges Antilochus, and the tender expressions which fill the short speech in which he delivers the tidings. Nor can the detachment of Antil. divert him from his chosen

^w δ. 380. ^x Γ. 99—100. ^y K. 25—7. ^a A. 463—71. ^e P. 92.

^b P. 669—72. ^c P. 4—5. ^d P. 133—6. ^e P. 137—9. ^f P. 556—9, 564.

^g P. 570—3. ^h P. 685—91.

post over the body of Patroc.; he will not supply the place which Antil. has left; he sends the other son of Nestor, Thrasymedes, thither, and repairs¹ at once to the point of fiercest onslaught, and it is by his and Meriones' hands that the corpse is at length borne out of the struggle. Further, when evidently greatly provoked,² in³ the disappointment of the lost chariot-race and calling¹ on gods and men to witness his right, he remembers, when mollified by concession, the noble services² of Nestor and his sons, one of whom, Antilochus, is the offender at the moment — "thou hast toiled and suffered much for me, and thy gallant father and brother" — and as the thought masters him he at once resigns⁵ the prize to retain which he was so ardent just before. The same feeling shows itself in his enquiries⁷ of Proteus regarding the fate of those comrades whom he left, when he set sail homewards from Troy. Nor does he, though heart-stricken with the news⁴ of his brother's fate, omit to follow⁷ up his enquiry to the end.

Amid the tranquil joys of home the painful thought of companions loved and lost seems the one bitter which lingers in his cup. His wealth⁴ and splendour was hateful to him when he thought of his brother's dreadful end — "ah! would that he might forfeit¹ wealth and splendour if he could but bid his well-loved comrades live again!" But amid this ebb and flow of sorrow's tide — for no one² can for ever weep — his grief brims most deeply over when he thinks⁷ of Odys., who for him had borne so much, and whose toils and wanderings were not yet ended, unless, haply, in an unknown grave. "As I think of him",⁷ says he, "I loathe my sleep and food" Under the same general head comes also

(6) *His constancy*. This trait of character¹ is presented as the one by which he is distinguished in the enumeration of the Catalogue, like the counsel⁷ of Odys., the tactics¹ of Menestheus, and the personal beauty² of Nireus. There Menel. is emphasized as "relying on his own zeal, and chiefly bent on avenging the unrest and sighs of Helen". Athenæus (I. 19) has preserved a tradition in accordance with the silence of Homer, that Menelaus alone of the Greek chieftains had no concubine at Troy. The son Megapenthes,¹ born ἐκ δουλῆς, (though the verse has been marked as suspicious see App. A. 7, (1),) as he was of age to marry⁶ when Telem. reached Sparta, could hardly have been younger than Telem. himself, and must therefore have been born before the war began. This constancy to Helen becomes constancy in the line of battle, and conspicuously maintains him in the van when the most powerful champions of his side, save Ajax, have withdrawn wounded from the fight, and makes him shine more brightly amidst the reverses and disasters which precede the return of Achilles to the field.

(7) *His forgetfulness of self* is a corollary of the foregoing. The volunteering⁴ to meet Hector on behalf of Greece and to save her honour is an example, and it may be added that he was fully bent on it, for he was bracing his armour on when his brother interposed. In an earlier book when

¹ P. 702-7. ² P. 735-46. ³ Ψ. 439-41; 567. ⁴ Ψ. 570-85. ⁵ Ψ. 573-5. ⁶ Ψ. 607-9. ⁷ Ψ. 609-10. ⁸ δ. 486-90. ⁹ δ. 538-40. ¹⁰ δ. 551-3. ¹¹ δ. 91-3. ¹² δ. 97-9. ¹³ δ. 100-3. ¹⁴ δ. 104-10. ¹⁵ δ. 105-6. ¹⁶ B. 589-90. ¹⁷ B. 636. ¹⁸ B. 553-4. ¹⁹ B. 673-4. ²⁰ δ. 12. ²¹ δ. 3-4. ²² H. 93-5.

he was wounded by the foul arrow of Pandarus, it is said of both Agam. and himself *ἐλύγησαν*,^o each "was shocked"; but Agam. volubly deplores the possible consequences in 27 lines, Menel. in 4 bids him not alarm the army, for the shot had barely pierced his accoutrements. When Machaon the surgeon, whose presence he does not ask for, arrives, he is found still standing in the midst of his comrades, and seems to be fighting^f again immediately afterwards. In the night-colloquy of chiefs which introduces the Doloneia, it is Menel. who first makes the suggestion^g of sending a spy to observe the enemy. Agam. takes^h no notice of the hint, but when the same ideaⁱ is seized and expanded by Nestor, it is found at once acceptable. Here it is observable that Menel. claims no credit for the original suggestion made previously by himself, but, when Diomedes has volunteered as principal, merely rises among the rest to offer to accompany him. His unobtrusiveness draws the undeserved^j censure of Nestor, as though it were want of energy, on which Agam. at once does him justice^k — "his apparent slackness and backwardness arise from no such cause, but from a wish to act under authority and from waiting for the word of command".

(8) *His brotherly allgiance* claims notice next. It is the earliest^l trait which the Il. opens to view, where in the first council he comes *αὐτόματος*, "for he knew his brother, how much trouble he took". He, accordingly, after^m a hard fought-day and wakeful night, is first stirring, and goes forth to visit his brother whom he finds not yet fully dressed and armed, and from whom he asksⁿ and receives with simple deference precise directions as to his movements. So when Diomedes^o is foremost in fight, the Atridæ forming a pair are next, and so Agam. generously shields him, as has been seen, from the wrongful imputations of Nestor. He appears in fact though not in form to fill the place of *θεσπάζων* to his brother. Of course this does not prevent his having also a *θεσπάζων*^p of his own. The loyal devotion of Odys. to his chief has been dwelt upon. That, however, seems to have been a matter of principle and far-seeing discernment. Yet Odys. has necessarily an independence of action and judgement incompatible with the true therapeutical position. The devotion of Menel. springs from brotherly affection. The Atridæ, when on foot,^q combat together, just as, Achilles^r says, he and Patroc. had done, and when they are so, Agam. guides and directs, and Menel.^s acts only as second, and so Agam. speaks^t of him as *ἐμὴν περικλυμένον ὀμῆν*. Hence Telem., on hearing of Agamemnon's fate, at once^u enquires "where was Menelaus?" And Nestor approves^v the question. The utter abandonment to his outburst^w of sorrow, which he himself describes, on the news of Agamemnon's death, is a picture fraught with noble tenderness, and bespeaks how the impression of that dismal scene had sunk into his sensitive heart. And on the foreign shore, where he had heard the tidings, he at once honours his brother's memory^x with a cenotaph, *ἐν δ' ἄσπετον κλισίῳ στήν*. On one occasion this brotherly deference was abandoned^y and "Pallas sowed strife between the Atridæ". It was when victory intoxicated them, and when Menel.

^o *J.* 148 foll. ^f *Z.* 37. ^g *K.* 37-8. ^h see *K.* 43-59. ⁱ *K.* 204-17.
^j *K.* 114-8. ^k *K.* 120-3. ^l *B.* 408. ^m *K.* 25-35. ⁿ *K.* 60-3.
^o *G.* 261. ^p *Z.* 53, *A.* 488. ^q *Z.* 53. ^r *Z.* 341-2. ^s *Z.* 61-3. ^t *K.* 123.
^u *γ.* 249. ^v *γ.* 255-61. ^w *δ.* 538-40. ^x *δ.* 583-4. ^y *γ.* 136.

had at length recovered his Helen. That in such a reunion his usual deference for Agam. should have been infringed is not unnatural, Menel., we find, was bent on instant^a return. His home-yearning, we may suppose, was at the moment an overwhelming impulse; thus he neglected the gods, parted in strife from his brother to meet no more, wandered far and wide, and came home too late to avenge him, the last,^b save Odys. alone, of all the princes.

(9) *A general tenderness of disposition.* This is exemplified in the case of Adrastus,^c whom, when prostrated in the *melée* by an unlucky accident, Menel. is going to spare, being moved by supplication. Seeing this, Agam.^d with hot haste interposes, "ὦ τίνον, why care for men? &c." reminding Menel. of all the wrong the Trojans had done him, and hardening his mind against mercy. Menel., accordingly, pushes away the suppliant from him, but leaves the ungrateful task of slaying him to his brother. Now, it is clear that the poet regards Menel. as foolishly weak, for he describes to Agamemnon's advice as "a word^e in season." And certainly no other hero on either side, unless perhaps Achilles,^f would ever have spared a suppliant out of mercy, though he might have been tempted by a heavy ransom. It is clear, however, that it is mercy and not lucre which prompts Menelaus, and which his brother rebukes. Homer thought mercy to an enemy foolish, which we think right, but he made mercifulness a consistent part of this hero's character, although it could not consistently have entered into that of perhaps any of his fellows. The poet's conception is nobler than he himself could be conscious of, and rises by the very fact of a higher moral standard being applied.

(10) The same gentleness of bearing^g is shown in his rescue of Odys. when surrounded and alone. He takes the wounded comrade by the hand and leads him out of the fight. So at home he tenderly dwells^h in retrospect on the devoted services which that hero had rendered, speaks of how he would have transported him, people and all, to Lacedæmon, and given him there a city of his own, where nothing but death should have interrupted their delight in each other's society; and at the thought of the happiness so lost to him by the envious decree of the gods, breaks out and weeps aloud with a depth of earnestness which carries all the company in tears around him. Nor are they recovered from the abandonment of sorrow by any words of his, although the senior and the host, but by the much younger Peisistratus,ⁱ who, though himself remembering^j his own share in the havoc of war, yet interposes a well-timed protest against unseasonable indulgence in such feelings. Menel. courteously accepts the reproof, eulogizes^k Nestor in his age, "growing old" — as if in contrast with his own almost childless state — "with wise and warlike sons around him". In the same spirit of delicacy he, when touching^l on a questionable act of Helen, which had endangered the final success of the Greeks' last stratagem, and, but for Odys.,^m would have caused the ruin of the enterprise, says, "some deity who favoured the Trojans must have prompted her", as though to anticipate any pain the reminiscence might have caused. He shines most signally in his own house: the perfect gentleman, the tender

^a γ. 141—5, cf. δ. 352—3.

^c Z. 55—65.

^d Z. 62.

^b δ. 190—5.

^e δ. 187.

^f γ. 311; cf. 249—57; α. 286.

^g Φ. 101—2.

^h A. 487—8.

ⁱ δ. 204—11.

^j δ. 274—5.

^k Z. 45—54.

^l δ. 170—85.

^m δ. 285—9.

friend and husband, the host who studies the welfare and comfort of his guest with a considerate solicitude, are all met in him. He forms in this a fine contrast with the somewhat^a over-bearing, jovial hospitality of old Nestor in the previous book. He is indignant at the question^o of his *ἑσπῶν*, whether the guests are to be received or sent further. And here again there springs to his lips an expression of grateful remembrance for all the hospitality which he had himself received in his roaming voyage, till Zeus had given him rest. He discerns the rank of his guests, though not knowing who they are, and expresses^p his genuine admiration of their gallant appearance. He seems to make the guest his study and to forget self to an extent unmatched elsewhere.

(11) On Telem. declining^q his offer of a chariot and team as a present, he is only pleased, and says,^r "well then, I will change this for something else, for well I can". His being up before his guests and coming forth to meet them is of a piece with his sentiment, which, in Pope's version of it, has become proverbial as expressive of the duties of the host, "welcome the coming, speed the parting guest", but which is even more pointed and weighty as Homer puts it.^s "I cannot bear the host who, while he is kindness itself, is really doing the most unfriendly thing (in pressing the unwilling): — better all things in due moderation. It is just as bad of him who hurries off the guest who has no wish to part, as of him who detains the one who is eager to be off." And beyond the usual offer of the^t banquet and the parting present, he urges a further and unusually friendly offer,^u "if you wish to make the tour of Greece, let me accompany; I will horse your chariot and guide you to all the cities". On the offer being decisively declined, he without a word^v bids his wife and servants prepare the banquet, and busies himself about selecting a present the most splendid and most precious he possesses. There is an air of ceremonial^w and punctilious courtesy about the presentation which is very characteristic, and together with the preceding speech,^x which commences with a solemn commendation of his young guest to Zeus, is probably meant to mark the man. Helen with less formality adds at the end of her brief address, *σὺ δὲ μοι χαίρων ἀφ' οἴοιο οἶκον ἐνκείμενον καὶ σὴν ἐς πατρίδα γαῖαν*. The parting ceremonial includes a message of loving remembrance from Menel. to Nestor., with once more a glance back at the battle-fields of other days.

(12) Yet he is withal of quick temper — a characteristic often allied with great amiability and generosity of soul. Thus he is kindled^y at once when Antil. shows signs, as he thinks, of over-reaching him in the race, and tartly^z tells his seneschal Eteoneus, in reply to a question reflecting on his hospitality, "you used not to be such a fool".

(13) *His sense of right* prevents this predominance of feeling from issuing in weakness. It is as constantly present to his mind as the toils and sufferings of his comrades. Thus he rejoices^a at the sight of Paris in the hostile van, "for he said to himself that he would punish the wrong-doer". So in both his addresses to Zeus he refers expressly to the same vengeance due,^b

^a γ. 346—55.^o δ. 31—6.^p δ. 62—4.^q δ. 601—8.^r δ. 611—2.^s ο. 69—73.^t ο. 75—9.^u ο. 80—2.^v ο. 92—104.^w ο. 120—4.^x ο. 111—9.^y Ψ. 439—41.^z δ. 31—2.^a Γ. 27—8.^b Γ. 351—4.

as likely to deter similar transgression and to recompense wickedness. In the heat of a later battle-field, having slain an enemy, he takes occasion to denounce^a in set terms the Trojans, as all guilty of his wrong as well as regardless of the wrath of Zeus, and points out that they had been well treated first^b by Helen, which makes their crime the blacker. His feelings then work him up to a remonstrance addressed to Zeus for being so indulgent to transgressors, "for^c all these things are", he says, "ἐν σέο". The same sense of wrong in the abstract, and of personal injury allied to it, are shown in the dispute after the chariot-race. He is delicately scrupulous in the enforcement of his demands. "No^d one shall say he has overborne the right by false pretences", and, in the midst of his call upon his fellow^e βασιλῆες, to decide between them without partizanship, suddenly prefers making the defendant's own conscience^f umpire in the case, and tenders him an oath to purge himself of guilt. There runs moreover a moral tone throughout his several addresses on this subject which marks him more than any other speaker. Even at the moment when^g injured, he shouts angrily to Antilochus that "he shall not bear away the prize without an oath"; his recognition, too, of the previous good character of the offender is remarkable. It is evidently in his mind all along that he is bound to respect on personal grounds the man who has injured him. But it comes out gradually; when, for instance, he feels the smart of wrong, he exclaims on^h the instant, "the Achæans, and I among them, gave thee, *but untruly*, a character for discretion". When he has had a moment to cool down and the herald has placed the sceptre in his hands, he though vehemently angered, softens this downⁱ into, "Antilochus, *heretofore discreet*, what a deed hast thou done"! After the concessions of Antil. have mollified him he commends him as "not^j having been given to transgression or indiscreet before", and makes allowance for him on the score of youth, but bids him beware in future of over-reaching his betters.

(14) This is a curious scene, because, to our notions of the right and the wrong in such a case, Antil. had probably the right on his side; yet, although the verdict of the βασιλῆες is not given, and the oath is waived, it is probable that Antil. could not have sworn that he had not acted ἐκὼν δόλῳ. His not replying^k to Menelaus' first remonstrance, and "making^l as if he heard him not", would probably, if nothing else, have prevented such a denial. Further, Nestor, who had given Antil. special instructions^m and advice how to use μῆτις to counterbalance the inferiority of his team, and who was evidently deeply interested in his winning, is silent under the reproaches and appeal of Menelaus. We may surely presume that Nestor thought the case too clear against his son, for him to interpose his great authority and his persuasive tones, and therefore that Menel. was upholding the cause of fair play, as then understood. The whole question turns of course upon the further one, "what amount of artifice (δόλος) is allowable in a contest of speed?"

(15) To the same head belongs in part his scrupulosity regarding the ritual of justice, ἡ θίμως ἐστίν, both in this case where he bidsⁿ Antil. "stand before

^a Γ. 365-6.

^b Ψ. 573.

^m Ψ. 603-5.

^d N. 620-5.

ⁱ Ψ. 581-5.

ⁿ Ψ. 426-8.

^e N. 627.

^j Ψ. 441.

^o Ψ. 430.

^f N. 632.

^k Ψ. 440.

^p Ψ. 306-48.

^g Ψ. 575-6.

^l Ψ. 570.

^q Ψ. 581-5.

his horses and chariot, hold the whip with which he drove, take hold of his horses and swear by Poseidon", and in the former, where he prescribes "two lambs, one white, the other black, as sacrifices to the Sun and the Earth", to be brought by the Trojans, and "another" by the Greeks "for Zeus". The same scrupulous anxiety for the securing justice speaks in his demand for Priam's presence to be a party to the covenant, as he had learned to distrust his sons.

(16) Akin to this is a somewhat staid and earnest cast of character strongly tinged with the gentler shade of melancholy. This is rather more fully developed in the Ody. amid the regrets roused by the occasion of Telemachus' visit. The name of his only son, Megapenthes,¹ though he was not born of Helen, may have been later given in remembrance of his father's "great woe" (*μέγα πένθος*). Yet he retains elasticity² of spirits, and smiles with delighted approval at the shrewd refusal by Telem. of a chariot and horses as a present. To this belongs his preference for age as a guarantee of discretion, and his frank acceptance and endorsement of the excuse of Antil., "that youthful impulse had got the better of his good sense". Here may also be mentioned Nestor's assurance that Telem. might rely on Menelaus' tidings,³ *μᾶλα γὰρ πεπεισμένος ἐστίην*, and the emphatic declaration of Menel. himself, "I will not deceive you, but as far as I have heard I will keep back no word nor hide aught from you". In this there seems something more of a conscientious tone than ordinarily appears.

(17) *An intellectual inferiority*, however, marks him. In the council he is silent. He was sent as an ambassador⁴ with Odys. to demand the reparation of the original wrong, but this was because he was the person principally injured. Antenor said,⁵ he "learned" on this occasion "to know the outward man and the deep counsels of both of them", but as he does not know Odys. by face when he sees him in the field, this is evidently rather vague in meaning. Menel., though here, we may suppose, obliged to speak, yet left on Antenor by his discharge of that duty the impression of an impulsive speaker,⁶ (*ἐπιτροχάδην ἀγόρευεν*) lacking command of language, though what little he said was to the purpose. In agreement with this, his speeches in the Il. are the shortest of any among the leading chiefs, except those of Ajax. In the Ody. he is in his own palace, and draws largely on narrative for the material of his discourse, but his only really long speech includes an entire tale. His longest in the Il. would be only 10 lines but for the prayer to Zeus which it embodies. The one in which he speaks⁷ with strong feeling under recent wrong, sums up all invective and appeal to men and gods in 16 lines. When rousing and conversing with his brother he commences in 5^b lines, to which Agam. replies in 11,⁸ and continues in 3^d which are answered in 7.⁹ He is directed and tutored by others, not only by Agam. but by Ajax Telamon., who sends¹ him about the field like an *aide-de-camp* even in the battle known as his *ἀρίστωτα*. He is evidently somewhat undervalued, in part owing to his modesty and deference, yet also owing

¹ Γ. 103-4. ² Γ. 105-6. ³ δ. 11; cf. P. 139. ⁴ δ. 609-11.
⁵ Ψ. 604; cf. 589-91. ⁶ γ. 328; cf. δ. 190-1. ⁷ Γ. 205-8. ⁸ Γ. 208.
⁹ Γ. 213-5. ¹⁰ Ψ. 570-85. ¹¹ K. 37-41. ¹² K. 43-59. ¹³ K. 61-3.
¹⁴ K. 65-71. ¹⁵ P. 245, 652-5, 716-21.

to a want of outspoken firmness, in place of which his style is timidly suggestive. Thus he throws out a hint, when he rouses his brother before the night-council, "why are you^c arming? Are you thinking of dispatching a scout? I much fear that no one will undertake that duty . . . one would need be of sturdy courage", — thus he half damps his own suggestion, which accordingly Agam. deigns not to notice. It has been before remarked how different is the reception of the same advice from Nestor.^b But let one mark the difference in the way of advising, the penetration, foresight and sagacity, which stamp the latter, as compared with the half-hinting, half-hesitating mode of the former. On the field, though acting chiefly under Ajax' direction, he seems slightly to lose his head. Ajax bidsⁱ him find Antilochus to announce to Achilles Patroclus' fall. Menel. gives Antil. the message, but adds, "tell Achilles^k to come and rescue the body, now stripped, for *Hector has the arms*"; yet he must have known that the weapons spoiled from the corpse were *Achilles' own*, and that he could not take the field for want of them. Antil. drops this impertinence in delivering the message;^l and Menel., who has nearly recovered his presence of mind by the time he has rejoined Ajax, adds^m thereupon, what is really an answer to his own request just made of Achilles through Antil., but which he, with still a remnant of mental distraction, addresses to *Ajax*: "I don't think Achilles will come *now*, however enraged at Hector he may be, for *he cannot unarmed* fight the Trojans". We need not therefore be surprised at the ease with which Antil., over-acting Nestor's advice, who would, and to some extent does, put an old head on young shoulders, outwits Menel. in the chariot-race. Observing Telem., on his visit in the *Od.*, weeping at the mention of his father's services, he is debatingⁿ with himself whether to let his young guest first open his grief in words, or question him himself; and before he can resolve the doubt, Helen^o has arrived with her attendant handmaids and queenly state, and taken her seat, and herself assumed the conversation. Another example of the same slowness of wit is the last glimpse which the poet gives us of Menel. He stands hesitating^p how to answer the young Pisistratus, who calls upon him to interpret an omen, which occurred as he and Telem. were leaving Sparta on their return, nor does he succeed in finding a word, good or bad, till again Helen interposes.

(18) As a fighting-man he is better than he is esteemed, and suffers undue depreciation from friend and foe. The patronizing caution^q given him by Euphorbus not to meddle, is a proof of this, and in reply to it Menel.^r refers to another foe who had undervalued him to his cost. So Apollo reproaches^s Hector: "How you shrank from Menelaus, who heretofore was but a milksop at his weapons, but now is gone off bearing a corpse away single-handed, besides slaying a valiant comrade of your own in front of the battle". This is, of course, after Athenê has^t given him *βίη* and *θάρσος*; but then she never bestows these, contrarily to the law of moral nature, on a coward, but only enhances their preponderance where they existed before.

(19) Yet his valour lacks the passive, dogged quality. It flickers with the sentiment of honour, but is damped by the presence of the actual danger

^a K. 37—41.

^b K. 204—17.

ⁱ P. 652—5.

^k P. 691—3.

^l Σ. 18—21.

^m P. 709—11.

ⁿ δ. 116—9.

^o δ. 120—37.

^p o. 169—71.

^q P. 12—7.

^r P. 24 8.

^s P. 587—90.

^t P. 567—70.

which it had sincerely defied before. Menel.^u rises in uncalculating enthusiasm to Hector's challenge, but, after earnest self-debate,^v resolves prudentially the question of fighting when Hector appears in front. The words of Ajax,^w though they sound not much more valorous, yet are not followed by retreat, but by summoning rescue and standing firm till it comes. The self-debate of Odys.^x in a somewhat similar case is also resolved contrariwise, to stand firm; but on that occasion, though hard pressed by numbers, Odys. has not Hector in front. On the whole then, Menel., with more sentiment and sense of honour than all, but a less equable courage than most, makes no contemptible figure in the field, although marked by a certain unsteadiness derived from the somewhat flighty and romantic vein which tinges his character; so that the simile of the gad-fly^y expresses a large breadth of his moral quality. So in his offers of friendship his tone is unpractically sanguine, *e. g.* in the notion of offering Odys. and his people a home in Ithaca, without calculating the difficulties in the way of such an attempt, and in the offer of a chariot with horses complete, as a present to Telem., in whose country he must have known they could not have been used, which compliment the younger man with more discernment declines.

(20) His personal appearance is less clearly marked than we might have expected. Save that he was, like his brother,^z tall, there is nothing to mark him but his auburn^a hair. The epithet *εὐρέας*^b applied to *ἄμους* is a fixed and absolute one, and must not be taken in his case as meaning that relatively and comparatively his shoulders were "broad". Helen calls him,^c generally, "a husband lacking no gift of mind or person", but this must of course be taken *cum grano salis*, and we may perhaps conclude, that his appearance was somewhat lacking in marked characteristics, except as regards his hair. There is no epithet of any considerable force applied to him; he is, like the other warrior-princes, *βοῆν ἀγαθός, ἀρητιμῖλος, δουρίκλυτος, ἀρήτος*, and the like, but neither upon him nor his brother is any epithet expressing mental gifts, bestowed, save the common-place *πεννυμένος*.

(21) He appears to some extent in an official relation, conjointly^d with Agam., which fact we glimpse in two or three passages of the Il. This is expressed in the line by which old Chryses' advances are described as made to^e

Ἀτρεΐδᾳ δὲ μάλιστα δύν, κοσμήτορι λαῶν,

and he is once called *ἄρχος Ἀχαιῶν*, which, if we compare its use of Sarpedon and Iasus,^f should mean chief of the whole army, *i. e.* in joint chieftaincy with Agam.

(22) The character of Menelaus, in the tenderness and affectionateness which so largely enter into it, in its devotedness to one woman, in its profound tinge of religion, in its chivalrous honour, rigid sense of justice, uncalculating and romantic friendship, and no less in its somewhat ceremonious scrupulosity and proneness to a gentle melancholy, more nearly approximates to the mediæval romantic type of the true knight than anything else which human genius created in times before romance arose.

^u H. 94-102. ^v P. 91-106. ^w P. 238-45. ^x A. 404-10. ^y P. 570-2.
^z I. 210; cf. 193. ^a δ. 265, *et alibi*. ^b I. 210. ^c δ. 263-4. ^d B. 762;
H. 373-4, P. 249-50, T. 310. ^e A. 16. ^f A. 426; O. 337.

9.

HELEN.*

(1) The sentiment of the Greeks regarding Helen is remarkably coincident with the outward facts of her life within Troy. They,^a and especially Menel., are bent on avenging her "unrest and sorrows", and we see her there suffering such sorrows. But when we look deeper, those sighs are not merely the sighs of a captive for lost freedom, but those of a sinner for lost purity. She is regarded, by the Greeks — and by all save herself — not as an accomplice but as an injured person. There is a gnawing-horror of self-reproach within her for her own share in the business of her abduction, which makes her impute it to the loathing of her kin, when she misses her brothers on the field, — an absence arising simply from their death — whilst all the while the opposite sentiment prevails regarding her. In the total absence of details it is impossible to fix on the precise step in the descent of guilty acts at which her will had become defiled by consent. But that there was some such stage of moral declension, after which self-respect became impossible, is certain. Her deep and poignant words cannot be interpreted of mere external position and of the regard of others alienated. The Trojans,^b if they did "shudder at her", did so from a sense of their national sufferings, not of her being more or less guilty with regard to her husband. They were more likely to consider their own woes than his. Yet it is natural that she should feel their curses, if they cursed her, as the goads of her guilty conscience, and as the outward symbol of her self-aborrence within. Nor would her acquiescence in the position which the manners of her age had assigned her, unless there had been some guilty compliance on her part, have of itself sufficed to load her with remorse. Many women, doubtless married women, must have been constantly made captives without their husbands being slain, and their only hope in life would then become to accept their new position and make the best of it. It is hardly possible to conceive a woman, when so seized, having practically any choice in the matter.

(2) The Greeks and Menel. take the view most natural to them, to believe her wholly innocent in the absence of all direct proof of her guilt. Such proofs they could hardly have; they rest within her own bosom and in the consciousness of Paris the seducer and Aphroditè the temptress. But it is plain that the poet means to show, by the ascendancy^c exercised over her, the "Argive" Helen, by this most purely Trojan partizan-deity, how a guilty compliance has enslaved her will, so that she "cannot deliver her soul". She, while waiting on the battlements to be made the prize of valour to her rightful lord, is dragged back again to share in guilty horror the bed of shame with her seducer; on whom the brand of cowardice has now fallen. She feels a shock^d of surprise at the appearance of what seemed an aged

* I am indebted to Mr. Gladstone's elaborate vindication of the character of Helen for many of the details of this article, but on one broad ground I differ from him. He seems to me make her a penitent with nothing — one may almost say — to repent of.

follower of her own, summoning her to the chamber of Paris; but before she recovers herself, the features disclose those of the adulteress deity. It is possible that this recalls an earlier scene, that the aged wool-spinner had so wrought upon her before, and that this may shadow forth that step in her fall for which self-forgiveness is impossible. This would explain very naturally the preference of Aphroditê for that *σίδαιος*; but this is conjecture merely. The scene of hope, alarm, distrust, resistance, contemptuous defiance, and final submission and self-loathing acquiescence, is in itself a moral epic.

(3) Then comes the counterpart to the picture, the laws of her position bind her now as the wife of Paris. The chance of retrieving what she was has disappeared. Her position has its duties and she accepts them with a bitter struggle — but accepts them still. Practically, the only solution of the conflicting claims upon her would be victory in arms. That had been snatched from her hopes, and she remains the wife of Paris. This was the only view which Greek and Trojan would take of her position. Somebody *must* have the rights of a husband over her, and till those of Menel. could be enforced, those of Paris were valid. "Possession" was "nine points of the law", as conventionally understood, if not more. Her recent relapse from better hopes is what makes her emotions in this sixth book so powerful. And then comes one of those grand, simple, and effective combinations in which the poet excels; and its contrast with the following group of Hector amid his pure family affections heightens its effectiveness. Forced to renew her acceptance of a husband who is a coward, she seeks to stir up some sparks of manly spirit within him; and, seconded by Hector, does not wholly fail.

(4) But here again, in making some purer instinct utter its voice of anguish within her, the poet strikes a root-deep truth; or rather rises to a height of which he himself was dimly conscious, and which it requires a light from above to measure in its fulness. Thus "to will is present with" Helen, "but how to perform that which is good" she "finds not". Nor can we find a clearer lesson among the examples of Pagan antiquity of the tyranny of sin drawn by St. Paul in a full-length portrait in Rom. VII, 14—24.

(5) Her words regarding her brothers are the most decisive of her guilt of any that escape her. She feels that she deserves their loathing, that, if there, they could only share her shame. These strong expressions,* *αἰσχεα δευδιότες καὶ θυεῖδα πολλ'*, *ἃ μοι ἔστιν*, are inconsistent with her innocence. We may compare them with her words of Paris: he cared[†] not for the *νέμεσιν το καὶ αἰσχεα πόλλ'* *ἀνθρώπων*, which would certainly follow his unmanly behaviour in the field. What, then, is the virtue which for woman, in a rude, but on the whole pure and simple age, corresponds to valour in man? What is that which, when forfeited, draws down indignation and shame upon her, even as poltroonery does upon him? Nor do the epithets of opprobrium which she heaps upon herself admit of any other interpretation than the same to which these questions point.* They are *ἔμειο, κυνός*

* Mr. Gladstone considers that the expression of Paris (*ἀρπαγῆς*) implies such violence as totally excludes guilty complicity on her part and conclusively decides in her favour the questions "whether the fatal act of quitting her

κακομηγάνου, ὀκνηρόεσσης, "monster of base practices for one to shudder at". In the *Ody.*, amid the soothing influences of position restored, her style is still ἐμείο κυνώπιδος,¹ — the exact epithet applied (*ᾠ.* 319) by Hephæstus to Aphroditê taken in adultery — even as when the mortal¹ combat was raging for her sake in the *Il.* She is humbled even amidst her queenly state by the thought of what she had been.

(6) Again, the goddess Iris rouses in or infuses into her mind a love of her first husband, city, and parents, and tears of tenderness well from her¹ eyes, as she descends, deeply veiled in snowy linen, from her chamber. There is no due authority for saying that the emotion was wholly new to her, but the words imply that it was not her habitual frame of mind. She herself, speaking¹ of another occasion of similar emotion, says, "my heart rejoiced (at the successful escape of *Odys.*), for my inclination had for some time been turned to go home again, and I repented of the sin which Aphroditê caused when she led me thither". It is of course possible to give a different shade of meaning to the words ἄτην μετέστενον; but if it be called "sin"² when we consider Paris' share in it, why are we to change the word when we take the case of Helen? In speaking of the wrongful act to which two persons are a party, Homer never meant to lay the main burden of moral responsibility solely on the one; and strange indeed would be the moral lesson, if all the guilt should be on Paris' side and all the repentance on Helen's. And lastly, the argument of Penel.,³ though its moral tone is not high, and its introduction rather troubles than illustrates the view she is there taking of herself, yet, taken as it stands, amounts to this, "Helen would not so have acted with Paris had she foreseen the consequences", — which plainly postulates that there was, at any rate, at one time, a power in her of resisting, and that she did not resist. The words of old Priam on the wall of Troy have a caressing tone which quite deprives them of any judicial weight: — "tis not thou but the gods who are, I suppose, to blame", might as easily have been said for Paris, had any one been, fond enough of him to say it. The expression denotes a partiality and tenderness for the person, just as do the similar words⁴ of Agam., whose partiality and tenderness are for himself, in the reconciliation with Achilles. And the familiar fondness of Priam, Hector, and Laodiceê for her, points to the supposition that she had

husband was premeditated and whether it was of her own free choice". The able arguments for the defence are superfluous where *habemus confidentem ream*. It is remarkable, too, — although, if any special force lay in the Homeric use of ἀρπάζω, Herodotus would be of little weight — that in the passage where the latter elaborately discusses the question of Helen and others as between Asia and Europe, he exactly and in terms contradicts Mr. Gladstone's theory: *ὅηλα γὰρ δὴ ὅτι εἰ μὴ αὐταὶ ἐβουλεύατο οὐκ ἂν ἤρπαζοντο*. I. 4. But there is no reason to suspect ἀρπάζω of any sense in the poet which it does not bear in the historian.

* Z. 356 "Ἀλεξάνδρου ἔνεκ" ἄτης, on account of the sin of Paris". Gladst. III. §. iv. 578. It is worth noticing that Helen, in this passage, speaks of herself (ἐμείο κυνός) and Paris in terms of equal guilt, and expects that they will be alike ἀνθρώποισι . . . αἰδέμιοι ἐσσομένοισιν.

δ. 145.

i Γ. 180.

k Γ. 139—42.

l δ. 259—62.

m ψ. 218—24.

n T. 86—7.

thoroughly accepted her position, and become as one of them, stifling and burying regrets for husband and child, until at the summons of Iris, or the visit of Odys. they started again to agony of life.

(7) The poet makes^o it twenty years at Hector's death since she left Menel. and ten more elapse before she is brought before us again. It is not inconsistent with what we know of conscience that it should sleep a long slumber, and awake as if invigorated at last. Homer has carried the power of conscience and the reality of remorse to the highest pitch. He does not declare them dogmatically, but he stamps them indelibly on one of the most exquisite of his characters, and charges the loveliest features with the expression due to their anguish. They stand out as real on his page as in the fearful "Last Judgment" of Michael Angelo. He paints them, too, as undying, as yielding not to time, to suffering, or to the diversion of home delights, or even to the prospect of translation,^p and of some dimly^q blessed state beyond this world. Helen has all this, but the slow fire of her purgatory, though not bursting fiercely forth as in the Il.,^r is still^s unquenched in the Ody.; and when her conscience was once roused, it woke to sleep no more. She has no *ἡμετέρας* for herself. The gods gave her no^t child, save the daughter of her pure and early prime. This abiding penal mark of barrenness suggests her continuance under the ban of sorrow.

(8) The lighter tones of her character are in marvellous harmony. Her elaborate^a embroidery in Troy and her work-basket^b of state at home are proofs of her taste. Her early love of finery and show appears as a refined and stately elegance. The basket^c was a present from an Egyptian princess, but to an idle voluptuary would have been as out of place as Menelaus' chariot and horses in Ithaca; see the description of her treasury of shawls *παμπούλοι*,^d οὓς κάμει αὐτῇ. Her present to Telem. is not only "a memorial of Helen", but "of Helen's handy-work".^e There is a beautiful light and shadow playing about her dialogue^f with Priam on the wall, which makes us feel with all the more potency the gloom which overcasts it when her evil genius, the seductress-deity, appears. The sight of the Argive host and its princely lords, which would have elated her had she been innocent, is only humiliating in her guilt. The doting fondness^g of old Priam, and his aged councillors chirping their admiration for her, whilst she is wrung so bitterly at heart, has the grand power of nature, simplicity, and truth, — those secret springs of all pathos. The delicate grace of her plaintive gratitude to Hector^h gives a consummate finish at once to his character and to her own. Her ready sweetness towards all save her injurer and temptress, and her grave tone of rooted aversion to the one,ⁱ and her sharp sarcastic rating of the other,^j show a fund of deep moral feeling, which the fictions and conventionalities of her Asiatic life had left essentially sound. At home her delicate^k

* For, surely, if Menel. was to attain Elysium because he was the son-in-law of Zeus, we must suppose that Helen, in whose right he attained it, was to share it with him.

^o Ω. 765. ^p δ. 569. ^q δ. 145, 260—64. ^r δ. 12—4. ^s Γ. 125—7.
^t δ. 131—2. ^u δ. 125—7. ^v ο. 104—8. ^w ο. 125—6. ^x Γ. 161 foll.
^y Γ. 162. ^z Ω. 760—75. ^a Γ. 428—36, Z. 350—3. ^b Γ. 399 foll.
^c δ. 138.

enquiry, who the strangers were, addressed to her husband rather than to them, her intuition^d of family likeness, yet hesitation^e at saying what might embarrass, her easy^f lead in the conversation, the pure and graceful dignity^g of her state, her perfect^h humility unsullied by the accessories of rank, the toneⁱ of "rich and rare" which lingers about her, the felicity of her parting gift^k and parting words to Telem., connecting her memory with his mother that was and his bride that was not yet, her ready^l wit in reading and interpreting the omen over which her lord and master was hesitating — all impart a mellow and chastened richness to her portrait which exhausts criticism to describe it: she is *καμφοίλος*^m as the robes she wove.

(9) There is one passage in her later Trojan life which requires a few words of special notice. Homer does not expressly state, but leads up to the statement, which later legend conveys, that Helen after Paris' death becameⁿ Deiphobus' wife. The Greek chiefs^o in the Wooden Horse were surprised and mystified by hearing their names called in accents of their mother-tongue. Each thought he heard^p his own wife calling his own name, but the voice was to one all, and it was Helen's. Deiphobus^q was close beside her, and "some deity",^r says Menel., "who wished to add glory to the Trojans must have ordered her thither", even as "Pallas" led her back". She plainly acted under dictation, which may be called compulsion, and the act was in Trojan interests. But that the calling the names of the heroes, in what seemed to each his own wife's tones, was a piece of conscious mimicry, is not so clear. We must allow for strangeness and panic on their parts, and for, perhaps, theurgic assistance^s on hers. That each should think of her who loved him best, when their lives were all set on the cast of that "forlorn hope", is not surprising, nor is it beyond the bounds of strictly natural magic that the ears of each should have translated Helen's voice into that of his own wife. "The airy tongues that syllable men's names" have had such power before now;

* We ought, however, to remember, that it is the assertion of Menel. that she made her voice sound to each chief like that of his own wife. He, at any rate, may be supposed to have known her voice as *his* wife's. For the rest, his sanguine temperament may perhaps be supposed to have overinterpreted their feelings. But on the other hand, in the *Hy. Apol. Del.* 156 fol. (referred to by Nitzsch on *δ.* 279), it is stated that the Delian maids, *Θέ-γαυραι* of Apollo, have the gift of so imitating *all* voices that each would think the voice his own. This, taken in connexion with the *δαίμων* favourable to the Trojans in *δ.* 275, who is probably to be understood as Apollo, may suggest that that god gave Helen's voice a polyphonic power. Nitzsch suggests (*ub. sup.*) that the *δαίμων* influenced her by rousing eager curiosity and impatience, so that, knowing her friends to be there, she wished to hear their voices at whatever risk to them and herself. Such childish trifling, however, at so critical a moment, need not be imputed to her. What seems clear is, that she had at least no treacherous intent towards the Greeks; for, had she harboured any, it would have been simpler to have divulged to the Trojans what, it seems, she knew, that the *ἄκιστοι* were concealed within the horse (*δ.* 278; cf. 256).

^d *δ.* 141-3. ^e *δ.* 140. ^f *δ.* 239. ^g *δ.* 121-2. ^h *δ.* 145, 235-7, 261-4, 296-9. ⁱ *δ.* 123-6, 131-5, 219-20. ^k *ο.* 125-9. ^l *ο.* 169-78. ^m *ο.* 105. ⁿ *δ.* 276, *δ.* 517. ^o *δ.* 277-9. ^p *δ.* 276. ^q *δ.* 274-5. ^r *δ.* 289.

and the influence of darkness, danger, and suspense in tricking human nerves and bewildering momentarily the judgment of the wise and the courage of the bold, must be permitted a wide margin of probability. As regards Helen herself, when led up to that grim, silent, wooden image in the darkness of night, and bidden, if so she was, to call out the names of Menelaus, Diomedes and the rest, would the contingencies and consequences of the act be necessarily present to her? Would she necessarily have had the presence of mind which all those heroes, save one,* certainly lacked? If not, why should she have been less ready to speak than they to answer?

(10) On the whole, hers is a character which is seen at first in a transitional state, and then sobers down into a definite tone, and from its later aspect and a few stray hints we are to infer its former cast. It was probably light, gay, and impulsive, with quick feelings and tender affections; but easily drawn, at itself fond of display, by superficial qualities; and likely to yield to the fascinations of a handsome foreign adventurer, of courtly ease and polished manners moulded in a home of Asiatic luxury. It is, assuming the reality of the characters and facts, likely that the somewhat pensive and punctilious tone traceable in Menelaus' character, no less than his inferior intellectual endowments, may have repelled the levity and gaiety of her early years, have led her to esteem him lightly, and have laid her open to the temptation to which she succumbed.

* *δ.* 284, 287.

APPENDIX F. 1.

THE HOMERIC GALLEY.

(1) The trees named by Homer for ship-building are the^a alder, black poplar and fir or pine, which were doubtless in the greatest esteem for their respective purposes. The two former would perhaps be condemned by modern ship-wrights as too spongy and pithy, and yielding too soon to decay, comp. δούρα^b σέσηπες νεῶν. The latter is still serviceable for all straight pieces. Virgil speaks of the alder's scooped trunk as a primitive boat in *Georg.* I. 136. The tools are merely an axe (πίλεκυς),^c a carpenter's plummet (στάθμη),^d an adze^e for smoothing (στέπαρον ἐνῆσαν, in active sense), and some wimbles (τέρστρα).^f The larger augur^g (τρούπανον), described in a simile as turned by a band (ζυγός) worked by several men and guided by another, to bore ship-timbers, was of course out of place where there was but one workman. No saw is mentioned, and we are, doubtless, to suppose that Odys. worked without any; although the saw was, from the mention of περιστοῦ ἑλέφαντος,^h as well as from the use of σανίδεςⁱ etc. known in Homer's time.

(2) Two forms of vessel seem to have been known, the war galley, of a lighter and sharper build^j (νήες θαλά, and Hy. *Apoll. Del.* 155, ἀνέλαι), and the vessel of burthen, broader^k (φορτὶς εὐρετή), raised on an ἔδαφος (comp. νηὸς δαπέδοισι, Hy. *Apoll. Del.* 238), and apparently without^l a keel, as none is mentioned in the raft which resembles it. The verb by which its structure is hinted at, τρονώσεται, "will round off", probably refers to the extremities, as opposed to the sharper prow, and also stern, of the galley fashioned for speed in rowing. This latter had a keel^m (τροπίς), — its most substantial timber — left bare (ψιλῇ) when the sides (τοῖχοι) parted, and not too big for a man to grasp it with his armsⁿ (ἀγκάς ἑλών). Thus Odys.

* Odys. rides on the keel and mast, lashed together, when his ship founders; but when the raft parts, he ἀμφ' ἐνὶ δούρατι βαίνει (s. 370). He would have chosen the keel, had there been one.

^a s. 239. ^b B. 135. ^c s. 234. ^d s. 245; cf. *O.* 410—11. ^e s. 237.

^f s. 246. ^g s. 384—6. ^h s. 196. ⁱ γ. 174 *et alibi.* ^j δ. 255 *et alibi.*

^k s. 249—50. ^l s. 130, μ. 421—2, τ. 278. ^m η. 252.

saved himself upon* it, and lashing the mast to it by the back-stay, rode thereon, paddling with his hands. We need not suppose with Grashof (p. 8, note) that this rope parted, and that the mast was lost. The keel, probably a square balk of timber, was far stouter and heavier, and the round mast which, alone, would roll over in the water, being lighter, would float uppermost, when the two were lashed together, and thus furnish a seat. Still the substance of this float was the keel, and thus it is mentioned alone. But the sharp deep keel of our vessels, adapted for sailing with the wind on the beam, a practice not known to the ancients, may suggest a false idea. Their keel had probably little projection below the hull, for convenience in hauling^a up; still, the bottom must have had a sharp enough curve in a midship section to make the ship unsteady when so stranded without props^b (*ἔρματα μακρά*, Hy. *Apoll. Pyth.* 329) under the sides, and to require a channel^c (*οὐρός*) to slide in, at any rate if long in one spot, when the keel would tend to settle down into the sands. The *στρώγη* is doubtless only the fore end of the keel turned up, as commonly, to form a cutwater. The wave "roars" on both sides of it" (*ἀμφί*), as the ship goes.

(3) The term *δρυόχοι*^d occurs in simile only, where timbers ranged in an exact line at equal intervals seem required by the^e image. Grashof views them as stools supporting and fixing the keel-pieces when first laid; but this gives a rather too elaborate notion of the building and launching, although it adds a further point to the simile, viz. that the notches to receive the keel would lie in a line, and be traversed by the eye like the hoops^f of the *πελίσσες* through which Odys. shoots. We may, however, suppose them props to keep the ribs and frame up, while building. Thus they would be laid down first; hence, *δρυόχους τιθέναι δράματος ἀρχάς* (Aristoph. *Thesm.* 52). They are, however, no part of the vessel itself, and rather correspond to the scaffolding in a building.

The *ἔκρια* can hardly be anything else than the deck, which was laid only at the head and stern, leaving the hollow of the ship amidships for the rowers' seats and hold (*ἀντλος*). Grashof will have *ἔκρ.* the bulwarks, grounding his view only on s. 162 foll.; but the bulwarks of the raft there are the "osier hurdles", superadded *κύματος ἔλλαξ ἔμην*; and surely the words added by Calypso *ἔκρια . . . ὧς σε φέρεουσιν ἐπ' ἡροειδέα πόντον*, favour the notion of that part which actually "bears" the passenger, i. e. the deck. The galley proper has solid sides (*τοίχοι*)^g which would each include a bulwark, viz. the upper edge of either side. Grashof, consistently but wrongly, renders *ἐπ' ἑκιδόφιν* (γ. 353) "at" not "on" the bulwarks. Why the bulwarks should be mentioned when a part supporting the weight of the men on board would so much more naturally occur, he does not say. But in two passages where

* In the tale to Penelope the disguised Odys. unites some features of both his actual voyages. Accordingly he says (τ. 278) that he reached the Phæacian coast *ἐπὶ τρώπιος*, wholly omitting Calypso's isle. So he tells Eumæus that he came *ἐσθλὴ περιπλεχθείς* (ξ. 311-3).

^a A. 485-6. ^b A. 486, B. 154. ^c B. 153. ^d β. 427-8. ^e τ. 574.
^f τ. 573-5. ^g τ. 578. ^h O. 382.

νηῶν ἑκρί' ἐπώρετο' and ἐπὶ πολλὰ θοάων ἑκρία νηῶν φοίτα⁷ is said of Ajax, "was going to the bulwarks" seems poor as compared with "was going along them. Here ἐπὶ with accus. has its common sense of motion over a surface. Further, Ajax leaves the ἑκρία when he retires to the θρηῆνος¹ ἐκταπόδη, which position, being doubtless at a lower level (see below (4)), gave some shelter from the Trojan darts, to which on the deck he would be exposed. Why, again, should Odys. rush εἰς ἑκρία πρῶρης, if bulwarks only are meant? What he wanted was a firm footing to spear the monster² Scylla, from whom no bulwarks could possibly shelter him, even if defence, and not offence, had been his purpose. So the Phæacians³ lay Odys. νηὸς ἐκ' ἑκρίσφιν . . . ἔνα νήγετον εὐδοί, and Nestor⁴ says, Telem. οὐ . . . νηὸς ἐκ' ἑκρίσφιν καταλέξεται. So where the spear is laid by Telem. ἐκ' ἑκρίσφιν, and taken up ἀπ' ἑκρίσφιν, the flat surface of the deck suits the action exactly, and nothing else suits it so well.

(4) The *unicè lecta* σταμίνεσσι and ἐπηγευένδεσσι⁵ are less clear. The former has the epithet θαμέσι, an adjective, which, with πικνοί, describes the teeth⁶ of Scylla and the palisades⁴ driven by Eumæus for his fence. Πικνοί καὶ θαμέες seem especially to convey the notions of closeness and *successiveness*, the latter being used also of exactly similar things repeating one another; so πυραὶ⁶ θαμειαί, and ἄκοντες⁷ θαμέες. Hence θαμέσι σταμίνεσσι, especially combined with ἀραφῶν, which is used of stones in a wall, or other⁸ things so ranged in an order, suits exactly the notion of ribs springing from the ἔδαφος, each repeating the other. Thus the line would contain the common Homeric figure of a *πρωθύστερον*, as the laying the deck (ἑκρία) would not precede but follow the setting up the ribs. The long ἐπηγευένδεσ (ἐπὶ ἔγχεσσι. *i. e.* ἐνέχουσιν), with which he finished, can then hardly be anything else than planks nailed horizontally along the ribs. The γόμφοι,⁹ however, with which these pieces were fastened, might as easily be wooden pegs as copper bolts, comp. πολύγομφοι νῆες Hes. *Opp.* 660. The ἀρμονίαι are perhaps dovetailings, or morticings, as the word ἀρασσέν (the best reading) means "hammered". The raft (σχεδίη) thus constructed is called πολύδεσμος,¹ a word by which both these means of fastening are probably included. There were, no doubt, planks in the galley proper, forming on either side of the mast a gangway* from the aft to the fore-deck, as Odys. says¹ διὰ νηὸς ἐφοίτων. These were most likely laid over the rowers' seats which were at right angles with them and the keel. Odys. therefore, so going (φοιτῶν), would have a row of oarsmen on either hand. Going aft from the prow, next after the ἑκρία πρῶρης, or fore-deck, would come the rowers' seats, then the ἄντρος, then perhaps the θρηῆνος ἐκταπόδη, which, from its being called by the same name as the "footstool" in a room, was probably the foot-rest for the steersman, placed so as to give him a fulcrum when steering. It may have been rather higher than the row-benches, and parallel to them, but lower

* Comp. Æsch. *Sept. c. Theb.* 496, τί δ' οὖν, ὃ ναύτης ἄρα μὴ ἔς πεφραγνυγῶν πρύμνηθεν νηὸς μηχανὴν σωτηρίας;

¹ O. 676. ² O. 685. ³ O. 728—9. ⁴ μ. 229—30. ⁵ ν. 74.
⁶ ε. 252—3. ⁷ γ. 353. ⁸ μ. 92. ⁹ ε. 12. ¹⁰ A. 52. ¹¹ A. 552.
¹² ε. 267, O. 737. ¹³ ε. 248. ¹⁴ ε. 33, 338, η. 264. ¹⁵ μ. 420; cf. 206.

than the aft-deck. As the rudder (*πηδάλιον*) was merely a big oar, or a pair of such, trailing aft, see (14), some such fulcrum would be needed with so large a lever when turning sharply in a heavy sea, or working against a strong current. Next to this *θηρῆνος* would come the *ἐκρία πρόμυνης*. Where then stood the mast? Probably abaft the rowers' seats and forward from the *ἄντλος*, into which the tackle (*ὄπλα*) comes down with a run (*κατέχυνθ'*), when in a head-wind the mast snaps¹ and falls backward. The position of Odys. lashed to the mast requires that his comrades, as they rowed, should see his gesticulations demanding release at the Sirens' song. He says¹ *λύσαι δ' ἐκέλευον ἑταίρους ὀφρύσι νυστάξαν· οἱ δὲ προκισσόντες ἔρυσσαν*, and adds that two of them immediately *got up* and tied him faster. This shows that the mast was in sight between them and the stern. Along the bottom of the *ἄντλος* the keel would be visible with the *ἐπίτοπος* straining backward from near the masthead to it, and down upon^m it (*πρὸς τρώπιον*) the mast is hurled by the gale. A passenger falls into the *ἄντλος*,ⁿ doubtless from the aft-deck. A fragment of Alcæus also denotes that in his time the *ἄντλος* lay next the mast. It describes the effect of a similar violent head-wind, by which the mast was wrenched from its place, so that *πὰρ μὲν γὰρ ἄντλος ἰστοπέδαν ἔχει*; which seems to mean, *παρέχει* being in tmesis, "the hold affords a mast-step", i. e. the mast was forced from its proper *ἰστοπέδη* into the hold. (Alc. *Frag.* A. *apud script. Gr. min.* ed. Giles.)

(5) The stern appears to have been high and pointed. What is the precise value of the phrases *νηὼν ἄκρα κόρυμβα*° and *ἄφλαστον*,^p comp. also *ἀκρωτήρια πρύμνης* Hy. XXXIII. 10, it is difficult to say. If we may take *ἄφλαστον* to be the latin *aplustre*, some decorative, easily separable pinnacle or turret would seem meant, perhaps even a staff to sustain some insignia distinctive of a chieftain's own ship might be included. Hector, in the battle at the ships, seizes a galley by its[†] stern and has the *ἄφλαστον μετὰ χειρὶν*. Grashof takes *ἀκρωτήρια πρύ.* to mean merely the aft-deck, but this is part of his misconception of the *ἑκρία*. It is more likely that some greater elevation, where the side bulwarks ran perhaps to a point at the stern, was needed to shelter those on deck from a sea breaking from aft. The *ἄκρα* *κόρυμβα* may be such elevated points. Thus the Trojans came face to face with[‡] (*εἰσωποῖ*) the Greek ships, *περὶ δ' ἔσχεθον ἄκραι νῆες*, which expresses the elevation of the stern extremities, first approached. Hence we obtain a form pointed fore and aft (for the expression *κορυνὶς* "beaked", surely implies a sharp prow), and high at the stern end. The prow would also be higher than the sides and bulwarks. This explains the epithet *ὀρθοκραιράων*[†] given to ships and oxen, to ships only when hauled in a large number high on the beach's slope, looking, with their peaks high in air, like a herd of oxen tossing their horns. The expression *θοαὶ νῆες* may as easily mean "sharp", referring to shape, as "swift", comp. the *νῆες μακρὰι* of the historical period. The Phæacians' mode of landing, or rather beaching[‡] their galley bespeaks a light sharp build forward, and the description of a ship on her course, *τῆς πρύμνης μὲν ἀείρετο*, giving the idea of the prow

^k μ . 410-11. ^l μ . 193-5. ^m μ . 422. ⁿ σ . 479. ^o I . 241. ^p O . 717.
^q O . 716-7. ^r I . 241. ^s O . 653-4. ^t Σ . 3, T . 344; cf. μ . 348,
 Σ . 573. ^u ν . 113-5. ^v ν . 84.

nearly burying in the wave, implies the same thing. This burying the fore-part is perhaps denoted by ἐφάρπον' ἐπιχέρσαι, " said of ships in a violent gale.

(6) The mast, made of fir (*ἱστός ἐλάτινος*¹), was moveable, and like the oars and sails, was taken on board when a voyage was intended. It was set up (*σῆσαν ἀέλαρες*²), no doubt by aid of the fore-stays (*πρότοις*), in the *ἱστοπέδη*, "mast-step", which was large enough³ for a man to stand upon it against the mast when the mast was up, and was fixed *κόλῃς*⁴ *ἑντοσθε μέσση*. Some think this means a beam athwart the ship from side to side with a hole for the mast. But the mast must then be lifted vertically above such hole and dropped into it to reach the *ἱστοπέδη* below. This could hardly be done with a pole twenty feet high, or more, and tackle upon it, when the wind was fresh. On the other hand a mere notch or vertical groove in the thickness of such beam would hardly give the support required; while neither hole nor notch would seem to satisfy the strength of the phrase *κόλῃς ἑντοσθε μ.*, which points to some more complete receptacle, enclosing as well as supporting. It was probably a kind of trough of strong planks, set on end, two forming the sides and the third the back. The two held the mast between them, the third kept it from falling forward; see App. F. 2 (41) (42). When up, the mast was made fast by the *πρότοις*,⁵ two in number, which would then steady it by their strain on it forwards, counter to that of the single *ἐπίτονος*⁶ backward to the keel. Thus when the *πρότοις* are broken by the squall, the mast came down with the *ἐπίτονος* on it.* When they⁷ came to harbour, or put ashore, they lowered the mast by these fore-stays⁸ (*πρότοις ἐφέντες, καὶ δ' ἔλω*). There was an *ἱστοδόκη*, of the shape of which nothing is said, into which the mast fell when so lowered. A shallow trough carried along part of the length of the keel may be supposed meant.

(7) ὄπλα is the collective term for all the tackle or implements in the Phœacian *navalia*,^a even the oars, and therefore helm (πηδάλια), being included. So Virgil calls a ship deprived of its helm, "spoliata armis" *Æn.* VI. 353. In Hy. VII. 32, comp. 26, a direction occurs to "hoist the ship's sail", *σὺν πάνθ' ὄπλα λαβών*; where ὄπλα would mean the ὑπεραι or running rigging for that purpose. Of course the fore-stays, used to lower and, we may infer, to erect the mast, would be included, comp. ὄλων ἀπτεσθαι, which order^b is given when the mast is to be erected. The mast itself, and of course the yard, would also be included in the ὄπλα^c. The sail being hoisted, they make fast (δησάμενοι) the ὄπλα, and the vessel runs before the wind, which, together with the pilot, guides her. Hence, ὄπλα ἕκαστα πονησάμενοι κατὰ

* It is likely that the *ἐπίτρονος* was slipped on (*βέβηλτο*) by a loop over the head of the mast before erecting it. When it came down at length on the *τρονίς*, and the sides parted from the latter, it would be easy to slip off this loop and lash the mast on to the keel, to which the lower end of the *ἐπίτ.* was, perhaps, permanently fastened.

^a l. 70. ^x β. 424. ^y δ. 781-2, θ. 52-3. ^z o. 288-90. ^a μ. 179.
^b β. 424, ^o. 289. ^c β. 425, μ. 409-10. ^d μ. 422-3. ^e Δ.
433-4. ^f o. 496. ^g ζ. 268-9. ^h β. 423, o. 288. ⁱ κ. 404, 424.

νηα^k expresses the crew's busying themselves about any or all of these parts; and καθ' ὅπ. θιέσθαι (Hy. Apol. Pyth. 279, comp. 309, 325—6) is to strike sail, mast etc. There was but one sail, as one yard. ἱστία λευκά^{*} is collective, the sail being one, but of several pieces.^{**} Calypso brings φάρος¹ for Odys. to make ἱστία, yet the whole is called σπείρον;^m and so ἔλκον δ' ἱστία λευκά, ... ἔφηρσεν δ' ἄνεμος μέσον ἱστίων.ⁿ The sail was only used to run before the wind (ἔκμενον^o οὐρον, οὐρον πλησίον), when we read τίταθ' ἱστία ποντοπορεύσης.^p The yard (ἐπύριον) is said to be fitted on (ἄρμενον) to the mast, doubtless so as to slide with ease by its middle up and down it.

(8) The ἐπίτονος "back-stay", probably stouter than the rest, was βοός ῥίνοιο τετευχώς;^q the other cordage was twisted of neat's leather thongs (ἐϋστρέπτοιαι^r βοῦσσι), comp. λύσαντε βοείας (Hy. Apol. Pyth. 309). For the cable another material is mentioned, the βύβλος, "rush"; with this ὅπλον βύβλινον^s comp. Herod. II. 96, VII. 25. παρεκένυζετο δὲ καὶ ὅπλα ἐς τὰς γεφύρας βύβλινά τε καὶ λευκολίνον. Some such πείσμα^t was stout enough to support the weight of the twelve women executed after the suitors; but the ὅπλον of ξ. 346 is evidently a smaller rope, and so probably is that of φ. 390. In an emergency Odys. constructs a rope of λύγοι,^u twigs or brushwood, or of these and ῥῶπες;^v so in Hy. VII. 13 λύγοι means ropes on board ship. Similarly ropes are called σάρατα,^w from the vegetable fibre of the shrub σάρατος, the best kind of which, obtained from Spain, was of general use in the historical period. Hes. Opp. 627, bids dismantle the vessel when the season of navigation was over, and stow in the house all the rigging which had been mounted upon her (ὅπλα ἐπάρμενα, cf. ἐπύριον ἄρμενον^x αὐτῷ

* From Hes. Opp. 628, it seems likely that the strips of cloth which formed the sail were actually separable, as he directs that they should be wrapped up in good order, εὐκόσμως στολίσας νηὸς πτερὰ. Thus they preserved their individuality and might each be called a ἱστίον, really a "piece" from the loom, or a "piece" for the mast, according as we take either sense of ἱστός. It is true that in λ. 125 we find εὐήρε^y ἐρετμὰ τὰ τε πτερὰ νηυσὶ πέλονται. The oars, or rather the broadside of oars spread and moving, called the τάρσος, with their broad blades resembling pen-feathers expanded, are closely like wings, while the rudders trail behind not unlike the feet of a swan (hence πόδα νηὸς, see (14), means "the rudder"), and complete the elegant image, Hesiod, however by στολίσας loc. cit. clearly speaks of the sails, and this is further confirmed by Hes. Frag. 93, 7. which Göttling has edited unmetrically, giving

οἱ δὲ τοι πρῶτον ζευξάν νέας ἀμφιελίσσας,
πρῶτοι δ' ἱστία θιέσαν, νεῶς πτερὰ ποντοπόροιο.

where read in both lines πρῶτα, transposing the second, however, to

θιέσαν δ' ἱστία πρῶτα, νεῶς πτερὰ ποντοπόροιο.

** By reference to this may be understood a difficult expression in Eurip. Helen. 1535, λευκά θ' ἱστία εἰς ἓν ἦν, descriptive of preparations for a voyage, meaning the white sail-pieces were united so as to form the sail.

^k λ. 9, μ. 151. ^l ε. 258—9. ^m ε. 318; cf. ξ. 269. ⁿ β. 426—7. ^o β. 420, λ. 7, μ. 149. ^p λ. 11. ^q μ. 423. ^r β. 426. ^s φ. 390—1. ^t χ. 465. ^u ι. 427. ^v κ. 166; cf. Δ. 105. ^w B. 135. ^x ε. 254.

(*ιστῶ*). The *τεύχεα* which the suitors took on board seem not to have pertained to the ship but to themselves, *c. g.* weapons &c.

(9) The expression *στεῖλαν ἀείραντες* used of the sail-pieces, seems to mean "furled by taking hold of them", comp. *πίστους συναείρεται ἱππούς*,^{*} where the notion of raising or lifting disappears, so *μηλα γὰρ ἐξ Ἰθάκης Μεσσηνιοὶ ἄνδρες ἄειραν*.[†] When the sail was rent by a squall, *Odys.* says *τὰ μὲν ἐς νῆας κάθεμεν*;[‡] again, the crew when becalmed stood up and *πρὸς ἱστία μῆρυσσαντο, καὶ . . ἐν νηὶ γλαφυρῇ θίσσαν*.[§] In the first case, the mast seems also to have been lowered, as we read subsequently *ιστούς στήσάμενοι ἀνὰ θ' ἱστία λεύκ' ἐρύσαντες*. It is probable, as a gale had succeeded the calm,^{||} that they in this case struck everything to make the ship snug; and, if so, the mast may have been let down, at once, or at any rate on landing. So we read, on approaching harbour, they *λύον ἱστία καὶ δ' ἔλυν ἱστόν*.[¶] The ropes, which, with all the necessary rig and outfit, are included under *ὄπλα*, are specifically called *ὑπέραι*, *κάλοι*, and *πόδες*;[‡] of these the *ὑπέραι*, perhaps, hoisted the yard and were strained taut on either side below (*ἀμφὶ δ' αἶψ' ὄπλα καττάσσουσιν*, *Hy.* VII. 33—4); the *κάλοι*, like the "braces" in our ships, may have governed the yard-arms; the *πόδες*^{**} were "sheets", or cords at the sail's foot to keep it square to the wind. In *Hy.* VII. 32, comp. 26, the verb *ἔλκειν* is applied to the setting up the mast and sail, especially in the phrase *ἱστία ἔλκειο νηὸς, σὺν πάνθ' ὄπλα λαβών*. This erecting the mast by pulling at the cordage is not mentioned expressly in *Homer*, but is consistent with his words. The opposite act to *μῆρυσσαντο*, "folded or furled", appears conveyed by *ἀνὰ θ' ἱστία λευκὰ πέτασσαν*,^{††} expressing the unrolling or unwrapping the canvass (performed in one case, where it does not appear that the mast was as yet set up), whereas *ἀνὰ ἐρύσαντες* and *ἔλκον* are the terms for hoisting sail. The canvass, when torn in pieces by the force of the wind,[‡] was struck to avoid wreck, and when the mast snapped asunder, the sail and yard were lost together.

(10) The mooring and harbouring, as also the launching, require some special notice. The heroic galleys, and even the ships long afterwards, were merely

* The *πόδα νηὸς ἐνώμων* of κ. 32, has however another meaning, see (14).

†† This phrase, with the line in which it stands, is rejected by Bek. and Dind. in δ. 783, but retained by both in δ. 54, with exactly the same context. The reason would be stronger against it in the latter passage than in the former. For in the latter if it be retained, the ship, after having sails, oars, &c. put on board all ready for starting, is left in that needlessly early state of preparation for a whole night and part of a day, moored *ὑποῦ ἐν νοτίῳ*. Moreover, *Alcinous* anticipates a calm (γ. 319), and the sails are in fact not used in the voyage of ν. 76—85, for which δ. 52—4 is the preparation. Possibly they might be taken by custom in any case; and as *ἀνὰ . . . πέτασσαν* only means *unwrapped*, the ship with the sail, in that sense, *πέτασθιν*, might be easily left moored in δ. 783 while the crew supped. In accordance with this meaning, in *γηθόσυνος δ' οὐρῶ πέτασ' ἱστία διὸς Ὀδ.*,[†] it is best to take *οὐρῶ* with *γηθόσυνος*, not with *πέτασ'* as if "spread to the gale" were meant; a construction which is confirmed by *χάρμη γηθόσυνοι*.[‡]

† δ. 784, π. 360; cf. 326.

‡ μ. 325—6.

§ ο. 496.

¶ O. 680.

‡ ε. 260.

‡ ε. 269.

‡ φ. 18.

‡ ι. 72.

‡ δ. 783, δ. 54.

N. 82.

‡ μ. 170—1.

‡ ι. 71—72.

big passage-boats with positively no cabin accommodation. To eat a meal in them was comfortless, comp. Hy. *Apol. Pyth.* 282—3, and though sleep was possible in them, yet for these purposes the crew ordinarily landed. Hence the sailing 6 or 9 days and nights continuously, or even two¹, would seem a heroic pitch of endurance. They were therefore harboured or hauled up at evening in the usual course. Thus Eurylochus remonstrates against the arbitrary wish, as he thinks it, on Odysseus' part to make them keep the sea all night¹; with an evident sense of greater risk, which his fellows share. In leaving shore there is, however, no feature of detail corresponding to that uniformly expressed in the description of a ship nearing it by *ἐκ δ' εὐνάς ἔβαλον*², when they are about to land. Yet the *πρυμνήσια*, cables mooring by the stern, are cast off at starting just as they are made fast before landing. Further, they moored, or at least hauled up, stern foremost; but must have approached the land of course head foremost. Now, something would be desirable to check and turn the vessel, and this was probably the advantage gained by the *εὐναί*. A slab of stone, oblong probably, flung overboard with a rope attached, from the prow, would in shoal water bring her head up, while the stern would from the continued momentum swing round to shore; a second *εὐνή* would fix her in position for mooring. Such a slab need not have been heavy, for it would, if flat, act by the exhaustion of the air below it, and detain a bulk vast in proportion to itself, especially as it would tend to embed itself in the mud, whence perhaps the term *εὐναί*. It is *always*³ plural. Doubtless the rope was only *tied* round it; otherwise when the *εὐνή* was cast off the rope would have been lost. Or the *εὐνή* may have been pierced with a hole⁴ and the rope reeved through it, but the risk of the rope being cut by friction would have been greater. It would be easy by inserting the *κωτός*, or "pole", to tilt up the *εὐνή* and slip off the rope, when wanted. Agamemnon, when thinking of decamping secretly by night from Troy, says, *ἔπι δ' ἐπ' εὐνάων ὀφρίσσομεν*⁵, i. e. *εῖας*; the object being apparently to have all the ships ready launched some time before the crews embarked; hence the vessel would of course be afloat when thus *ἐπ' εὐνάων*, comp. *ὑποῦ δ' ἐν νοτίῳ τῇδ' ὤρμισαν*⁶. The Phœacian vessel was moored by a rope passed through a perforated stone on the shore.⁷

(11) This mode of mooring was used when the shore was not suitable for running the ship partly ground, or wholly hauling her up, or when time was important. A vessel thus held forward and sea-ward by her *εὐναί*, and shore-ward and aft by her *πρυμνήσια*, would be as steady in ordinary weather as if anchored. This view requires the *εὐναί* to have been in the ship ready for use; and she probably carried a number of such stones serving as ballast during the run, and some as *εὐναί* at the end of it. Where the harbour was land-locked and smooth⁸, no *εὐναί* were required, only the ships were moored (*δέδευτο*). Where the *λιμὴν εὐορκος* offered a natural basin, not even moorings⁹ were needed. The mooring by *εὐναί* stern-to-land

* But so *εὐναί* is used in l. 188 for one person's bed, or rather collectively, bedding, as *δέμνια* in δ. 301, ζ. 20.

¹ l. 74—6, 82; x. 28, 80.

² μ. 279 foll.

³ o. 498; A. 436; l. 137.

⁴ cf. v. 77.

⁵ ζ. 77.

⁶ δ. 785.

⁷ v. 77.

⁸ x. 92—6.

⁹ l. 136—9.

would be a measure of precaution whenever they were not sure of their reception on shore. So *Odys.* seems to have done in the *Læstrygonian* harbour. At least, that position suits best the description¹ of his swift escape. At the island near the land of the Cyclopes, after we are assured that all moorings were superfluous, and informed that the ships drifted aground securely in the mist, we yet find *Odys.* bidding his comrades *αὐτοὺς τ' ἀμβάλειν ἀνά τε προμνήσια λῦσαι*. This is at first sight obscure. Yet we must, on reflection, admit, that they could not, when they first grazed the shore in the mist and by night, be aware of the security; and therefore, they, or at any *Odys.* with his own ship, took the usual precaution. On advancing thence to explore the coast and Polyphemus' cave, he seems, if *l.* 483 be not interpolated from 540, to have moored head to shore. Thus Polyphemus' first stone might fall *before*, *i. e.* beyond, the ship, and yet nearly hit the rudder, if they had not yet turned her. On the whole, however, the probability is that the common plan was followed and, therefore, that the line is interpolated. When *Odys.* returns to the island, it is distinctly asserted that he beaches his galley (*ἐκέλασμεν*)² and the customary command on departure, *προμνήσια λῦσαι*³, may apply to the crews generally, although his own had in fact *not* moored.

(12) It is a difficult question what are the *θοάων ἔχματα νηῶν*⁴: the somewhat similar expression *ἔχματα πύργων* has led some to think supports, stays, to keep the vessel upright, were meant; but what else are the *ἔχματα μακρά*⁵ than such supports? Comp. *Hy. Apoll. Pyth.* 329. Nor would it be easy for a warrior to dislodge at once a stone thus supporting; nor would stones so serving be "rolled about in great numbers at the feet of the combatants".* On comparing *ἔχματα* in the simile of the irrigator who throws them out of the trench⁶, and in that of the stone wrenched and hurled by the torrent⁷, the notion of clogging, or clinging to, so as to impede movement seems meant, and this would very well suit the notion of ballast. Now, the *στήλαι*, which the Greeks had "placed foremost", to be the *ἔχματα πύργων*,⁸ probably mean stones jutting out in front of the masonry, to keep it from slipping. Of course *ἔχματα* might be taken actively, as "that which holds", or passively, as "that which is held by" the ship. It is true, we have no mention of ballast specifically, but neither have we any mention of *ἔναια*, or stones so to serve, as being taken on board. And yet such must have been so taken, and may perhaps be included among the *ὄπλα πάντα τὰ τε νῆες εὐσσελμοι φορέσσιν*.⁹ But indeed the difficulty of sailing a keeled ship without ballast, and the simplicity of the mechanical contrivance, might warrant us in an assumption of its use where nothing in the narrative contradicts it. *Hesiod* speaks (*Opp.* 624-6) of embedding the beached and dismantled galley in a mound of stones for the winter. But no such treatment occurs in *Homer*. He also mentions a plug (*χέλμαρος*) in the bottom, to be drawn out when the vessel was not used, that the water might not lodge in and rot her.

* At any rate, if *ἔχματα νηῶν* mean stones supporting or embedding a ship, we must suppose that this treatment was not used for those to which the *ἔχματα μακρά* were applied: either mode of support might suffice.

¹ *l.* 126-32.

² *l.* 562.

³ *l.* 546.

⁴ *l.* 562.

⁵ *ἔ.* 410.

⁶ *A.* 486;

B. 154.

⁷ *Φ.* 257-9.

⁸ *N.* 137-40.

⁹ *M.* 260.

¹⁰ *β.* 390-1.

(13) We have constantly the epithet *ξύσσελμοι* applied to ships, but no mention in Homer of *σέλιματα*, which word occurs Soph. *Antig.* 717, as also Æsch. *Agam.* 1417, *Pers.* 360—1, meaning the “benches” of the rowers. Comp., however, *ἐπὶ σέλιματος ἄκρου* Hy. VII. 47. The term *κλήιδες*^d may mean the individual seats, viewed as “locking” the plank or gangway in the middle, see (4) with either *τοῖχος*, as the human collar-bone, also called *κλήις*, in a similar position, *ἀποδέργει· αὐχενὰ τε στῆθος τε*. The *σκαλμός*, “thole-pin”, also does not occur in Homer, but its use is implied in the term *δησάμενοι*^e applied to the oars, and in *τρόποι δερμάτινοι*^f. These latter mean the loops on the oars, which, fitting round the upright peg, or thole (*σκαλμός*), kept the oar from slipping when the rower reached out to row. That the *σκαλμός* was vertical. is likely from Hy. VII. 42, *σκαλμοὶ στεφάνους ἔχον*. Its use is clearly pointed at in Æsch. *Persæ* 378—9 *ναυβάτης ἀνὴρ τροποῦτο κόπην σκαλμὸν ἄμφ’ εὐήρετμον*, “was looping his oar round the thole”. The *δησάμενοι ἐπὶ κλήϊσι* might mean another mode of fastening; but Alcinous uses the words in his directions to the crew and they execute them by “fitting the oars in the leathern loops”. Possibly the loop may have been attached to the *σκαλμός* and the oar have played in it. Thus *δης. ἐπὶ κλήϊσιν* means, that the men, being on the benches, so fastened the oars, agreeing thus with *ἐπὶ κλ. κάθιζον*; although *ἐπὶ* in such usage does not always mean “upon”, but often “at or near”, as sometimes in *ἐπὶ προύρησι*^h, and *ἐπὶ νηυσίν*ⁱ.

In the ship of Alcinous the gifts and treasures are put *ὑπὸ ζυγὰ*^k, that they might be out of the way of the rowers, *ὅποτε σπερχοίαι^l ἔρετμοις*. The provisions^m needed room and perhaps filled the ship's cavity so that under the *ζυγὰ* might be the only space left for the treasures. The comrades rescued from the Lotus-eaters were secured *ὑπὸ ζυγὰ*ⁿ; where a modern captain would have clapped them under hatches. We may infer that there was no room under the decks, and account probably for this by the narrowing of the lines of the ship at both ends. For a consideration of the *ζυγὰ* see below at (17).

(14) The oars were of fir (*ἐλάτη*)^p; the proper word for oar is *ἔρετμον*. The shape of the oar was far broader in the blade than our modern fashion. Thus a stranger to the sea and its uses, seeing one carried on the shoulder, might take it for a winnowing-shovel (*ἀθηρόηλοιγος*)^q. *Κόπη*^r was strictly the handle only, as appears from its being also applied to the sword^s and the key^t. So *πηδὼν*^u is properly the blade. Oars were regarded rather as an appurtenance of the men^v, like weapons. So Elpenor^w begs that his own oar might be set up as his memorial; comp. Virg. *Æn.* VI. 233, *suaque arma viro remumque tubanque*. Thus, as the rudder was only a larger oar, or a pair of such (*πηδάλια, οἰήλα*), the steersmen had personal charge of them while the ships were hauled up, and before Troy appear^x with them going to the *αἰγορή*. The Phœncians used no rudders, their ships being guided by instinct^y — a

* A coin engraved in Smith's *Dictionary of the Bible* p. 45, shows a rudder represented which illustrates this shovel-shape.

^d β. 419 et alibi. ^e E. 146; Θ. 325. ^f δ. 37. ^g δ. 782; θ. 53. ^h Θ. 475; N. 762; Ξ. 32. 65; O. 385. ⁱ Θ. 380; I. 425. ^j ν. 21—2. ^k ν. 71—2. ^l λ. 99. ^m μ. 172. ⁿ λ. 128; φ. 275. ^o λ. 489; κ. 129. ^p δ. 403; λ. 531; A. 219. ^q φ. 7. ^r η. 328; ν. 78. ^s δ. 37. ^t λ. 77—8. ^u T. 43. ^v θ. 558 62.

poetic marvel. In Hy. *Apoll. Pyth.* 240 the ship, overruled by divine agency, οὐ *πηδαλίοισιν ἐκείθετο*. The sharpness and height of the stern made a pair convenient, one on each side of it. Perhaps this may give a greater precision to the fixed epithet *ἀμφιέλισσαι*. The broader raft has a single *πηδάλιον*,¹ and its rounder build aft might make a second needless. Sometimes the singular occurs where two² existed, as one at a time would be handled. Each probably had its thole and loop,³ like the oars. A short phrase, perhaps in the sailor's vernacular, for *πηδάλιον*, is *πόδα νηός*,⁴ just as the oars or sails are the *πτερά*. This seems likely from the word *ἐνώμων*, the proper one for steering, being employed⁵ where *πόδ. νη.* occurs. The "sheet" of the sail, as in (9), cannot be meant, for he needed not to touch it as they ran before the wind. Hesiod. *Opp.* 45, 629, recommends that the *πηδάλιον* be hung up in the smoke of the hearth to season it, when not used; comp. Virg. *Georg.* I. 175, *suspensa focis explorat robora fumus*. Some think the *ξεστὸν ἐφόλκαιον*⁶ was the rudder; comp. *ξεστῆς ἐλάτῃσι* for the oars. If Homer meant this, it is strange he should not have said *πηδάλιον*, which equally suits the metre, instead of this *unicè lectum*. It is more likely a plank for disembarking; *ξεστὸν*, like the similar word *ξυστὸν*⁷, being used as a noun, and *ἐφόλκαιον* meaning "dragging alongside". Such a plank would be constantly useful, and almost necessary in embarking⁸ sheep and oxen.

(15) Notice should be taken of the *κοντὸς*⁹, "pole", or *ξυστὸν*¹⁰, ship's pike, for shoving off, of 22 ells long, as used by Ajax. They appear to have been fashioned of many slender rods fastened with metal rings (*κολλήεντα, κολλήτὸν βλήτροισι*)¹¹ and pointed like a spear. For spear, indeed, *δόρυ* and *ξυστὸν*¹² are nearly synonyms, the latter being strictly, perhaps, an epithet of the former. With such a pole or pike¹³ Odys. saves his ship from being washed back to shore by the wave raised by Polyphemus' stone.

(16) The size of the vessels and number of their oars is very variable. We have one, a ship of burden, mentioned as pulling 20 oars¹⁴; the *νῆες Θωαί* would pull more in proportion to their size. The ships of Achilles are said to have had each "50 comrades on the row-benches".¹⁵ Assuming all to have rowed at once, we should have that number of oars; and perhaps in ships of this size this may have been so. In Philoctetes' ships there are precisely said to have been "50 rowers", which confirms this notion.¹⁶ But we cannot suppose that the vessels were increased by merely adding length and oars; so that, it would not follow that in the Boeotian galleys with 120 men each all would row at once. And here the men are not called "rowers" but young-men (*κοῦροι*) merely.¹⁷ Æneas, in a passage which bears traces of hyperbole,

* Comp. Orph. *Argon.* 277, *ἐπὶ δ' αὐτ' οἰηκας ἔδρασαν, πρηνυόθεν ἀρτήσαντες, ἐπεσφίγγαντο δ' ἑμᾶσιν*. In later ships the contrivance for keeping the *πηδάλιον* in its place was called a *ξεύγλη* "couple". (Paley on Eurip. *Helen.* 1535.)

** This interpretation of *πόδα* will also suit Soph. *Antig.* 715—6 *ναὸς ὅστις ἐγκρατὴς πόδα τείνας ὑπέκει μηδὲν, κ. τ. λ.*

¹ ε. 255, 270, 315.

² γ. 281.

³ κ. 32, cf. μ. 218.

⁴ ξ. 350; μ. 172.

⁵ O. 388, 677.

⁶ ι. 469—70; λ. 4;

⁷ A. 431, 439.

⁸ ι. 487.

⁹ O. 677, cf. 388.

¹⁰ O. 389, 678.

¹¹ A. 256, cf. 260;

¹² N. 497, cf. 503, 509;

¹³ Δ. 469; A. 565.

¹⁴ ι. 487.

¹⁵ ι. 322—3.

¹⁶ II. 170.

¹⁷ B. 719.

¹⁸ B. 509—10.

speaks of a ship of great size as *ἐκατόξυγος*;¹ and that the number of the *ξυγά* was one test of bulk is implied in *πολύξυγος*, as also in *πολυκλήης*, with reference to the *κλήιδες*. Possibly, therefore, *ἐκατόξυγος* may not be meant to describe an actual fact. It is, however, to come to the consideration of the *ξυγά*, unlikely that Homer should call the same piece a *κλήης* and a *ξυγόν*, both being words of relation to other parts. Of course, as regards that relation, any cross-piece might be a *ξυγόν*, as joining the opposite sides; hence seats, as being cross-pieces, would be included. Besides it seems almost certain, that in a galley from 50 to 100 feet in length, or possibly more, there would be need of other cross-timbers besides the seats, to secure solidity to the structure, and keep the sides rigid.

(17) Again, the height of a galley of the larger size would be such that, as the men sat to row, their feet could not nearly reach the bottom and keel; even assuming that they did so in the smaller one. The same *ξυγά* which braced the sides would however serve as stretchers, and probably yet leave a considerable part of the ship's depth below them. Here then we have the position described as *ὑπὸ ξυγά*, in which persons or things would be, if lodged and tied, more secure and further out of the way than if put simply under the benches. We should observe also the uniform difference preserved in the phrases *ἐπὶ κλήϊσι*² and *ὑπὸ ξυγά*,³ we never find in Homer the converse of these, *ἐπὶ ξυγοῖς* or *ὑπὸ κλήϊδας*. This seems to imply that the underneath position of whatever was stowed below, was in the poet's mind related, not to the rower's seats but to some other timbers, placed, we must suppose, lower in the line of the galley's depth. Cattle also on board ship form a difficulty which is thus most easily solved; as, if they broke loose, being, when stowed *ὑπὸ ξυγά*, below the level of the rowers' feet, they would be comparatively harmless; and when we find that a fast ship (not a *φασγίς*) with 20 oarsmen,⁴ had perhaps as many sheep on board, the question of stowage becomes somewhat pressing. It is quite suitable that *Odys.* should treat his lotus-charmed crew like so many head of cattle and send them so "below". The stowing low would also conduce to steadiness — an important point where the build was so long and narrow. The number of *ξυγά* might be no clue to that of *κλήϊδες*, and yet either number might be a standard of size. In the hold there might be none; this indeed seems implied from the mast's falling right to the keel in *Odysseus'* shipwreck,⁵ from which such *ξυγά* would, if there, intercept it. *Odys.* fears that his comrades, if he told them of Scylla, would leave off rowing and crowd or pack (*πυκνάζουσι*) themselves *within*.⁶ Now a retreat to the ends of the vessel, into the dark and narrow spaces covered by the decks fore and aft, is unlikely to be intended, though certainly not impossible. To sink down from their seats under the *ξυγά*, which, with the seats, would to some extent protect them, would be a move far more readily made. As the ship's length and oarage increased, her breadth, though probably in a less proportion, must have increased also; and more men could sit on a *κλήης* than two. How the space thus gained was economized, we have no hint: but the non-rowing members

¹ T. 247.² β. 419; δ. 37 *et alibi*.³ ι. 99; ν. 21.⁴ Δ. 308—9.⁵ μ. 422.⁶ μ. 224—5.

of the Boeotian crews may so have found place. The number of *Odysseus'* own crew on leaving Troy is reckoned by Grashof (p. 18, note 17) from the details given in the poem. at 57¹. On long voyages supernumeraries, to allow for casualties, would be needed; or at least, a sage chief like *Odys.* would take some. *Philoctetes'* crews are put at fifty per ship, as if an outside total.² Twenty hands was a common complement for a galley going on a short errand, i. e. one of that size would suffice. *Telem.*³, and the suitors in pursuit of him,⁴ and *Odys.* on his voyage to take *Chryseis* home,⁵ are furnished with that number.

(18) The general length of voyages throws light on the character of the shipping. Thus *Nestor* calls it a long course (*δολιχὸν πλῆθος*) from *Lesbos* to *Peloponnesus*⁷, although it appears from his own statement that it was run within four days⁸. So *Odys.*, in dilating on the Greeks' length of absence, says a month away from home ordinarily made a man uneasy, and accounts for such a protraction of the voyage not by any distance gone, but by the weather-bound state of the voyager⁹. The distance from *Crete* to *Egypt* was, we know from the statement of *Odys.*, only five days' run¹⁰, but *Nestor* seems to view it as an immense distance, "whence the very birds returned not the same year", suggesting the inference, that much less could men. *Odys.* seems to speak of this run as a feat of navigation performed under circumstances of unusually favourable weather. They went, he says, "with a stern-wind and a smooth sea as if down a stream"¹¹. All this seems to show that mere coasting voyages were usually thought of, and that the galleys were not expected to encounter high winds and heavy seas. This suits the view taken of their build, as long, narrow, light in draught, and low. The fear of rocks and shoals was reserved for a more advanced navigation¹². We read of one only wreck from such causes, and that in the case of a highly presumptuous man¹³; neither do we hear of peril of foundering from leakage. Short runs made before the wind or with the oar would indeed be less exposed to such risks. We read, however, in a simile, of a sea breaking in over the bulwarks beneath a boisterous wind¹⁴.

(19) The colours ascribed to a vessel are either the commonplace "black"¹⁵, or the vermillion and ruddy colour (*μυτοκάρησι*¹⁶, *φοινικοκάρησι*¹⁷) applied only to the *παρειαί*, doubtless the sides of the bow.¹⁸ Pitch is only mentioned in a simile to give an idea of blackness¹⁹. We have no knowledge of its use on shipping as a fact, but their blackness may be probably ascribed to it. The epithets *κυανόπρωρος*²⁰, *κυανοπρόριος*²¹ also occur, and share the general obscurity of the *κύανος* which is their basis. As a colour *κύανος* certainly appears as the deepest black²². If *κύανος* were the darkest-hued of known metals, it might be poetically borrowed as a general standard of darkness;

* A statement in *Herod. III. 58*, that "anciently all vessels were painted red", may as well relate to this part only as to the whole ship.

¹ cf. *x.* 203 foll.; *l.* 60, 289, 311, 344. ² *B.* 719. ³ *β.* 212. ⁴ *δ.* 778.
⁵ *A.* 309. ⁶ *γ.* 169. ⁷ *γ.* 180. ⁸ *B.* 292—4. ⁹ *ξ.* 246—57.
¹⁰ *ξ.* 253—6. ¹¹ *μ.* 217—21. ¹² *δ.* 500—1. ¹³ *ο.* 381—3. ¹⁴ *β.* 430;
B. 524 *et alibi.* ¹⁵ *ι.* 125; *B.* 637. ¹⁶ *λ.* 124; *ψ.* 271. ¹⁷ *Δ.* 277.
¹⁸ *ι.* 482; *ο.* 693 *et alibi.* ¹⁹ *γ.* 299. ²⁰ *Ω.* 93—4.

or even, taking the description of Thetis' garment literally, no darker dye for raiment may have been known. It is observable that Hephæstus' foundry includes only *four* primitive metals*, yet besides these *χάλκος* appears in the shield†; and, if we assume, as we probably may, *χάλκος* to be bronze, its components, copper and tin, occur among those four metals. Bronze is ordinarily darker than copper, as shown in the familiar form of bell-metal; hence the epithets *καυνοχάλτης*‡, *καυνόσκελος* (Hes. *Theog.* 406) are justified; hence, too, we find *χάλκος* in juxtaposition, as if by way of contrast, with tin§. Exposure to the atmosphere would deepen its tint. Its depth of hue would account for the cornice (*θρυγῶς*) in the palace of Alcinous being of *χάλκος*¶; for such an upper projecting portion would contrast effectively with the brighter metal below, and would at any rate be more appropriate in that position than any other then known metallic substance. Hence the important part borne by *χάλκος* in Agamemnon's armour† is explained, and justified both by its strength, its ductility, and its hue. We know also that bronze was in fact of very high antiquity. Gladst. (III. iv. 499) doubts Homer's being acquainted with the fusion of metals. It is clear, however, from his mention of *χόανσι* that he knew of smelting, and Hesiod. *Theog.* 861—7, dwells at length upon it.

(20) Thus *καυρόνκη*, applied to a ship, is probably not a mere word of colour, but descriptive of material, being an anticipation of the well-known copper-sheathed beaks of a later age.* This view is justified by the epithet *κορῶνις*, so often applied†, which refers to the form only, as *καυρόνκη* to the substance. We may compare the *κορῶνῃ*, "handle" of a door, which seems to have been also of metal.‡ The whole aspect of a ship seems to be contemplated under the image of a bird. Now, as the spread of the oar-blades forms a wing, and the two big rudders trailing behind represent the feet, see above at (7) note; so the prow seems viewed as the head, having its beak and its "cheeks" (for *παρειά* is actually applied to the eagle§). The epithet *καυρόσκεξα* of a table¶ refers also, no doubt, to the metal as forming its foot; justified there by its massiveness (Gladst. III. iv. 464), as in the *θρυγῶς* by its hue. The adjective *καύνεος* certainly in a later age meant "blue", and, taking copper as a basis of departure for the meaning, the "native blue carbonate of copper" referred to by Gladst. (*ib.* 498) may have given rise to this. With this, however, we are not primarily concerned. The *ψάμμος καυνέη*‡, *καύνεια πάλλαγγες*§, need cause no difficulty; sand may be black, and troops, though armed with copper, might in the distance show the darker hue.

(21) Homer's fondness for ships is shown from the number and variety of their descriptive epithets in his verse. The principal of these are, from their speed, size, and build, *ἄκιστα*, *ἄκυάλοι*, *ἄκυργοι*, *θαοί*, *δρεθύναινοι*, *μεγα-*

* Perhaps the oldest historical trace of this feature is that in Herod. III. 59, who speaks there of the extremities of the galleys, which had prows like boar-snouts, being knocked off and hung up as trophies in the temple of Athenē by the Æginetæ; where, though metal is not mentioned, it is unlikely that wood should have been so honoured.

• Σ. 474—6. † Σ. 564. ‡ ι. 536; N. 563. § A. 24—5, 34—5; Σ. 564—5
• η. 87. † A. 24 foll. ‡ Σ. 470. § τ. 182, 193; B. 297 *et alibi*. ¶ α. 441
 et alibi. ‡ β. 153. § A. 629. ¶ μ. 243. ‡ A. 282.

κήτης, κοίλαι, γλαφυραί, ἔῶναι, ἄκραι, φορτίς; from their colour, μέλαιναί, μιλτοπάρχοι, φοινικοπάρχοι; from some prominent part, ἑυκροῖνοι, κυανόπρωροι, κυανοπρώρειαι, ἑὺσσελμοι, κορωνίδες, πολυκλιγίδες, ἑὺζυγοι, πολύζυγοι, ἑκατόζυγος; from their oars, ἀμφιέλισσαι, ἐπήρετμοι, δολιχήρετμοι, ξεικόσορος; besides the more general ones, ποντόποροι, εὐεργής, περικαλλής, ἑνκλείαι.* Perhaps no single word has been so fully decorated. The oars, too, are εὐηρέα^b and προήρεα,^c the sails are λευκά, the ropes ἑὺστρεπτοι, the raft is εὐρεῖα and πολύδεσμος. The poet never tires of describing the attitudes of his vessel, quietly grouping with the shore and rocks^d, or reposing in her sheltered basin^e, or charging the 'waves' with swelling and straining sail^f, high-heaved stern^g and burying prow^h, or again, running before a fair breezeⁱ with the ease and speed of a chariot and four coursers along a plain^j. Again, he gives us the raft whirled like a faggot of trambles before the gale^k, the tattered sail^l, the splintered mast^m, and the crashing wreckⁿ. The service of the sea, too, was a service of danger, and had its charm, even like war itself, for the bold adventurer who scorned the easy joys of home,

ἀλλὰ μοι αἰεὶ νῆες ἐπήρετμοι φίλαι ἦσαν,
καὶ πόλεμοι καὶ ἄκοντες ἑὺξέστοι καὶ δῖοιτοί.^o

It is an aggravation of the barbarism of the Cyclopes, that they had no ships, nor men who could build them^r; and Odys. is to wander forth and meet his doom in some land of mystery amongst "men who know not of the sea".^s How grand, too, is the picture of the lonely raft with the forlorn hero on board, clinging sleepless to the helm, while the heavens spread their bright map above him^t, and keeping slumber from his

"Eyes grown dim with gazing on the pilot stars!"

It is in his similes, however, that Homer's sense of the sublime in the vast picture of the sea most frequently escapes; but upon these it would be foreign to our purpose to enter.

[The monograph of Grashof on "das Schiff bei Homer und Hesiod" has furnished some valuable hints for the above article; although on some important points its authority has not been followed.]

* As most of these epithets have been above alluded to in their specific relations, and the rest will easily be recognized, it seems unnecessary to load the margin with references in proof of them.

^b l. 121, 125 *et alibi*. ^c μ. 205. ^d δ. 428—9, 577—9, 779—83. ^e l. 136—9.
^f β. 427—8. ^g β. 427; λ. 11; Α. 481. ^h γ. 84. ⁱ l. 70. ^k ξ. 253—6.
^j γ. 81—6. ^l ε. 327—30. ^m l. 70—1. ⁿ ε. 316; μ. 422. ^o μ. 415, 421.
^p ξ. 224—5. ^q l. 125—7. ^r λ. 121—5; φ. 268—72. ^s ε. 270—7.

APPENDIX F. 2.

THE HOMERIC PALACE.

(1) The *δόμος*, *δῶμα* or *δῶ*, or plur., *δῶμοι*, *δῶματα*, was the building, and *οἶκος* the dwelling. Hence the plur. *οἶκοι* hardly occurs in Homer as meaning one man's house^a. The component members of a Prince's palace, as most simply enumerated, are *θάλαμον καὶ δῶμα καὶ αὐλήν*;^b where the word *δῶμα*, commonly used of the whole pile, probably means the large hall (*μέγαρον*) which was its basis. To this last all others seem secondary. It was the abode of the family, and served for their common in-door life. The lord and lady slept commonly in a recessed portion of it, the *μυχός*.^c The *θάλαμος* might serve for various purposes, as the work-room and sleeping room of the female slaves, the store-room, &c. The male slaves slept round the fire-place,^d towards the upper part of the hall, which had a smoke-vent in the roof, serving, as did the door, to admit light also. This hall had its porch, and the *αὐλή*,^e "court", or "yard" also, which was in front of the hall, had often a porch and threshold of its own. This court served the open-air life of the family in various uses. A childless prince, like Paris, would find all his wants met in what is above described; as would one with infant children merely. When children grew up, chambers might be added round the hall, opening off from it; a story might be raised over it or part of it; a portico of considerable depth might be thrown out along its front towards the court, within which also, if the enclosure were on a large enough scale, other detached chambers or wings might be included. The portico also might be carried round the court; and in any or all of these ways accommodation might be extended, and a more ornate aspect, by the mutual relief of parts, might be ensured. Hence, of the palace of Odys. it is admirably said, *ἐξ ἐτέρων ἕτερόν ἐστι*,^f various corresponding members rising out of each other to the eye.

(2) Some or all of these extensions were in fact adopted. *θάλαμοι* clustered about the hall;^g the *ὑπερῶον* was its upper story,^h see, however, below at (33); each portico, extending along the house-front from the porch (*πρόθυρον*), was called an *αἶθουσα*ⁱ (Fig. I. CC). The whole of this front structure was named the *πρόδομος*.^j The relative position of the parts in the more highly complex form, and the mode of access to each, often admits of doubt; particular phrases, too, regarding the details of the structure are ambiguous. Another difficulty arises from the looseness of Homeric phrase, in which the specific names of the parts are not strictly used. We have just seen an instance of the whole *δῶμα* used for a part: another passage gives *μέγαρον καὶ δῶμα καὶ αὐλήν*,^k where probably the *δῶμα καὶ αὐλήν* would have sufficed to convey the meaning; but the *μέγαρον* is emphatically before the poet's mind in

^a *ω.* 417.^b *Ζ.* 316.^c *γ.* 402, *δ.* 304, *η.* 346.^d *λ.* 190—1.^e *η.* 130.^f *ε.* 266.^g *Ζ.* 244—8.^h *α.* 362, *Β.* 514, *et alibi*.ⁱ *δ.* 57, *Ι.* 473 *et alibi*.^j *δ.* 302, *ξ.* 5, *ο.* 5, 466, *υ.* 1, 143.^k *ζ.* 494.

respect of the facts of which he speaks. In another, Iris personating Laodice finds Helen *ἐν μεγάρῳ*, who, however, is said at once to go forth *ἐκ θαλάμοιο*.¹ Penelope, again, tells Eurycles, that but for her age she would have dismissed her *ἑσω μεγάρον*; which probably means, *ἑσω θαλάμον*: and so the faithful handmaids *ἴσαν ἐκ μεγάροιο δαός μετὰ χειρὶν ἔχουσαι*,² where *θαλάμοιο* is meant; unless, as is less likely, Odys. had by this time in his fumigation passed into the *αὐλή*. Similarly *ἐνδοθεν αὐλή*,³ "the court on its inside", is used for the *μέγαρον*, for one within the latter would be necessarily within the former.

(3) The question of materials occurs before going into the detail of parts. Stone for the walls, various kinds of wood for the door and its fittings, roofings, and pillars, copper⁴ for the threshold, and for platings or facings on some of the walls, gold, silver, electrum⁵, and ivory for some of the mural and portal decorations,⁶ are found. The doubtful *κόραος* furnishes copings or cornices to the walls; see App. F. 1 (19). The Phæacian palace is not to be taken as a fact to the poet's mind in the same sense as the Ithacan and Spartan are. The more magnificent decorations which mark it are a fancy-picture only, the others are enhanced imitations of a real state of life and manners. The specimens of ancient masonry in Ithaca, as elsewhere in Greece, consist of massive polygonal blocks ranged in the style called Cyclopic, without any trace of cement (Kruse's *Hellas*, Atlas Pl. VIII), nor is there in Homer's simile of the builder any mention of such a substance. It is difficult to think that, with his tendency to minute reality, he would have omitted to name cement had it been in use. "Helmets and shields built in like a wall"⁷, is even more exact when compared with that Cyclopic style, in which smaller stones wedge the interstices between larger ones. Homer's builder works with *πυκνοῖσι λίθοις*,⁸ and Hector's monument is strewn *πυκνοῖσι λάσσαι*.⁹ Odysseus built his chamber *πυκνήσιν λιθάδεσσι*.¹ These builders are especially said to build loftily, and to guard against the force of the wind; and one of them, in so doing, uses *ἀμείβοντες*,¹¹ "rafters crossed", to support the masonry or timber-work; see below at (14). So the towers being the loftier portion of the Greek line of defence, have jutting masses (*στήλας προβλήτας*) for buttresses (*ἔχματα*);¹² with which may be compared the palisades round the stone wall of Eumæus' lodge, driven *ἔκτος*; see below at (6).¹³ The wall was topped in this last case with a fence of the prickly-pear (*ἐφ' ὀλέκωσεν ἀχέρῳ*),¹⁴ with which our spike-topped walls may be compared. In Polyphemus' cavern we find a court in front with a similar fence on an exaggerated scale, "built loftily with earth-fast stones, with tall pine-stems and stately oaks."¹⁵

(4) Thus some of the masonry was uncemented; whether any was cemented it is impossible to decide; for where no such stockade was used, superior skill, in choosing and setting the stones, rather than the stability ensured by mortar,

* See note on δ. 73 on the meaning of *ἡλεκτρον*.

¹ Γ. 125, 142. ² ψ. 23-4, χ. 494-7. ³ δ. 74. ⁴ η. 83. ⁵ δ. 71-3.

⁶ Π. 210-4. ⁷ Π. 212. ⁸ Ω. 798. ⁹ ψ. 193. ¹⁰ Ψ. 712-3.

¹¹ M. 259. ¹² ξ. 11-2. ¹³ ξ. 10. ¹⁴ 4. 185-6.

may have been the cause. Still, the mention of stones ἀποστίλβοντες ἀλειφάρως,² though said only of such as formed a seat, makes it difficult for us to conceive that so near an approximation to the cement, which joins, as the stucco which whitens, should have existed alone; especially when the art of cementing stone was so early known both in Egypt and in Asia. There is, however, equally little trace of the art of brick-making, though certainly known in those countries at the time. Nor need the epithets ὑψηλον, ὑπόροφον,⁴ and the like, shake our opinion of mortar not being used; for, though great height might not be attainable with walls of blocks, yet wood-work might easily be erected upon them to the necessary elevation. Thus the ἀμείβοντες,⁵ may have sustained an upper-structure of wood. The timber named is fir, oak, ash, cypress, and, for finer work, cedar.⁶ The method of building with plank-work engaged in the stone, or brick, or mud of the wall is common in most European countries. The stones are often particularized as ξεστροί,⁴ i. e. dressed so as to present an even surface; porticoes so built are accordingly ξιστάι.⁶ For λάσσει ῥυτοῖσι see (6) note². The doors are constantly spoken of as of planks, σανίδας,⁷ which word often stands indeed for doors, with such epithets as κολήνται,⁸ εὐξέσται,⁹ εὖ ἀραρυταί;¹ and Homer takes pains to tell us that the angles were duly squared by the rule. The metallic plating over stone would be such as we have still vestiges of in the so called "Treasury of Atreus", where holes, probably for bronze nails, are yet visible in the stone-work of the chamber. The floor was of native earth in Odysseus' palace,⁴ nor do we trace any other material in other floors. Thus a great mixture of rudeness and richness predominated, especially in the Spartan palace-hall, embellished with the gifts of Egypt and the spoils of Troy.¹ From our knowledge of what Greek art was at its maturity we may be sure that adequate taste was not wanting in its early period, and that the grains of the wood and the outlines traced by the beams would be turned to account in giving finish and beauty to the interior. The roof rested on beams (δοκοί),¹⁰ and in the upward interior view of the palace timber seems predominant.²

(5) The order of parts should begin with the αὐλή, "court". Its outer wall was called ἔρκος or ἐρκίον. The phrase ἔρκεά τε μέγαρόν τε⁶ indicates the whole palace, αὐλή included; viewed as lying within the ἔρκος. One description of it as "ornamented (ἐκρήσκηται) with side-wall and copings"², implies some degree of sumptuousness in its appearance. Outside Alcinous' court lay a large square orchard close by the gates, with fountains, one of which passed under the threshold of the court itself.⁴ We may observe the predominance of symmetry in Homeric conceptions,⁷ and suppose the αὐλή to have been, like the orchard, quadrangular. Similarly, a local connexion between the cultivated estate (τέμενος) of Odys. and his αὐλή seems intimated in the fact that the manure (κῆπος) for the former was gathered up from the latter and removed thither.⁸ On such a heap in the αὐλή, the dog Argus

² γ. 408. ⁴ Π. 213, β. 337. ⁵ Ψ. 712—3. ⁶ τ. 38, φ. 43, ρ. 339—40, Ω. 191.
³ θ. 6, κ. 210—1, 253, Z. 244, 248. ⁷ Z. 243. ⁸ M. 121. ⁹ I. 583.
 cf. φ. 194. ¹⁰ φ. 164. ¹¹ β. 344. ¹² ρ. 341, φ. 44. ¹³ φ. 120—2; cf. τ. 63.
¹⁴ δ. 72—5, 80—5, 127—9. ¹⁵ γ. 176. ¹⁶ τ. 38. ¹⁷ π. 341, ρ. 604.
¹⁸ ρ. 266—7. ¹⁹ η. 82 foll., 112—3. ²⁰ cf. ε. 70—1. ²¹ ρ. 297—9.

lay as Odys. entered. The quantity of this refuse is accounted for by the constant presence in the *αὐλή* of the animals slaughtered for sacrifice or daily food;¹ and by the horse-chariots &c. which drew up there.² This *αὐλή* had a gate of its own, with *πρόθυρα*, or porch. In the first peaceful group on the Shield of Achilles, the women stand admiringly, *ἐπὶ προθύροις ἐκαστην*,³ to see the marriage train go by. Here the *προθ.* of the *αὐλή* seems intended, which would be nearer to an object passing outside than the *προθ.* of the house. Pallas, as Mentès, alights *Ἰθάκης ἐν δῆμῳ ἐπὶ προθύροις*; *Ὀδυσῆος οὐδοῦ ἐπ' αὐλεῖον*.⁴ This seems to mean the porch of the *αὐλή*, and the sequel confirms it to be so. For Pallas finds, on entering, the suitors, who enter the *μέγαρον* later,⁵ now certainly in the *αὐλή*, playing *παισσοί* before the gates of the actual palace.⁶ Had the *αὐλή* been empty, a guest would doubtless have passed through it towards those gates. But a pause at the outer *πρόθυρα* gave more time for the host's courteous reception, as matters stood. Here, accordingly, the *οὐδὸς ἀθλεις* is the actual entry of the *αὐλή*. Elsewhere, however, we find *αὐλῆαι θύραι*,⁷ and *θύραι αὐλῆς*,⁸ used of the actual palace gates, so called as leading into the *αὐλή*; and so *αὐλῆς θύετρα*.⁹ But the distinctness of the gates of the *αὐλή* appears from *ἐπήσκηται δὲ οἱ αὐλῇ τοίχῳ καὶ θορυκοῖσι*, *θύραι δ' ἐσσεκίεες εἰσὶ δικλίδες*.¹⁰ This epithet *ἐσσεκίης* is often applied to the *αὐλή* itself, as "fenced" by the *ἐρεος*; see Fig. I. AAA'.¹¹

(6) The court might have porticoes along its front wall facing inwards, corresponding to those of the house. Odys. drags Irus out through the *πρόθυρον*, *αὐλή*, and outmost gates, and there seats him propped against the court-wall.¹² Similarly in Phœnix' narrative of his escape, the first watch-fire was in such a portico (*ἐν αἰθούσῃ ἐσσεκίης αὐλῆς*).¹³ In such an one were piled the corpses of the suitor's, to rid the hall of them.¹⁴ From Phœnix' tale we must suppose the court-wall to have been, where not lined with porticoes, not higher than an active man could vault;¹⁵ perhaps not much above his own height; as Medon, apparently unseen, hears from without it the suitors' voices within it.¹⁶ This height included its *θορυκοί*, "coping-stones". If the wall were lined with porticoes and had a gate-way, it would no doubt, so far, be higher. This wall was of stone: it would perhaps be such an enclosure as fenced the Phæacian *ἀγορῇ*, said to be *θυτοῖσι λάσσει καταρρυχέσσει ἀραρυῖα*.¹⁷ Similarly, the court of Eumæus' lodge is fenced *θυτοῖσιν λάσσει*,¹⁸ and

* Explained by a Schol. a "stones which must be dragged", as too big for lifting. But, probably, the word is the same as in the old Latin legal formula *ruta cæsa*; where the Pandects (XIX. i. xvii. § 6) explain *ruta*, as whatever material is dug (*cruta*) from the estate, "*arena, creta, et similia*", and *cæsa*, as whatever is cut down upon it. Varro (*de L. L.* 9, p. 154, ed Bipont., 1788) expressly notes that the *u* is long. Stones dug from the ground, as opposed to such surface fragments as might be picked up, may probably be the sense. Another Schol. gives *θυτοῖσιν* as *ἰ. q. ἐνέξετοισιν*: but Homer would doubtless have said *ἐνέξετοισι* or *ἐξέστοισιν λάσσει*, had he meant this; besides, there is the improbability of "polish" in the stones where all else was rough.

¹ v. 250, cf. ζ. 334-6.

² δ. 20, ο. 146.

³ Σ. 496.

⁴ α. 103-4.

⁵ α. 144.

⁶ φ. 106-7.

⁷ φ. 49.

⁸ φ. 240, 389.

⁹ ζ. 137.

¹⁰ φ. 266-7.

¹¹ σ. 100-3.

¹² ι. 472.

¹³ ζ. 449.

¹⁴ ι. 476.

¹⁵ δ. 677-8.

¹⁶ ε. 267, cf. ι. 185.

¹⁷ ε. 10.

coped with the prickly-pear (*ἄχρεθος*), with palisades thick and close together, made of heart of oak, driven *ἐντός* . . . *διαμπερὲς ἐνθα καὶ ἐνθα*, "all along outside (the masonry) right and left",¹ i. e. as viewed from the entry. This last resource probably assisted the rustic masonry, which, though massive, lacked compactness. It might not be needed in the more skilful structures in towns. In the court before Odysseus' palace was a *τυκτόν δάπεδον*,² meaning probably "paved", for quoit-play &c. The *αὐλή* was a place of assembly for Alcinous' nobles,³ and in the Olympian palace for the deities, as well as the palace proper and its porticoes. In the midst of it stood the altar of Zeus *ἑρκείος*.⁴ In Circe's palace the *σφειός*, "sty", was probably in the *αὐλή*, as she goes *διὰ μέγαροιο* to open it. On the lamentations of the retransformed comrades, it is said *ἀμφὶ δὲ δῶμα σμερδαλέον καυάχιζε*;⁵ where *ἀμφὶ* may point to *αἰθουσαι* along the house-front, and to the opposite wall of the *αὐλή*. In the Pylian *αὐλή* stood a *θρόνος** of polished stones before the palace gates.⁶ Here the sacrifice to Athenē,⁷ and probably ordinary household sacrifices, were performed: goats and swine fed there in the enclosure,⁸ and were there prepared for the banquet by the guests.⁹ Rumpf supposes (I. 7) seats joined to the wall of the *αὐλή* outside. This is probable, but not necessary, from π. 343—4. The seats used may have been mere hides, as in α. 108. In the *αὐλή*, whether wholly detached from the main building or not, several *θάλαμοι* might stand. These will be further considered under *θάλαμος*.

(7) Going from the *αὐλή* to the main building, the *πρόδουος* would be passed through first; in which all the range of vestibule and adjacent porticoes seem to be included. Whether the vestibule was wholly or in part walled off, or distinct by columns only, from the latter, may be doubted. The vestibule, *πρόθυρον*, pl. *πρόθυρα*, seems used in a lax sense to include some space in the immediate front of the door, though not overhung by the roof of the vestibule. That the *πρόθ.* closely adjoined the *αὐλή*, is clear from the expression *πρόθ. τε καὶ αὐλήν*, used when Melanthius is dragged forth thither.¹⁰ So the Centaur Eurytion was punished somewhat like him, evidently in the *αὐλή*, being dragged *διὰ προθύροιο θύραζε* thither.¹¹ The corpse of Patroclus is laid along (*ἀνὰ*) the *πρόθ.* of Achilles' hut.¹²

(8) It is likely that the *αἰθουσαι* projected beyond the vestibule, and that the space between them, whether overhung by it or not, was called *πρόθυρα* (Fig. I. B). It was ample, since we find the gods in the house of Hephestus there assembled,¹³ and all able to view the interior of the palace; and, although the female divinities are absent, they are mentioned as though there was room for them too. The *αἰθουσαι* in Zeus' palace, and in that of Alcinous, are used as places of assembly.¹⁴ The recurring line, of travellers departing, *ἐκ δ' ἔλασαν προθύροιο καὶ αἰθούσης ἐριδούπων*, may be explained by the fact

* Voss conjectured that this stood 'outside the gate of the *αὐλή* because Telem. in γ. 484 is not said to drive, as in γ. 493 and α. 145, 190, *ἐκ προθύροιο καὶ αἰθούσης ἐριδούπων*. Rumpf thinks this an error (I. 7).

¹ ε. 11—2. ² δ. 627. ³ δ. 57. ⁴ ζ. 335, cf. Ω. 306, Δ. 774.
⁵ κ. 388—90. ⁶ κ. 398—9. ⁷ γ. 406. ⁸ γ. 430—63, ζ. 335—6. ⁹ v.
172—4, 164, 185—9. ¹⁰ β. 300. ¹¹ ζ. 474, cf. v. 355. ¹² φ. 295—301.
¹³ T. 212. ¹⁴ θ. 322—5. ¹⁵ T. 11, θ. 57.

that some part of the portico was used for a stable;^a probably the part at either end remote from the main entrance. The arriving chariot naturally drew up in the *πρόθυρα*:^b when empty it was set against the *ἐνέπια παραφανόμενα*:^c probably a facing of polished stone or wood work, or stones faced with metallic plate, see above at (3), forming the lower course of front masonry along the *αἶθουσαι* and in the vestibule,^d see below at end of (16). The chariot, being low, would touch, as it stood, these lower courses only; hence Homer, precisely describing, speaks of it as resting *πρὸς ἐνέπια* rather than *πρὸς τοῖχον*. On departure the horses would probably be yoked somewhere in one of the *αἶθουσαι*: thence, too, the chariot would drive out into the *πρόθυρον*,^e and thence away. As final greetings were exchanged at the door of the *μέγ.*, the guest paused there after driving from the *αἶθουσα*, and drove out, after leave taken, by the *αὐλειαὶ θύραι*.^f The chariot's driving out of the *αἶθουσα* is marked by the latter having the epithet *ἐριδούπων*, expressive of the tramp of hoof and din of wheel echoed by its roof. In other portions of the *αἶθουσα* it was customary to make up a bed for a guest or for a bachelor son.^g

(9) That the *αἶθουσα* was esteemed part of the *πρόδομος*, seems clear from the fact that Helen orders bedding to be laid in the *αἶθ.* for guests, who are said afterwards to have slept *ἐν προδόμῳ*.^h That the *πρόθυρον* was also part of it, seems probable from the fact that Eumæus, who is found sitting in the *πρόδ.*,ⁱ rushes out *ἀνὰ πρόθ.* to succour Odys. against the dogs.^k Naturally, also, a projecting porch would form part of the most prominent portion, which the *πρόδομος* was. Thus the *πρόθυρα* and its adjuncts have their importance in regard to the out-door life of the inmates and the reception of visitors.^l The *αὐλή* of Eumæus' lodge was chiefly tenanted by his swine, and fitted up with sties for the females, and also in the *αὐλή* (*πᾶρ δὲ*) were his dogs. Telem. is seen by them crossing the *αὐλή*, and they bark not: Odys. also, within the lodge, hears his foot-steps there.^m In the *αὐλή*, therefore, it was that they flew at Odys., and into it Eumæus rushed *ἀνὰ πρόθυρον* to drive them off.ⁿ

(10) The proper name for the principal apartment is *μέγαρον*, often used, especially the plur. *μέγαρα*, as in the phrase *ἐν μεγάροις*, for the whole pile. The access to it was directly through the main entrance, over the *οὐδός*, "threshold", which seems to have been double, either an outer and an inner, or an upper and a lower *οὐδός*; see below at (23). The doors, through which it was entered from the *πρόθυρον*, were probably double-leaved (*δικλιδές*),** like those of the *αὐλή* in the palace of Odys. Loftiness and splendour (*ύψη-*

* These are not shown in the plan, but would be a little in front of *B'* in Fig. I.

** The preferable etymology of this is *δι-κλίνω*, not *κλείω*, as shown in the parallel forms *ἐγκλιδόν, παρακλιδόν*, Hy. 23. 3, δ. 348, q. 139, Hy. *Venus* 182. The word *κλίνω* is used in the sense of to "incline" the doors to each other, in a passage where *πύλαι* stands for the gateway or entrance, and *συνίδες* for the actual doors. Here *ἐπικεκλιμέναις* is opposed to *ἀναπεπταμέναις* "flying", i. e. open. *M.* 120-2.

^a δ. 40. ^b δ. 20; η. 4. ^c δ. 42; Θ. 435. ^d ζ. 121; N. 261. ^e γ. 492; ο. 190.
^f γ. 493, ο. 191. ^g γ. 399-401; η. 345. ^h δ. 297, cf. ο. 5. ⁱ ε. 5.
^k ε. 34. ^l Δ. 777. ^m ο. 4-5. ⁿ ε. 29 foll.

λαί φάσιναι) characterized them. As a good view of the interior of the μέγαρον, including its μυχός at the upper end, could be had from the πρόθ.,^o the doorway would seem to have been spacious; see further at end of (23). Similarly, the angur Theoclymenus, looking forth from the μέγ., sees the πρόθ. and αὐλή full of ghosts hurrying to Erebus.^p Loftiness and spaciousness are the features of the μέγ. It was the room of state in a palace, but commonly used by the family. All the ancient commentators, including Eustath., suppose that there was a women's apartment of somewhat similar proportions on the ground floor. Voss, Rumpf, and many other German scholars follow this opinion. It is a figment, however, based on the habits of the later period of Athenian splendour; and those commentators seem to have been beguiled by their familiarity with the usages of that later age.

(11) Homer contains no passage in which such a gynæceum need be assumed. Further, all the entries and exits, as well as fixed positions of Penelopê, Aretê, Helen, and Hecuba, testify against it, and the whole habit of social life, as shared by the sexes, is opposed to it. It suited the view of women's position and duties in the Thueydidean and Euripidean period, that they should be secluded and remote from the men, whose keenly political instincts led them to affect a life in public; and their extreme domestic abandonment, improper for the other sex, tended to a masculine isolation, which sentenced or privileged their women to a proportionally profound privacy. If further Homeric proof were needed, it may be found in the palace of Zeus, modelled on that of kings below. It is wholly opposed to the relation of Herê and the other goddesses with Zeus, to suppose a gynæceum in Olympus. The whole episode of her fraud upon him in the fourteenth Iliad is against it. Her toilet-scene is in a private θάλαμος made for her by Hephestus,^q which no other deity could open. She goes out of it and calls to her Aphroditê, with whom she converses "apart from the other deities", i. e. evidently, in that privacy.^r Aphroditê departs πρὸς δῶμα, i. e. to the μέγαρον, i. e., of Olympus.^s On her return, discomfited, to Olympus from Ida, Herê goes to the same Διὸς δόμος, where she is exposed to the remarks and questions of the other gods,^t and where her statements provoke the rash sally of Ares which Pallas checks.^u Here, then, we might surely expect a clear token of the gynæceum, if any existed; but here, on the contrary, is the amplest proof of a hall shared by male and female deities in common. Precisely in proportion as the gynæceum suited the advanced notions of historic Greece, it was repugnant to the simpler morals and manners of the older time, and to the unchecked circulation of male and female thought and feeling in the Homeric age. That age had a home: the later artificial period broke it up into a "liberty-hall" for the men and a prison for the women.

(12) The peculiar position of Penelopê, as the mistress of a house beset by intrusive revellers, and the widow-wife of one too long missing to be deemed its lord, craves for her an exceptional *habitat*; and hence arises the prominence of the ὑπνέσιον in the Ody. This may perhaps be regarded as the sleeping apartment of the female members of the family, slave or free,

^o θ. 325 foll. ^p v. 355. ^q Ξ. 166—9. ^r Ξ. 188—9. ^s Ξ. 224. ^t O. 84—101. ^u O. 113 foll.

save such as were of rank to enjoy, like Nausicaa, a separate *θάλαμος*, and as the working room of those who pursued sedentary labour. But, to descend to detail, Penelopê, sitting *ἐν θαλάμῳ*, bids Eumæus summon the disguised Odys. to her, who postpones the interview till late, when the suitors would be gone. When on their departure, and that of Telem., Odys. is left *ἐν μέγῳ*, she comes *ἐκ θαλάμοιο* to see him.* Here, as she is seated awaiting him in the *μέγ.*,[†] the female slaves leave it, carrying away the tables, vessels, &c. of the previous banquet, and among them Melanthô reviles Odys., who replies.[‡] This is evidently in the presence of Penel. seated *παρὰ πυλῖ*,[§] who hears the words, rebukes the offender, orders a chair for Odys., and opens the conversation. Between the first message through Eumæus and this interview she had visited the suitors, descending from the *ὑπερώια*,^{||} and retired, ascending thither.[¶] But that message had been sent from a *θάλαμος*,[⋆] and on Eumæus' return she speaks to him *ἐπὶ οὐδοῦ βάντα*,[⋄] which seems to show that some *θάλαμος* on the ground floor is meant. Probably a personal and private *θάλαμος* of her own, like that of Herê, should be understood (Fig. I. L or M). Helen similarly appears *ἐκ θαλάμοιο*[⋅] in the same sense. Besides this, "Eurynomê the stewardess"^{††} is found mingling in the conversation before Eumæus is summoned. Now, her business^{‡‡} certainly lay in the *μέγ.* among the suitors; whence she might easily speak with Penel. in an adjacent *θάλ.*, but could hardly have gone up-stairs to do so. Further, Odys. in the *μέγ.* among the suitors, after her visit to them, rebukes the handmaids for attending on them and bids them go to their mistress;

δμῶαί Ὀδυσσεῆος δὴν οἰχομένοιο ἄνακτος,
 ἔρχεσθε πρὸς δῶμαθ', ἐν' αἰδοίῃ βασιλείᾳ·
 τῇ δὲ παρ' ἡλέατα στροφαλίζετε τέρετα δ' αὐτήν,
 ἥμεναι ἐν μεγάρῳ, ἣ εἰρία καίκετε χειρὶν.^{‡‡‡}

Now Penel. had only just before ascended to the *ὑπερώια*, of which fact, he was probably aware.* It is plain, therefore, that the expressions, *πρὸς δῶμαθ' ἐν' αἰδοίῃ βασιλείᾳ*, and *ἥμεναι ἐν μεγάρῳ*, refer, not to any gynæceum, but to the *ὑπερώιον* itself. So Euryclea[†], going to summon the waiting-women to Penel., is said to go *διὲν μεγάρουιο*; where, from the sequel,[‡] the *ὑπερώι*, in which Penel. then was, is plainly meant. Further Melanthô,[§] in her flippant speech to Odys., says, "wilt thou annoy us here by roaming all night about the house, and peeping at the women?" These words would be excellently adapted to the presence of a male stranger in the gynæceum, had any existed;

* It is not easy to trace Penel. consecutively through all her movements in ρ., σ. and τ. At the commencement of ρ. she is with Telem. in the *μέγ.* Her words in ρ. 102 express no intention of going up instantly, see note *ad loc.*; neither does she ascend till after Eumæus' departure, 589; nor are we then told of her ascent; but in σ. 158—207 we find her descending; and infer that she *must have* ascended some time in the afternoon with which ρ. concludes. She reascends in σ. 302, and again we are not told of her descent, but find her again in a *θάλ.* adjoining the *μέγ.*, doubtless that in which she had previously conversed with Eumæus; and, here again, Eurynomê is found in attendance.

[†] ρ. 505—11. [‡] τ. 1, 51.

[§] τ. 53.

^{||} τ. 60 foll.

[⋆] τ. 55.

[⋅] σ. 205.

[†] σ. 302.

[‡] ρ. 506.

[§] ρ. 575.

^{||} δ. 121.

[⋆] ρ. 495.

[⋅] ρ. 259.

^{‡‡} σ. 313—6.

^{‡‡‡} σ. 185—6.

[‡] σ. 206.

^{||} τ. 65—9.

and here, therefore, we might expect to find the scene so laid. But what is the fact? That the whole takes place in the μέγ., which the suitors have recently left, and where Penel. is already seated by the fire,^m like Aretê in the μέγ. of Alcinoüs,ⁿ to hear the stranger's tale. And on her departure again to the ὑπερώια she bids him take a bed τῷδ' ἐνὶ οἴκῳ,^o which, if spoken in the οἶκος of the women, ought to mean that οἶκος itself; but which means the common οἶκος or μέγαρον still, of which the πρόδομος is viewed as a purlieu, and in that πρόδομος his bed is accordingly made of the fleeces &c. which lay about on the seats in the μέγ.;^p and into the μέγ., whence it had been taken, he accordingly takes the bedding again in the morning.^q Further, as he lay there, he marked the paramours of the suitors who had gone to their homes,^r going forth ἐκ μεγάρων to join them.^s This must have been through the same chief doors of the palace which Euryclea had previously closed.^t Thus μεγάρων has here its proper meaning; although in two passages just quoted it stands for the ὑπερώων.^u

(13) As regards the evidence from character and habits, though less critical stress can be laid on such things than on the facts stated or implied in the narrative, it seems inconsistent that such a character as Nausicaa should have been reared in the hot-bed of a gynæceum. She acts most unlike what we should expect had such been her nurture; and this, in a poet on the whole so true to moral nature as Homer, should have its weight. The notion of a young and high-born maiden driving out with no companions but of her own sex and condition to a distance from home, is out of the question when measured by such a scale of manners as the gynæceum implies. Her bearing on meeting Odysseus under the circumstances would be equally inconsistent with moral probability, and the independent self-possession with which she directs his movements, if possible, even more so. But indeed, the whole Phæacian court atmosphere is one in which the women have rather more than less of their sex's usual influence. Homer has drawn the men effeminate, but the queen and princess with exquisite and equal firmness and yet delicacy of tone. But as regards palatial arrangements, he has one set for all, and applies it alike to Olympus and to Scherië, and to the households of Hecuba, Helen, and Penelopë. But of all most unlike the life of the gynæceum is the reception of Nausicaa by her brothers on her return:

ἡ δ' ὅτε δὴ οὐ πατρὸς ἀγακλυτὰ δώμαθ' ἔλκεν,
στήσεν ἄρ' ἐν προθύροις, κασίγνητοι δέ μιν ἀμφί
ἔσαντ' ἀθανάτοισι ἐκάλειντοι, οἳ δ' ἔπ' ἀπήνης
ἡμιόνους ἔλυσον ἐσθλὰ τε ἔσπερον εἶδον.^a

The idea of the young men receiving her and carrying in her clean clothes is irreconcilable with the manners of separation. And the more we examine the arrangements of the sexes in detail the more extravagantly wide of possibility will the notion of such a separation between them appear.

^a In the view taken below (33), the ὑπερώ. is supposed to have been built over the πρόδομος, forming one front with it, as viewed from without, and, like it, therefore, part of the μέγ. Thus, as τῷδ' ἐνὶ οἴκῳ means the πρόδ., the word μέγ. may with equal justice stand for the ὑπερώ.

^m τ. 55.ⁿ ζ. 305.^o τ. 594-8.^p v. 1.^q v. 96.^r ε. 428.^s v. 6-13.^t τ. 30.^u η. 3-6.

(14) The roof of the μέγ. was ordinarily flat; the only case precisely in point being the palace of Circê, shown by the fall of Elpenor from it.* The roof there appears to have been of the sort called *solarium* by the Romans — the terraced top so well-known in the East, and still used as a sleeping place in modern Palestine.* A simile in which the reciprocal grasp of the wrestlers' arms is compared to that of

ἀμείβοντες, τοὺς τε κλυτὸς ἦραρς τέκτων
δῶματος ὑψηλοῦ βίας ἀνέμων ἀλείπων,"

is explained by a Schol. of "joined rafters (*συστάται*) which", he adds, "form the shape of the letter** Α". And this idea is supported by the previous description of the attitude, ἀγκὰς δ' ἀλλήλων λαβέτην χερσὶν σιβαρῶσιν. There is a stratagem in the Cornish wrestling, in which each adversary grasps the other round the waist and endeavours to throw him over his shoulder, which may be here intended. The bodies thus lean on each other at their upper extremities while their lower ones stand apart (*δισστώτας* Eustath. *ad loc.*). This suits the Α form. Beams so set might combine to keep up a flat roof, although they suggest a pointed one more obviously. Homer's usual word for roof is *τέγος*, which appears also to bear by synecdoche a different meaning, see below at (16). The gen., *τέγος*, occurs five times¹ in the *Ody.* with epithet *πύκα ποιητοῖο*, and once in *Hy. Ceres* 185. Elpenor also fell *καταπτικῶν τέγος*, having forgotten to go back to the ladder or stair by which he had mounted. This does not mean that he fell over the edge, but, probably, down through the smoke-vent (*δπη*), there being no other aperture. This was not vertically over the fire; see below at end of (20).

(15) The word *δοροή* is once found, of the roof as seen from within; the masc. *δορος*, with epithet *λαχνήεις* "shaggy", also once in sense of "thatch" — that which covered the hut of Achilles before Troy, and was gathered from the meadow there. Eustath. on *κ.* 559 foll., supposes a flat roof overlaid with earth to be meant; but this is a hint which he probably borrowed from later structures. The principal feature of the roof was its central beam, *μέλαθρον*, so explained by the Scholl., the name originating from the discoloration (*μέλας*) through smoke, or, according to Eustath., through sun and weather; the one suggesting the inside, the other the outside view; but an overlying stratum of earth, tile, or other material, would, if it existed, intercept the latter influences. The derivation from *μέλας* is favoured by a passage in which our present texts have,

αὐτὴ δ' αἰθαλόεντος ἀνὰ μεγάροιο μέλαθρον
ἔξερ' ἀναΐσσα χελιδόνι εἰκέλη ἄντην,*

* Comp. the precept of Deut. XXII. 8.

** Rumpf (II. 11), to whom I am indebted for this quotation, adopts the view of the Schol., and quotes words from Hippocrates as interpreted by Galen, which signify, "the triangular vertical extension of the roof", in fact a "gable", being an explanation of *ἀέτωμα* there. The same slope-sided form of roof is alluded to by Aristoph. *Av.* 1110 under the term *ἀέτος*; but Hippocrates and Aristophanes are far too late for our purpose.

¹ *κ.* 559—560, cf. *λ.* 6 foll. ² *Ψ.* 712—3. ³ *α.* 333; *θ.* 458; *π.* 415; *σ.* 209; *φ.* 64. ⁴ *χ.* 298. ⁵ *Ω.* 451. ⁶ *ζ.* 239—40.

where αἰθάλ. seems disjoined by hypallage from μέλαθρον,* to which Voss wished, by reading αἰθαλόεντι . . . μελάθρῳ, to restore it. In a similar passage the eagle in Penelopë's dream ἄψ δ' ἑλθὼν κατ' ἄρ' ἕξει' ἐπὶ προύχοντι μελάθρῳ.^{b**} A beam on which a bird could sit must be, not a rafter in the plane of the roof which it supports, but perhaps one inclined at an angle to it, like the ἐρεῖδοντες in the simile applied to the wrestlers; see above at (14). In the net of Hephæstus the light toils droop from the beams (μελαθρόφιν), like fine cobwebs, down into the θάλαμος and over the sleepers there.^c Epicastê destroyed herself by "fastening a vertical noose from the lofty μέλαθρον."^d Demeter in Hy. Cer. 188, "with her feet made for the threshold", καὶ ῥα μελάθρου κῦρε κάρη, πλῆσεν δὲ θύρας σείσας θείοιο. So Aphroditê (Hy. Ven. 173) εὐποιήτου δὲ μελάθρου κῦρε κάρη, see below at (16), where the roof-beam, or rather the whole roof composed (εὐποιήτου) of such is spoken of. The μέλαθρον had a special sanctity attaching to it, in regard to hospitable duties, perhaps as overhanging the hearth and blackened by the fumes of its sacrifice on their way to heaven. So Ajax appeals to it, saying to Achilles, αἰδεσσαι δὲ μέλαθρον ὁπαρόφιοι δέ τοι εἰμὲν.^e

(16) The expression σταθμός τέγος πύνα παιητοῖο^f stands only in one connexion: where a lady of the family from the ὑπερώια enters the μέγ., we read, "she took her place παρὰ σταθμὸν τέγ. πύ. ποι." The foot of the stair by which she would descend might be in the μέγ. itself, and her standing παρὰ σταθμὸν κ. τ. λ. might then mean "by an (engaged) pillar" of the wall, supporting the roof. More probably the stair would land her first in one of the θάλαμοι, whence emerging in the μέγ. she would still become visible first at its wall. In the Hy. Ceres 186, the queen is seated with her infant παρὰ σταθ. τέγ. Now τέγος appears to mean, not only the roof, but any chamber or room, considered as roofed in; (Crusius *sub voc.*) Probably here the ὑπερώων itself or upper story, or else the θάλαμος into which one descended from it (Fig. I. M), is meant. Now σταθμοὶ occur elsewhere simply as meaning door-posts; and the σταθμός τέγος may therefore well mean the door-way, by synecdoche, of that θάλαμος. So Penel. sits spinning, to hear Telemachus' tale, παρὰ σταθ. μυσάροιο;^g for the door-way, as leading from the τέγος (= θάλ. or ὑπερώων) into the μέγ., might be called the σταθ. of either. But where one has just emerged from the τέγος it may be viewed as pertaining thereto, otherwise to the μέγ.; see below at (32). Some take the σταθ. τέγ. to mean an ordinary "pillar of the roof"; but the proper term for pillar is κίον. It is more consonant with queenly dignity in Penelopë, and with mai-

* In the prayer of Agam. that he might set on fire the palace of Priam that very day, αἰθαλόεν is joined to μέλαθρον,^h perhaps, however, as a secondary predicate, describing the effect of the fire.

** There is much doubt about this station of the eagle. Was he inside or out? Probably ἐν μεγάροισι, said of the geese destroyed, is a general expression covering the specific sense ἐν αὐλῇ. Some of the beam-ends may have projected on the palace front; certain ornamentations of the Doric style are said to be nothing but beam-ends, conventionalized in sculpture, so projecting over a porch; on one such the bird may be supposed perched.

^b τ. 544. ^c θ. 279. ^d λ. 278. ^e I. 640. ^f α. 333; θ. 458; π. 415; σ. 209; φ. 64. ^g ψ. 96. ^h B. 413 foll.

den modesty in Nausicaa, to suppose that neither advanced further than to be just visible to the party in the μέγ. That the σταθ. τέγ. was a door-way is further countenanced by Hy. Ceres 188, ἡ δ' (Δημήτηρ) ἀρ' ἐπ' οὐδὸν ἔβη ποδί, i. e. she "made for the threshold". The poet adds, καὶ ὅα μελάθρου κῦρε κάρη, i. e. her stature expanding, her head touched the main beam. Some take μελάθ.* here to be the lintel of the door; but, as the queen was sitting in the μέγ., though near its door-way into the θάλ., the door would be behind her, and one approaching her in front would not come under the lintel, although the brightness of the divinity approaching would cast a glory on the doors (v. 189). Those who will have a gynæceum in the rear of the μέγ. consider τέγος to mean that apartment, and the σταθ. its door-way from the μέγ. This entry they think was at the μυχός, the door being at its further end, see at (34). Some take the σταθ. τέγ. to comprehend in lax usage the floor adjacent, as far as the hearth, and thus the spot where the queenly chair is usually set, so that the queen in Hy. Ceres 188 would sit where Penel. and Nausicaa on entering stand, and where Aretē also sits.¹ The σταθ. μεγάροιο also occurs, meaning the main entrance from the court without. There Odys., when his arrows are spent, τόξον μὲν πρὸς σταθ. ἔϋσταθίος μεγάροιο ἔκλιν' ἐστάμεναι, πρὸς ἐνώπια καμφανόοντα. He seems to set down the bow on the threshold whence he had shot. Here, therefore, σταθ. may well mean, literally, the door-post, which the ἐνώπια or "facings" of the vestibule would meet; and the bow set at their point of juncture may be described as resting against (πρὸς) either or both. From the conspicuous feature of its various σταθμοί, one of which is described as κυπαρίσσιος,^k the μέγ. may obtain its epithet of ἔϋσταθής.

(17) The floor of the μέγ. has been described as of native earth; see above at (4). It was duly levelled and hardened to what is called a χαταίπεδον οὐδας.¹ Damp in the climate of Greece is not much to be dreaded; and the floor's level, in order to ensure more support to the walls, may have been lower than that of the αὐλή. This would give greater vantage-ground to one standing on the threshold. From its being the native earth we understand how the fire is thrown out on it from the λαμπτήρες,^m how Telem. digs a trench along it for the axes in the bow trial to stand in,ⁿ and how the same expressions ἔραζε, ἐν κονίῃσιν,^o which would suit out of doors, equally apply to it. Thus foot-cloths were spread below the more costly couches, as an additional compliment to a guest, but carpet there of course was none. The polluted surface is removed by scrapers (λίστριαι):^p the same tool is placed in the hands of old Laertes at his garden work (λίστρυνόντα φυτόν).^q

(18) The μέγ. may be supposed a parallelogram with its short side to the αὐλή. Of its size we have indications in the following incidents. The bow-

* Rumpf (III. 80—1) interprets μελάθ. here as a wooden structure (*cratitii operis*) erected on the μυχός and laterally connected with μεσόδμαι on either side of it, in his view, "galleries", hanging between the end wall and a parallel row of pillars thrown out in front of it, see (41). He views the μελάθ. above and the μυχός below as together making up the τέγος.

¹ ζ. 305.

^k φ. 340.

^l ψ. 46.

^m τ. 63.

ⁿ φ. 120—1.

^o ζ. 20, 329,

383.

^p ζ. 455.

^q ω. 227.

trial was meant to involve a feat of no ordinary difficulty. We must allow for a reasonable interval between the axes, and for a sufficient distance^r between the nearest axe and the marksman. The weapons used against the suitors, arrows and spears, with the various charges of the combatants^s, especially when we consider the length ascribed to the spear in the Il.,^t imply a considerable range. Telem. also "runs", at his father's bidding,^u from the central entry of the μέγ. to the θάλαμος on its side, perhaps by way of the λαύρη. After the massacre Odys. looks about to see if any enemy is skulking anywhere.^v The suitors, above a hundred in number,^w daily banquetted there, each at a separate table, and room for their attendants had also to be found. Epithets of amplitude, as ὑπερσφές μέγα,^x are applied to it; so also it is ἡχίεν, from its echoing walls, and σκίοεν, of somewhat doubtful import, whether through the shadows cast by figures from the fire, or the prevailing gloom caused by the absence of windows, and the admission of light only through the smoke-orifice and the door. That there were no windows in the μέγ. may be regarded as certain from the fact of no mention of such an important detail anywhere occurring in Homer, Hesiod, or the Hymns. In the attempts of the suitors to devise means of escape,^y the windows, had there been any, would probably not have been forgotten. They could not, had they existed, have been above reach from the floor, for how then could they have been closed and opened? They must have afforded an exit either into the αὐλή, or into the street of the town, and in either case it would have been important to Odys. to close them up beforehand, as he does the door, or to the suitors to escape through them if unclosed. Even in the later Roman architecture, as shown in the remains at Pompeii, windows except in the upper story are rare. (Smith's *Dict. of Antiq. s. v. fenestra.*)

(19) The aperture in the roof, and there may have been more than one, would be towards the further end from the door, in order to distribute the light through it^{*} and the door more equally; even thus the sides of the room, remote from the central line through door and smoke-vent, would be very gloomy. This suggests the sense of σκίοεν. For this reason, if for no other, the greatest length of the room would probably be in this same line, and in the same line would probably be the three λαμπτήρες or fixed light vessels raised above the floor.^z The smaller portable one borne by Pallas being golden, these may be supposed to have been of copper, and so Eustath. calls them καλακευμένα, and explains their position and form by the words ἐσχάται μετέωροι, ἢ χυτροπόδες "wase-footed" (Rumpf. II. p. 31). On the floor lay the fireplace (ἐσχάρη),^a the mistress of the house or a principal person commonly sits ἐν πυρὸς ἀνγῷ, even when it is broad day-light (Διὸς ἀνγῶ) without. This seems to show that gloom prevailed but for the fire. Nearly on the same central line the group of principal persons in the μέγ. are to be looked for, in whatever palace interior the scene is laid. The pre-

* In Herod. VIII. 137 the sun is spoken of as looking down into (ἐσέχων) a house, by the καπνοδόχη, and throwing its light on the floor (ἐθαφος).

^r φ. 75—6, 420—3. ^s χ. 72, 81, 116, 255 foll. ^t Z. 319; Θ. 494.
^u χ. 106. ^v χ. 381—4. ^w π. 247—51. ^x η. 225, cf. δ. 757. ^y χ. 132 foll.
^z ε. 307, cf. ε. 63. ^a ζ. 305, cf. φ. 89.

vailing gloom is portentously deepened when Theoclymenus denounces woe against the suitors, but he alone seems to perceive it. They retort, "let him go out of doors then, if he finds this so like night"^b; the retort comes with greater force when we remember that *a degree of darkness* was the condition on which alone the comforts of in-doors could be enjoyed.

(20) The pillars cannot have been fewer than four in a quadrangular building, and may have been any number not too large. Those in Odysseus' palace seem to have been few, to judge from the fight which goes on there, which was as freely fought as if the stage had been clear. They probably stood in pairs, opposite to one another, and beams* may have run horizontally across the head of each of them to an opposite *σταθμός* in the wall. Their only epithet is expressive of height, and once, in a simile,** stoutness is implied; but there is no hint of ornamentation, save that suggested in the last note, although they must have been very prominent objects. From their mention in conjunction with the fir beams, the *μεσόθυμαι*,^c &c., it is probable they were the trunks of trees, barked and smoothed. The chair of state is placed against a pillar for Aretê "in the blaze-light of the fire"^d, and her royal husband's close beside it. Similar seems the position of Penel. in the same "blaze-light" at the further (*ἐτέρου*)^e wall, i. e. furthest from the door. Also the principal chair^f (*θρόνος ἀργυρόηλος* Fig. I. i) seems indeed to have had a fixed position there, not far from the principal *κητιήρ* (see below at (22) Fig. I. h) and the *όρσοθύρη*, or opening into the side-passage;^g see below at (38). This was also near the *μυχός* or extreme upper end of the *μέγ.*^h The position of the host or hostess at that "further wall" is confirmed by the place of reception occupied by Achilles in his hut,ⁱ in the interviews with the ambassadors and with Priam,^k in which last his *κλισμός πολυδαίδαλος* is also specially mentioned. Hence the hearth seems to have been at the upper end of the *μέγ.*, and Nausicaa's direction to Odys., *μεγάροιο διελθέμεν, ὅφρ' ἂν ἔκχηαι μητιέρ' ἐμῇ*^l implies, perhaps, that a considerable portion of the *μέγ.* would be traversed to reach her. This confirms the view taken above of the smoke-vent, as not central, for, if central, it would be remote from the hearth; yet it need not have been vertically over it, for then a sudden heavy fall of rain might have damaged the fire. The *ἐσχάρη*, seems to have been always on the mere flat of the floor, like our "hearth-stone" (Fig. I. G). It is said (Rumpf II. 29) to have been oval (*στρογγυλοειδής*). It was the place sacred to supplication, and bears in that relation the more solemn name of *ἱστία*. From it the house derived its sanctity, to which it was as altar to temple. The stranger swears coupling it with Zeus.^m Odys.

* The position of Melanthius, when hauled up to the top of a pillar, is close to the beams (*δοκοί*); this, however, is in the *θάλαμος* or armoury, *χ.* 192-3.

** It is said of the olive-stump built into his bed-stead by Odys., *πάχυντος δ' ἦν ἥντε κίων*, *ψ.* 191: this increases the probability that the pillars were tree-trunks. They seem to have had some protuberance, the rudiment of a capital perhaps, at top, as otherwise there would be nothing to fix the rope by which Melanthius was slung.

^b v. 360-2. ^c τ. 37. ^d ζ. 305-7. ^e ψ. 89-90. ^f cf. τ. 55-8.
^g χ. 341, cf. 333. ^h φ. 145-6. ⁱ I. 218-9. ^k Ω. 597-8. ^l ζ. 304-5,
cf. η. 139-41. ^m ξ. 158-9; φ. 155-6; τ. 303-4.

went and sat as a suppliant ἐπ' ἐσχάτῃ ἐν κονίῃσιν παρ πυλῆ, whence it seems that the fire on it was ample enough to shed its ashes on the floor around. Near it (ἐν κόνι) the house-servants slept for warmth's sake, probably not having bedding, and old Laertes in his woe slept so with them.^o Against another more central pillar the seat is placed for the minstrel μέσσω δαιτυμόνων,^p and his lyre is hung from the same within easy reach.

(11) Against one of the pillars (Fig. I. FF) stood the δουροδόκη. Some question has been raised, whether this pillar was external in the πρόδομος or internal in the μέγαρον. The former view, held by Rumpf, (I. 29) has been based on what is probably a *πρωθύστερον*; Telem. "set his spear against a pillar, and went in, and crossed the stone threshold".^q It is clear that the parts italicized are to be so inverted in sequence, and probably, as what stands last, the "crossing the threshold", is really first, so what stands first, the "setting the spear", is really last. In visiting Cumeus, Telem. gives his spear to a slave in the αὐλή and himself goes in &c.^r This may possibly have been because in that lodge the proportions were small, and the entry or interior too small to admit the weapon, if large, or there may have been no δουροδόκη, or Telem. may have wished to give the slave something to do for him. At most it is inconclusive. The spears which Idomeneus had gathered as spoil were certainly in the πρόθυρα.^s There is good reason why they should have been, as the incident shows which occasions the mention of them, viz. that they might be ready at hand for instant use; possibly, also, here again the dimensions of the weapon and of the hut may have occasioned the δουροδ. to be outside the latter. But in the Odyssean palace, the spear is deposited at a column after entering the μέγ., and the μέγ. certainly contained spears.^t The explanation given by a Schol. α. 128 of the fashion of the δουροδ. is not clear: it is, ἀπέξεν τὰς κίονας καὶ ἐν αὐταῖς ἐπειλθουν τὰ δόρατα. Here ἐν αὐταῖς may imply some cavity or receptacle resulting from the action called ἀπέξεν, which must then be used in the unusual sense of "scooped". The latter sense lies directly in Eustathius' words, on α. 128, θήκη δοράτων κιονοειδής. ἡ μάλιστα, εἰς κίονα ἐγγεγλυμμένη, ἐν ᾗ πρὸς ὀρθότητα τὰ δόρατα ἔταπτο. A fluted column with spears set in the flutings might easily be understood from this; though something would still be wanted to catch one end of the spear and steady it. Boarding pikes in a vertical rack used to be seen round the masts of ships, where, there being no grooves, they were secured by both ends. The phrase ἔντοσθε δουροδ. is well suited to such an explanation; comp. κοιλῆς ἔντοσθε μεσόδμης,^v of the Homeric mast, and see App. F. I. (6). Rumpf *ub. sup.* explains the δουροδ. as fixed between two columns, engaged, he probably means, in the wall.

(12) Close to the upper wall appeared a κρητῆρ, probably of large size.^w We may suppose a stand for it. It is uncertain whether it lay left or right* of the central line from threshold to μυχός, or it may have lain even in that line. A

* Schreiber and Rumpf place it on the right side, Eggers on the left; see the plans, Rumpf part. 1 *ad fin.*; of these Rumpf places it within the μυχός.

ⁿ η. 153—54. ^o λ. 188—91. ^p θ. 65—6, 473. ^q ρ. 29—30. ^r π. 41.
^s N. 261. ^t α. 127 foll. ^u τ. 33. ^v β. 424; ο. 289. ^w φ. 145—6; χ. 341.

man who sat by it was *μυχότατος*, i. e., probably, closest to the *μυχός* of all the guests. The spot whence the cup-bearer began his rounds² is probably its place; from it he moved towards the right. Phemius, standing by the *ὀρεσθύρη* just before, sets down his lyre, between the *κητήρ* and the chair of state. These were probably near the *ἐσχάτη* but not in the *μυχός*. It seems likely that the chair was on the same side as the *ὀρεσθύρη*, as more convenient for the occupant's access to the *αὐλή* without, if needed; the *κητήρ* may then be assumed to be probably on the opposite side, and as the cup-bearer went towards the right, i. e. left of one entering the *μέγ.* from the *αὐλή*, it would be more convenient to view the *κητήρ* as itself on that side, and the chair and *ὀρεσθ.* on the right (Fig. L. h i). This so far agrees with a Schol. on *ζ.* 126, who places the *ὀρεσθ.* "in the right corner".

(13) The threshold (*οὐδός*) has been several times mentioned. It was the outer limit of the *μέγαρον* proper, as the *μυχός* the inner, being the furthest point from it; hence *ἐς μυχὸν ἐξ οὐδοῦ διαμπερές*,³ means, "from one end of the *μέγ.* to the other". The threshold of Alcinous' palace was of copper (*χαλκός*),⁴ corresponding with the extravagant splendour of silver posts and lintel and a golden handle.⁵ He himself styles it *χαλκοβατὲς δῶ*,⁶ which is elsewhere applied only to divine abodes.⁷ In the description of Tartarus, characterized on the contrary by massive strength, we have a copper threshold and iron gates.⁸ There seems no doubt, as stated above at (10), that the *οὐδός*, spoken of as of stone (*λίθος*), and again that of wood, (*μῆλις*, comp. also that said to be *δρυῖνος*) belonged to the same main entry, and were both passed in going from the *αὐλή* into the *μέγ.* Rumpf (I. 29) supposes a passage or entry of some length, flanked by the *ἐνώπια*, leading from the *αὐλή* to the *μέγ.*, with outer doors on a threshold of stone and inner doors on a threshold of wood. As opposed to this may be noticed the seat placed for *Odys.* by *Telem.* within the *μέγ.*, beside (*παρὰ*) the stone threshold, where he might sit and drink wine among the company.⁹ It is equally clear that he had previously "sat upon the wooden (*μῆλινου*) threshold within the doors, resting against (*κλινάμενος*) the door post of cypress-wood".¹ The two passages can most easily be reconciled by supposing the wooden threshold superimposed on the stone one, which latter projected considerably further than it into the *μέγ.* inwards, and towards the *αὐλή* outwards. The wooden one would thus form a bench on which one might sit with his back against the door-post, his feet would then rest on the stone threshold forming a broad lower step, and a seat placed beside the latter on the floor of the *μέγ.* would be near enough to the company for the guest so seated to be counted as one of them. The two pairs of doors, which Rumpf probably supposes, may then have stood, one at each end of the higher wooden threshold. They seem distinguished as the *πρῶται θύραι*,² i. e. first towards the *μέγ.*, and the *αὐτῆς κατὰ θύρετρα*,³ as leading directly to the *αὐλή*. The width of the threshold may be inferred, not only from the general phrase *ἐνθά μάλ' ἴσταν*,⁴ but from the fact of four men standing on it with space to wield

¹ *φ.* 142.² *η.* 96, cf. 87.³ *η.* 83, 88, 89.⁴ *η.* 90—1.⁵ *ν.* 4.⁶ *Φ.* 321; *A.* 426; *Ε.* 173; *Φ.* 438, 505.⁷ *Θ.* 15.⁸ *v.* 258—9.⁹ *φ.* 339—40.¹ *α.* 255; *ζ.* 250.² *η.* 137.³ *σ.* 385.

their spears.² That of one of the *θάλαμοι* may be gathered from an eagle with spread wings being compared to the width of the door of a lofty *θάλαμος*.¹ The main entry of the *μέγ.* would probably be wider still (Fig. I. EE).

(24) It is always mentioned with an air of loftiness and size (*μέγαν οὐδόν*).³ Persons upon it are upon an eminence. Philoctetus leaps *ἐξ οὐραίου θύραζ*, which means from the threshold.⁴ Odys. leaps upon it and shoots from it at the suitors.⁵ The external threshold projected into the *πρόθυρον*. The place of a beggar was naturally on the *οὐδός*; comp. the words of Melantheus, that Odys., in disguise, would "rub his shoulders against the door-posts (*φλιαί*).⁶ Irus, quarrelling with Odys., bids him quit the *πρόθ.*,⁷ who replies "this threshold will hold both",⁸ and comes back to the *οὐδός* after defeating and expelling him.⁹ Their quarrel took place *προπάροιθε θυρῶν ὑψηλῶν* (i. e. before the outer gates) *οὐδοῦ ἐπὶ ξυστοῦ*,¹⁰ which epithet would suit either wood or stone. The same phrase is used for the internal threshold from which Odys. shoots.¹¹ Odys. tells Irus that he will not, after being vanquished, return *ἐς μέγαρον*,¹² meaning the palace generally, of which the *οὐδός* was regarded as the outer limit; so Achilles says, "all the wealth that the stone threshold (= the temple) of Apollo includes";¹³ and hence the metaphor, *ἐπὶ γῆρας οὐδῶ*,¹⁴ meaning perhaps to view old age as the threshold of the house of death; so Virgil places old age "*primis in faucibus Orci*", *Æn.* VI 273—5.

(25) The *θάλαμοι* might be added at discretion, but not in front. The *πρόδομος*, including the door-way and *αἶθουσαι*, then remained full in view. But, round the sides of the *μέγ.* and opening into it, and as wings attached to it, or perhaps in distinct and detached blocks, the *θάλ.* may have multiplied with the demand for them. They not only furnished private chambers for principal inmates, but were used also for household stores and treasures. The famous passage in which the *θάλ.* of Priam's palace are described¹⁵ enumerates fifty as tenanted by his married sons, and twelve others, distinguished as *τέγροι*, by his sons-in-law. The fifty are said to have been *ἐν αὐτῷ*, i. e. *δόμῳ*, built near each other: the twelve are *ἐτέρωθεν ἐνάντιοι ἐνδοθεν αὐλῆς*, and have the epithet *τέγροι*, and these, too, are "built near each other". All alike are said to be of polished (*ξεστοῖο*) stone. A Schol. on Z. 248 interprets *τέγροι* as meaning "distinct and partitioned off from each other", so that there might be no thoroughfare, "because", he adds "they were in the upper story (*ὑπερῶοι*)"; another Schol. makes *τέγροι* mean *ὑπερῶοι*, further explained by *ἐπὶ τοῦ τέγους ᾠοδομημένοι*, which Eustath. confirms by the interpretation *ἀνώγειοι* (Rumpf III. 73).¹⁶

(26) It seems to savour of assurance, perhaps, to withstand this array of authorities, yet the plain sense of Homer is irreconcilable with their judg-

* *τέγροι*, antiqui interpretes ad unum omnes explicant *ὑπερῶοι* (Rumpf I. 23, note 29).

¹ *χ.* 203. ² *Ω.* 317—9. ³ *χ.* 2. ⁴ *φ.* 388. ⁵ *χ.* 2, cf. 72.
⁶ *φ.* 221. ⁷ *σ.* 10. ⁸ *σ.* 17. ⁹ *σ.* 110. ¹⁰ *σ.* 32—3. ¹¹ *χ.* 72.
¹² *σ.* 24. ¹³ *I.* 404. ¹⁴ *X.* 60; *Ω.* 487; *σ.* 348. ¹⁵ *Z.* 247 foll.

ment. The fact that the twelve *θάλ.* were "on the other side opposite", would require surely all alike to be either above stairs or below. The whole picture is otherwise marred, to say nothing of the comforts of the inmates. The whole must have been on the ground; the fifty were *ἐν δόμῳ*, the twelve *ἐνδοθεν ἀνλής*. Here *ἐν δόμῳ* means in the same block or pile of building as the palace, and the site of the other twelve is marked as being within the *ἀνλή*, but distinct from that pile, to which, or to the fifty *θάλ.* which partly composed it, they stood opposite. Thus they were *τέγχοι*, as having a roof of their own, distinct from the general palace roof. Their standing *ἐτέρωθεν*, "in the other (part or space)", is vague; but may be probably interpreted by the expression *τοίχου τοῦ ἐτέρου*, explained above at (20) as being "at the further wall from the entry of the *μέγαρον*". So, while Achilles sleeps *μυχῷ κλισίης*, Patroclus lies *ἐτέρωθεν*, "at the further or opposite side".² Such *θάλαμοι* could not have stood between the *πρόδομος* and the gates of the *ἀνλή* without being incommodiously remote from the *μέγαρον*, or else blocking up its front view; whereas its polished porticoes plainly are seen. If they were disposed all on one side of the *μέγαρον*, this evacuates the sense of *ἐτέρωθεν* — a word which implies a duality of objects. Further, the one-sided aspect of such an arrangement would offend all symmetry.

(27) They might be supposed ranged, in two rows, facing the two sides of the central block composed of the *μέγαρον* with its contiguous *θάλαμοι*; but it is difficult to make *ἐτέρωθεν* include two exactly opposite positions, right and left, as if it had been *ἐκατέρωθεν*. The phrase *πλησίον ἀλλήλων δεσμημένοι* would also seem to exclude this separation into two rows, unconnected and out of sight of each other, and having the whole of the central pile between them. The only remaining supposition is that they were in the rear, but that their front elevation, seen full, outflanked the *μέγαρον* with its contiguous *θάλαμοι*, seen end-wise, so that they might be partially in sight as one entered the *ἀνλή* at the opposite end. If we suppose the *μέγ.* very deep from front to rear in proportion to its width, this might easily be the case. Those contiguous *θάλαμοι* might be ranged five and twenty on either side of the *μέγ.*, in the rear wall of which there might be a postern door for the access of the inmates of the twelve *θάλαμοι*. At the same time we may notice, that the number fifty, is used probably, in the feebleness of Homeric arithmetic and geometry, without calculating the extent of wall-space which so many would require. The elements of the reckoning float loosely in the poet's mind, as great items in a great total, and we are not to bring him to tale and measure and find fault with the result. See the plan Fig. II. It is difficult to read the description of Eumæus' lodge with its twelve swine-sties *ἐντοςθεν ἀνλῆς . . . πλησίον ἀλλήλων*,³ without its suggesting the feeling of a sort of parody on similar features in the palace of Priam. All we can say of these sties is that they were so arranged as not to intercept the view from the gate of the *ἀνλή* to the *πρόδομος* of the lodge. The *ἀνλή* and the swine-sties have, however, here the primary importance, the lodge was merely attached as convenient for the keeper. In the palace the *ἀνλή* is subsidiary to the *μέγ.*

² I. 663-6.³ ξ. 13-4.

(28) Herè retires to her *θάλ.*, a place of perfect secrecy constructed by Hephaestus for her, and with a secret key, when about to make her toilet for Zeus.^b Telem. had a *θάλ.* in a part of the court, in a conspicuous (*περισκέπτῳ*) spot there.^c Whether detached from the *μέγ.*, or a wing of it, is not quite certain, but probably the latter, from the fact of his going out from the hall (*διὲν μεγάροιο*) to reach it *after* the main entry of the latter was shut for the night.^d Phœnix, the son of the house, like Telem. had a personal *θάλαμος*, which certainly had a door into the *πρόδομος*, as the fire lit in the *πρόδ.* was before the door of his *θάλ.*^e He needed not to enter the *μέγ.*, therefore, in passing out. Still his *θάλ.* may have had another door into the *μέγ.*, and that of Telem. may have had another door into the same. And of such a door there appears a trace; for, although in *β.* 5—10 we do not know how he reaches the *ἀγορῇ*, in *v.* 124—46, going thither from the same *θάλ.*, he traverses the *μέγ.*, and therefore probably did so in *β.* The situation of Telemachus' *θάλ.*, and of Phœnix', is easily understood to be the same, *viz.* in the angle between the back of the *αἰθουσα* in the *πρόδομος*, and the side of the *μέγ.* The *θάλ.* built by Odys. for his own use, enclosing the olive tree, was probably a counter-poise to the *θάλ.* of Telem., or rather the latter was so to it. See Fig. I. I and K. This position would be adequate to what *περισκέπτῳ* *ἑ. ζ.* implies; as it would be in view both from front and flank, which the other *θάλαμοι*, save that of Odys., would not.* The *θάλ.* of Nausicaa' may probably have been similarly situated to that of Telem. This would suit her encountering her father going forth from the *μέγ.* to the council.^f She might leave her *θάλ.* and come by the *αἰθουσα*, contiguous to it, to the palace doors, as he issued from them, or might have entered the *μέγ.* directly from her *θάλ.* The *θάλαμος* of Paris is enumerated as distinct from

* Doederlein, 2353, wrongly, I think, takes *περισκέπτῳ* as meaning *ἑ. γ.* *σκέπασθαι*, "sheltered". There is a clear difference in sense between *σκέπτομαι*, *σκέπτος*, *σκέπτός*, wherever found, and *σέπας*, *σέπασα*, *σέπάζω*, formed by the addition of *α* to, possibly, the same root, *σκει-*. These latter forms always have the meaning of "shelter", as in Homer, *σέπας ἀνέμοιο*, *ε.* 443, and *ἀνέμων σκεπτόασσι... νῦμα*, *v.* 99, said of headlands "sheltering" from the waves; comp. *σέπα μαιόμενοι*, Hes. *Opp.* 532, adduced by Doed., where *σέπα* is doubtless the apoc. plur. of *σέπας*, though he denies it. *σκέπτομαι* means to "look closely, watch", *σσεψάμενος ἐς νῆα θεῶν ἐνόησα κ. τ. λ.*, *μ.* 247; so *σκέπτεο νῦν... αἶ κεν ἴδῃαι*, and hence to "esp", as the result of such watching; so *Μετάνειρα... ἐν θαλάμοιο σέψατο*, Hy. *Ceres* 243—5; comp. Hy. *Merc.* 360. One passage, *Π.* 360—1, seems capable of the meaning "sheltered himself from"; there Hector, covered under his shield, *σέπτετ' διστῶν τε δοῖζον καὶ δοῦπον ἀνόντων*. But, as he is covered as to his *σώεας ὤμους*, he is manifestly looking out over the top of the shield, as is further shown by *ἦ μὲν δὴ γίνωσκε κ. τ. λ.* in 362, "he clearly marked the turn in the tide of battle". Nor is any trace of *σκέπτος* in sense of "sheltered" to be found in post-Homeric Greek. Further, in what sense the *θάλ.* of Telem. could be more "sheltered" than any other building in the *αὐλή* it is not easy to see. The same expression is used of Eumæus' lodge, and of Circè's palace, which, though approached by cliff and forest, might easily have stood in a clearing, so as to be conspicuous when reached.

^b *β.* 166—9.^c *α.* 425—6.
^f *ζ.* 15—7.^d *τ.* 47, cf. 30.^e *ζ.* 54.^f *I.* 469.

the δῶμα, i. e. μέγαρον;^b and Paris and Helen are conveyed thither by Aphroditē, after his combat with Menelaus.¹ Those who hold the view of a gynæceum find place for it here. But, even supposing Homer meant to draw a so far different view of domestic manners in the case of this Asiatic voluptuary, the exception would only tend to prove the rule as regards the simpler habits of Greek life. The θάλαμος may, however, have been only such an one as Odys. built for himself, and no gynæceum at all. Whether it is there or in the μέγ. that Hector finds Paris tending his armour with Helen and her handmaids,^k is also uncertain.

(29) The θάλαμοι of Odysseus' palace were several; as is shown by one being spoken of as ἔσχατος.¹ He had built himself one by enclosing a part of the αὐλή with a tree growing there. Of the store-chambers there were at least two; for we must suppose that the one in which Euryclea in person or by deputy "abode night and day",^m was different from that furthest (ἔσχατος) one which Penel. unlocks in person to find the bow.ⁿ The one which is converted into an armoury by Odys., when clearing the μέγ. of weapons, is probably distinct from both.^o* The one in which Euryclea and the women abode during the massacre is most likely the store-room in which she usually abode, as Telem. bids her not come forth if she heard any alarm, but "stay where she was, about her business" (παρὰ ἔργῳ).^p The armoury and this θάλ. were mutually accessible, as seems clear from Odysseus' thinking that some of the women there (ἐνὶ μεγάροισι) might have helped the suitors to weapons^q (Fig. I. qq rr). But the doors she is bidden to shut are those of the main entrance to the μέγ.^r Eumæus conveyed the message to her to that effect,^s probably by going round by the λαύρη,^t into which doors may have opened from these θάλαμοι, being the servants' way, we may suppose, to the offices in the αὐλή without passing through the μέγ. and chief doors; and by the same unobserved way she passed round and secured those chief doors, viz. the outer pair towards the αὐλή close to which the λαύρη terminated.^u This gave Philœtius time to go down and secure the further gates of the αὐλή before those from the μέγ. to the αὐλή were closed.^v The direction of Penel., when indignant and incredulous, to Euryclea, to go down and back to the μέγαρον,^w must be taken as uttered on the supposition that she had come from there, which Euryc. negatives subsequently.^x The θάλαμοι were approached from the μέγ. by doors and a threshold of their own;^y that of the bow-chamber being of oak.^z From the word κατεβήσας being used of a person going from the μέγ. to the θάλ.,^a its floor must be supposed lower than that of the μέγ.

* From the marked expression ἐς θαλάμους Ὀδυσῆος χ. 143, it is likely that these θάλαμοι had mutual communications (Fig. I. ss), and that Melanthius, entering ἀνὰ ῥῶγας μεγάροιο and passing out by the door, would pass through more than one; comp. Hy. Ceres 143, λέχος στορέσσαιμι μυζῶν θαλάμων εὐπηγτων. For ῥῶγας see below at (35). So Euryclea tells Penel. she was μυζῶν θαλάμων ψ. 41, during the massacre, being perhaps the last of the range.

^a Z. 316. ⁱ Γ. 382. ^k Z. 318 foll. ^l φ. 8—9.
^m β. 337—46. ⁿ φ. 8 foll. ^o τ. 4, cf. χ. 140—1. ^p φ. 382—5, cf. 235—9.
^q χ. 151—2. ^r φ. 387, cf. 381—2. ^s φ. 378—80. ^t χ. 125—30.
^u χ. 137. ^v φ. 388—91, cf. 240—1. ^w φ. 20, cf. 24. ^x ψ. 40—2.
^y χ. 155; ^z ψ. 42, cf. ζ. 19. ^a φ. 43. ^b β. 337; ^c ο. 99; Z. 288.

In the *θάλ.* of Nausicaa a fire is lighted and refreshment served.^b The fire implies an escape for the smoke, probably into the *μέγαρον*, through some chink or opening left there; and so through the general smoke-vent see below at (35). The *θάλ.* is spoken of as *εὐρύς*,^c *ὑψηλός*,^c *ὑπόφορος*,^d *ὑψηροφής*,^e *εὐσταθής*.^f There is a pillar, perhaps several, in it to support the roof.^g These epithets probably imply that it had the height of the *μέγ.* The *θάλ.* of Hephæstus, in which the *μέλαθρον* appears, was probably the *μυχός* (Fig. I. H), at the further end of the *μέγ.*^h

(30) These details of the *θάλ.* bring out with great force the story of Meleager as told by Phoenix.ⁱ It seems he had shut himself and his wife into his *θάλ.*, while the embassy of priests, and his father heading them, were in the *μέγ.*^j beseeching him in vain;^k the latter shaking the chamber doors, which Mel. had fastened, to urge his appeal. The *θάλ.* is spoken of as *κνώεις*,^l *θυώδης*,^m *εὐώδης*,ⁿ all which epithets of perfume may be accounted for by that of material, *κίδρινος*,^o also as *πολυδαίδαλος*,^p *πολύμητος*.^q Most of these refer to *θάλαμοι* tenanted by ladies of rank, and give one a high idea of refinement and rarity. More common-place are the epithets *ἐνθηκτος*,^r *πύνα κοιητός*,^s relating to substantial strength. We find the *μυχός θαλάμοιο νεοίτο*, in sense of the chamber of a newly-wedded pair.^t The woman in attendance on the occupant is called *θαλαμήπολος*.^u We find an analogy in the *θαλάμη*, "cell" of the polypus,^v and in the name *θάλαμος*, given in later Greek to the lowest and darkest stage of the ship, the rowers in which were called *θαλαμίται*.

(31) The word *θάλ.* is used for the *ὑπερῶον* where Penel. slept.^w She occupies, however, a *θάλ.* below, and in a burst of sorrow sits weeping on its threshold.^x She probably is sitting among her handmaids in one of the *θάλαμοι* when Medon and Eumæus bring her the same message of Telemachus' return.^y She was not in the *μέγ.*, for she goes thither to the suitors directly after;^z nor is it likely that the messengers went up to the *ὑπερῶον* to find her. On another occasion she is *μετὰ θυωῆσι γυναῖξιν*, *ἡμένη ἐν θαλάμῳ*, when she hears a heavy blow struck in the *μέγ.*^{aa} Thence she calls to her Eumæus, who is in the *μέγ.*^b After her private conversation with him he takes her message to Odys. and returns, and she addresses him *ἐπὶ τῷ οὐδοῦ βάντα*,^c meaning the "threshold" of the door from the *μέγ.* into the *θάλ.* This *θάλ.* was probably that into which the stairs (*κλίμαξ*) from the *ὑπερῶον* descended, see below at (32). Hence this *θάλ.* in connexion with the *ὑπερ.* is sometimes apparently spoken of as in itself an *οἶκος*, or apartment more frequented by the women.^d

(32) The *ὑπερῶον*, *ὑπερώιον*, or plur., *-ῶα*, *-αία*, was on the first story from the ground, reached by a ladder or stairs (*κλίμαξ*). Penel., though fre-

* Or perhaps in the *πρόδομος*, if, as is supposable from the sequel, *θάλαμος πύνα βάλλετο*, v. 588, the *θάλ.* was, like that of Telem. and the private one constructed by Odys., accessible from the *αὐλή*, by way of that *πρόδ.*

^b η. 7, 13. ^c α. 426; β. 338; π. 285; Γ. 423; Ω. 317. ^d δ. 121. ^e I. 582. ^f ψ. 178.
^g γ. 176, 193. ^h θ. 279. ⁱ I. 574 foll., cf. 556. ^k I. 574. ^l ο. 99;
Γ. 382; Z. 288; Ω. 191. ^m δ. 121. ⁿ Γ. 382. ^o Ω. 192. ^p ε. 15;
^q δ. 718. ^r ψ. 41. ^s α. 436. ^t P. 36. ^u η. 8; ψ. 293. ^v ε. 432.
^w δ. 802, cf. 787. ^x δ. 718. ^y π. 335 foll. ^z π. 413. ^{aa} ε. 505-6,
cf. 492-3. ^b ε. 507. ^c ε. 575 foll. ^d α. 356, 360-2.

quently appearing below, mostly lived, slept, and worked in it.* A Schol. on *Γ.* 125 says that the *θάλαμος* was the lodging (*ἐνδιαίτημα*) of the married women, but the *ὑπερῶν* that of widows and maids.[†] Penel. lived, therefore, as a widow. The name *θάλαμος* is given to it,[‡] and such by use it was; that of *ὑπερῶν* relating to its situation merely. The arrangements were such that the minstrel's voice below in the *μέγ.* was audible there above,[§] and the sound of Penel. weeping above was audible to Odys. in the *πρόδομος*. Whoever descends from the *ὑπερ.* stands *παρὰ σταθμὸν τέγος*, on emerging in the *μέγ.* The same place is taken by Penel. when appearing in the *μέγ.* among the suitors, although she has *not* descended just before.^{||} It is probable that she reached the *μέγ.* by the same entry as if she had so descended, and that she came from one of the *θάλαμοι*, as above stated. If this be so, it seems nearly certain that the foot of the descent from the *ὑπερῶν* lay in some such *θάλαμος*; and that is more reasonable than to suppose that the women could not leave their *ὑπερ.* without coming fully into the *μέγ.* and into view of all there assembled. From such a *θάλ.* the *μέγ.* would easily be reached, and the station *παρὰ σταθμ. τέγ.*, explained above at (16), was probably the nearest part of the *μέγ.* to that *θάλ.* In fact one standing there would not have passed over the threshold of the *θάλ.*, if we may judge from the last descent recorded of Penel. to meet Odys. Then only she does not take her usual station by the *σταθμ. τέγ.*, but *εἰσῆλθεν καὶ ὑπέρβη λαῖνον οὐδὸν* (the threshold of the *θάλ.*), *ἔξτε' ἔπειτ' Ὀδυσῆος ἐναντίη, ἐν πυρὸς ἀύγῃ τοίχου τοῦ ἑτέρου*.¹ It may be inferred that her pause *παρὰ σταθμ. τέγ.* in other cases, then, is a pause on the threshold, which opened from a *θάλ.* somewhere on the side of the *μέγ.*, not on the *τοίχος ἑταρος*, or end-wall.

(33) As regards the epith. *λαῖνος*, here applied to *οὐδός*, it is probable that every threshold had the two layers of stone and wood described above as forming that of the main entrance. From the *ὑπερῶν* rose perhaps the further stair-way, mounting to the actual roof, which Elpenor missed. But the question what the *ὑπερ.* rested on is doubtful. The roof of the *μέγ.* was certainly that of the whole pile, and not the floor of the *ὑπερῶν*. If we suppose an *ὑπερ.* partly covering the *μέγ.*, the æsthetic difficulties are great on any but a directly front view. It may have been a story raised on the deep portico which fronted the house, and which, including the porch, is known as the *πρόδομος*, being very probably not more than half the height of the *μέγ.* There can be no reason indeed why this range of portico should have more than the height sufficient for the door; or, if we allow the door ten feet and this twelve, every purpose of use would be satisfied. Now, as these porticoes were used for men to sleep in, see above at (20), the same width above might suffice for the women's apartment, and the *ὑπερ.* might thus stand on the *πρόδομος*, forming the upper part of the general front elevation. This is favoured by the fact of Penelopë's weeping above being heard by Odys. in the *πρόδ.* below.^m The greatest length of the *ὑπερ.* would thus be equal to the width of the *μέγ.* including, perhaps, that of some adjacent *θάλαμοι*; for, if they were less high than the *μέγ.*, some of them might

* *β.* 358; *δ.* 751; *φ.* 101; *τ.* 594 foll.

[†] *B.* 514.

[‡] *δ.* 802, cf. 787.

[§] *α.* 328.

^{||} *υ.* 92.

¹ *π.* 414—5.

^m *ψ.* 85—90.

ⁿ *υ.* 92.

support a continuation of the ὑπερ. along the upper parts of its sides as well as in front. Thus in the plan Fig. I. the space included by the dotted lines represents the ὑπερ., extending over the αἰθούσα in front and four chambers on either side. It has the epithet σιγαλόεντα expressive of polish and beauty; comp. some of the epithets of the θάλαμος in (30).

(34) A few details of the structure remain to be noticed. The μυχὸς appears to have been a recess at the upper end of the μέγ. used as the chief sleeping chamber for the lord of the palace and his wife. It was not so used in Odysseus' palace, who had made a separate θάλ. for himself,^a and Penel. in his absence used the ὑπερῶον. Hence the μυχὸς there appears to have no separating wall or door, and the suitors, shrinking and worsted, retire thither.^o But in the palaces of Nestor,^p Menel.,^q Alcibi.,^r and in Achilles' hut,^s and in the palaces of Celeus (Hy. Cer. 143) and of Hephestus,^t see above at end of (29), it was so occupied, and must be presumed so enclosed. Those who support the notion of a gynæceum make the μυχὸς the passage between it and the men's apartment (Rumpf III, 76—7, 80), the "stone threshold", which Penel. passed in ψ. 86, that of the gynæceum, and the σταθμοὶ τέγες or μεγάροι, pillars or door-posts on each side of that passage (*ibid.* 81)*. In the Trojan palace Andromachê weaves μυχῶ δόμον.^u We find θαλάμοιο μυχὸς,^{v,w} and μυχῶ θαλάμων,^w the former in the account of the arms deposited there by Odys. and found by Melanthius. Whether any exact recess is here intended, or only the furthest, most retired, part, as in the Cyclops' cave &c., (cf. Hy. Venus, 263) is doubtful. In the latter sense we have μυχῶ Ἀργεὺς^x to describe the situation of Corinth and of Ægisthus' abode. The chair of state for the mistress stood by it, close to the blaze of the hearth.^y (See Fig. I. H.) The word is akin to μύω to close, cf. μύσαν ὄσσε.^z

(35) The δῶγες μεγάροι^b offer a difficulty of which no satisfactory solution has been found. The senses given by the ancient interpreters are manifold. Rumpf (III. 47—8), chiefly following Favorinus, 1628, 3 foll., gives the following, 1. The passages in the upper story, or even passages in the palace generally; 2. the ὀρσοθύρη, or side-door, itself; 3. windows (an interpretation followed by many); 4. steps to ascend, or a ladder; 5. some read ἀναρρῶγας, rendering it, "up the narrow places", and in Sophoc. *Philoct.* 937, καταρρῶγες, adj., stands as epithet of πέτραι; 6. the roof beam^{***} or some

* This suggests the meaning of σταθμὰ κοῖλα θυράων οἶκον, Theocr. *Idyll.* XXIV. 15., and of κοῖλα κληῖθρα Soph. *Œd. Tyr.* 1262, as being a "recessed door-way" or "enclosure".

** So Pindar, *Nem.* I. 41, τοὶ μὲν οἰχθεῖσάν πύλιν ἐς θαλάμον μυχὸν εὐρὺν ἔβαν; with him μυχὸς is a most favourite expression for any retired place; *Isthm.* I. 56 *Pyth.* X. 8. and V. 64. Comp. also Τάρταρα . . . μυχῶ χθόνος ἐρροδομένης, and μ. νησῶν ἱερῶν, Hes. *Theog.* 119, 1015.

*** Rumpf cites a Schol. on Theocr. *Idyll.* XIII. 13 αἰθαλόεντι πετεῦρα, who explains it to mean some part of the roof-timber whereon birds may roost, and quotes, in explaining it, αἰθαλόεντας ἀνὰ δῶγας, as if from Homer, being probably a confusion of χ. 239 with χ. 143. But there is no ground for thinking

^a ψ. 189 foll.

^o χ. 250.

^p γ. 402.

^q δ. 304.

^r η. 346.

^s I. 663, cf. Ω. 675.

^t θ. 290.

^u X. 440.

^v π. 285; χ. 180.

^w ψ. 41.

^x I. 236, cf. ν. 363; ω. 6.

^y Z. 152; γ. 263.

^z ζ. 305; η. 153; τ. 55;

ψ. 89.

^a Ω. 637.

^b χ. 143-

covering of the roof. All these, however, alike presuppose that the *θάλαμος* of arms was somewhere in the *ὑπερώια*, and that its elevation had in some way to be surmounted; hence their various notions of 1, 3, 4, 6, all implying *ascent*. It is plain, however, from a comparison of τ. 4—40, where *Odys.* and *Telem.* deposit the weapons, with γ. 101—141, that the *θάλ.* is on the ground-floor, or perhaps a step *down* from the *μέγ.* The rapid evolutions in the latter passage are not suitable to the notions of a staircase traversed and a height attained. I conceive the *θάλ.* to have opened either by a side-door into the *μέγ.* in which the fight goes on, or into the *λαύρη*, or possibly both ways; and I conceive that by *ἀνὰ ῥῶγας ἀνέβ.* some mode of ingress into the *θάλ.* at a higher elevation is intended. No positiveness of statement as to what that mode was is admissible. Let us consider, however, *ῥῶγας* here, from a nom. of which the compound form *ἀπορροῶξ*^o occurs, comparing *δοχθεῖω*,^d *ῥερωγα* (*ρήγνυμι*), and its kindred adjective *ῥωγᾶλος*,^e which means "rent and gaping". The meaning "gaps or chinks" will well suit the noun, but the way in which gaps &c. could assist the ascent is not obvious. We may glean, perhaps, from structural considerations some hints, which may suggest a possible meaning.

(36) The *θάλαμοι*, if arranged sideways along the *μέγ.*, must have suffered greatly from want of light. The *μέγ.* itself was sombre, and, as there is no reason for supposing windows in it, so neither is there in the *θάλ.* It is unlikely that there was a separate vent-hole above in the *θάλ.* Still, we hear of a fire lighted in that of *Nausicaa*. In this *θάλ.* of arms there was not often a fire, to judge from the removal of the weapons thither from the *μέγ.*, in order to be, as alleged, "out of the smoke". Nothing is more-likely than that gaps to allow the escape of smoke, as also to admit such light as was admissible from the *μέγ.*, should be left in the wall parting it from the *θάλ.* An active man might then, likely enough, especially with the help of comrades, climb up to these *ῥῶγας* and into the *θάλ.*, and might so be said *ἀναβαίνειν ἀνὰ ῥῶγας*. *Telem.* does not appear to have marked *Melanthius'* entrance, but supposed it was through the door left by himself insecure.^f If that entry was, as supposed, from the *μέγ.* itself, the fact of the sides of the *μέγ.* being less lighted than the central line, see above at (19), or the intervening obstacle of a pillar, might easily conduce to conceal his climbing up. The sense 3. given to *ῥῶγας* by a Schol., as above, *viz.* *θυρίδες*, "windows", would agree with this. *Suidas* gives "a kind of stone" for *ῥῶξ*: comp. *rupes* cognate with *rumpo*; see *Rumpf*, III. 50—1, who traces also some curious verbal analogies in favour of another sense, "gratings, cross-bars, &c.", as evolved from the meaning of "shoots, sprouts, twigs", which belongs to a kindred form *ῥάχος*. He adduces also *ῥόγοι* from *Hesych.*, as meaning "barns", and suggests that *ῥῶγας* might be a part of a dwelling-house similar in structure; but all these considerations are of light weight. *Favorinus* *nb. sup.* notes that some took *ῥῶγας* to be, like *κῶας*, a neuter noun.

ῥῶγας connected in meaning with *πέτευρος*; and its occurring to the Scholiast's mind in connexion with *αἰθαλ.* is probably, therefore, a mere mistake.

^o κ. 514; λ. 359; B. 755, cf. ν. 98. ^d ε. 402; μ. 60. ^e ν. 435, 438; ξ. 343.
^f γ. 155—6.

(37) Of the other senses 5. arose from one party among the ancient commentators always doubling the initial liquid in arsis after $\frac{1}{2}$ final vowel, while others left it single; later copyists, ignorant of this, seem to have written two such words, where the sense allowed, in one, coining thus new compounds, such as *ἀναρρῶγας*. Also 2.* is unlikely in the extreme. For why, in points of detail, should two names so different be given to one and the same thing, especially as *ἀν' ὀρσοθύρη* might have stood for *ἀνὰ θῶγας* without marring the metre. Nor could Odys. have been puzzled to know how the arms could have been brought in, if the way *ἀνὰ θῶγ.* had been the same as *ἀν' ὀρσοθύρη*, for of the latter he was plainly cognizant, and knew, doubtless, what access it afforded. Further, if Melanthius knew that Telem. had brought the weapons out for Odysseus' party by the *λαύρη*, supposing that the armoury were entered from it, he would think that the door into that armoury from the *λαύρη* (Fig. I. qq), and therefore from the *ὀρσοθ.*, which is merely the upper exit of the same passage, was in possession of the enemy and presumably unavailable. We know that in fact that door was unguarded, and probably Melan., finding it open, returned from the *θαλά.* by it, — an easier way for one heavily laden — and so by the *ὀρσοθ.* back to the *μέγ.* Thus Melan. is observed in the armoury by Eumæus, sent to shut its door (probably by the way of the *λαύρη*), who reports, and asks if he shall seize and bring him back (probably by the same way), and finally lurks with Philœtius on either side of that door, where they both seize him while crossing the threshold.⁵ (See below at (40).

(38) The *ὀρσοθύρη* occurs in two places.^b Phœmius stands by it when the suitors are slain, and from the sequel he must have stood near the *μυχός* at the upper part of the hall. In a passage just before it is said to have been "in the well-built wall", and to have communicated by a side-passage, into which it led, with the main doors of the palace, close beside the threshold (*ἀκρότατον οὐδὸν*) of which it opened. By this exit Odys. bids Eumæus keep guard, seeing the two openings were so close that he could do this without quitting the other. If the suitors could have forced it, they would have been at once in the *αὐλή* and might have raised the city. The *ὀρσοθύρη* at the one end corresponds apparently to the *σανίδες ἐν ἀραρυαίαι* at that towards the *οὐδός*. The clearly marked difference in the name seems also to denote a different form of door. Whether it be for *ὀρθοθύρη* (*ὀρθός*), an "upright door", or (from *ὄρρνυμι*, *ὄρσω*) a "raised door", or whether a mere single door, in contradistinction to the *θύραι δίκλιδες*, is not important. It appears to have been at the height of the threshold above the floor of the *μέγ.* This would account for *ἀν' ὀρσοθ. ἀναβαίη*; for, as there was no threshold to mount by, there may have been some other mode, as a short ladder, to reach it.^{**} (See Fig. I. k.)

* This, it should be added, is the view taken by the Schol. Vulg. at χ . 126 'Ὀρσοθ. ἐν τῷ τοῦ οἴκου ἐναντίῳ τοίχῳ θύρα ἦν, δι' ἧς εἰς τὸν θαλάμον ἀναβήναι, ἐνθα τὰ ὄπλα ἔκειτο. The phrase *ἀναβαίνειν ἀνά*, used of each, may perhaps have suggested this view.

** Hesychius *ὀρσοθύρα*. *θύρα μεγάλη καὶ ὑψηλή δι' ἧς ἔστιν ὀρσοῦσαι καταβαίνοντα· ἄλλοι πᾶσα θύρα μὴ ἔχουσα τὸν βαθυὸν πρὸς τῇ γῇ, ἀλλ' ἀπ' ἔχουσα τοῦ ἐδάφους, οἷον θυρίς, ἣ θύρα εἰς περὶ ὧν ἀνάγουσα.*

(39) That there was no threshold would be further confirmed, if we could rely on a Schol. on Eurip. *Med.* 135, quoted by Rumpf, in which a person standing *ἐπὶ τοῦ ἀμφοῖλου* hears voices in the hall; the Schol. says that this *ἀμφοῖλ.* was so called as having two doors, one *the regular one* (*τὴν ἀνθρακικὴν*), and the other the Homeric *ὀρεοθύρην*; but the identity of the *ἀμφοῖλ.* of Eurip. with the *ὀρεοθ.* of Homer is very questionable. The absence of threshold, however, agrees with the account given by Hesych. in the last note, see especially the words there, *μὴ ἔχουσα τὸν βαθυὸν π. τ. γ.* The *ὀρεοθ.* seems to have been in the wall of the further part of the *μέγ.*, near the *μυχός*, to judge from the station of the minstrel there, and from his lyre being set down between the *κητήρ* and the *θρόνος ἀργυρόηλος*; for these were near the *μυχός*; and that further part was also least exposed to Odysseus' arrows. If the *λαύρη*, into which it opened, followed the outer line of the house-wall, the *λαύρη* may have run through any *θάλαμοι* on that side of the building, or may have gone outside the *θάλ.*, as in the plan Fig. I. in which case light would reach it more easily. The Schol. gives the *λαύρη* the former direction, but assigns only one chamber to that side, *viz.* the armoury. It is probable that the *λαύρη* was used by the women from the *ἐκκλ.*, and the servants generally, in order to reach the *αὐλή* without passing through the *μέγ.* Hence it was probably connected, see above at (29), with that *θάλ.* which formed the female servants' hall, and by a *κλίμαξ* with the *ἐκκλ.* If that *θάλ.* had, as supposed above at (32) the stair-foot in it, the connexion of these related portions of structure would be clearly made out. But probable suppositions are the utmost that can be advanced. For reasons why the *ὀρεοθ.* may probably have lain on the right of the central line from the threshold inwards, see above at end of (22). It is quite uncertain whether the *λαύρη* was, as Rumpf (III. 61) supposes, unenclosed above (*subdiatis*), or roofed in, with, as must then be supposed, apertures only to admit light. If it passed through a range of *θάλαμοι*, it would of course be so far strictly enclosed (Fig. I. II).

(40) The exit (*στόμα*) of the *λαύρη* was along the topmost (*ἀκρότατον*) threshold, that of wood, close to the main gates of the palace (*αὐλῆς θύρα*) (Fig. I. m).¹ These during the massacre were shut, but the suitors did not necessarily know it. Hence Agelaus thinks some one could escape by the *λαύρη*, the *στόμα* of which seems to have been just inside those gates. It was necessary to guard that opening, as otherwise a party entering the *λαύρη* by the *ὀρεοθ.* from near the *μυχός*, might fall upon the rear of Odys. guarding the inner threshold. Eumæus therefore, thus guarding it, would be slightly in his rear, yet near enough to cooperate in spearing the suitors from that inner threshold,² the doors of which may be supposed open the while. It has been supposed possible that the *λαύρη* led to the armoury, so that one might return from the latter either to the main-gates, as did Eumæus, or to the *ὀρεοθ.* and further end of the *μέγ.*, as did Melanthius. The fact of the *λαύρη* opening on the upper threshold would give it a high level, and account for the use of *ἀνὰ* in describing the entry into it by the *ὀρεοθ.*, which could not have been at a lower level than it. Those who hold that the thresholds

¹ Z. 136--7. ² Z. 267, 279--84.

were not upper and lower, but outer and inner, may render ἀκρότατον παρ' οὐδ. "beside the outmost threshold", yet still allow this view of the λαύρη in connexion with the ὄρεσθ. and armoury. The στόμα is described as ἀργαλέον, so that one stout champion might hold all assailants in check. Its narrowness was presumably such, therefore, as to admit persons only in single file.

(41) Another word little elucidated is μεσόδμαι, as applied to a house; for its sense in sing. as part of a ship see App. F. i. (6). The μεσόδ. are conjoined with walls, beams, and pillars, and again with walls only.^m The following authorities should be cited.

Three Scholl. on τ. 37 interpret μεσόδ., alleging Aristarchus' authority, as μεσόστύλα, "intercolumnar spaces",* adding that others take it to mean the "intervals between (διαστήματα) the beams."

Another Schol. *ibid.* says, the "filling-up (διαφράγματα) between the pillars inserted about (περὶ) the walls to support the ends of the beams".

Eustath. p. 903, 49 (Rumpf.) says, "some say they were masses (στήλας) projecting, called ἀντήριδες". He evidently has in view στήλας προβλήτας.ⁿ We find ἀντήριδες in Thucyd. VII. 36, where "beams to resist crushing blows on a ship's bow" are meant, also in an unknown dramatic fragment.^o Thus ἀντήριδες may mean "buttresses". And *Etymol. Mag.* p. 537, 35, explains ἀντήρις in a sense which amounts to this.

Other senses of μεσόδμη from writers quoted by Rumpf, III. 30—4, are 1. a great beam passing (as often in old houses still) across a room from wall to wall. Hippocrates directs in a case of dislocated hip that the patient be slung up to it by the legs. 2. A partition, let down apparently from this beam, dividing the interior into two compartments. 3. A shed, booth, or other small erection; 4. any hiatus or void space in the midst. 1. occurs also in Q. Smyrnaeus XIII. 451, where a blazing μεσ. falls on a fugitive, with which Rumpf compares Agamemnon's prayer that he might κατὰ πηγνὲς βαλέειν Πριάμοιο μέλαθρον αἰθαλόεν. Pollux, VII. xxvii, explains κατήλιψ by μεσόδμη. Now κατήλιψ is also explained as μεσ. by Hesych., who adds, "a partition" (μεσότοιχον), "a beam supporting the roof", (which are senses 2. and 1. given above) and further, "the raised-flooring (ἐπρώμα) in a house, which is better". This suits Aristoph. *Ran.* 566 ἐπὶ τὴν κατήλιψ' εὐθὺς ἀνέκηθησάμεν, but does not suit the Homeric palace. Favorinus, 1239, 36—45 adds nothing to the above shades of meaning, save some unimportant ones as regards a ship. 3. comes close to the sense given to μεσόστύλα by Ducange, as quoted in the last note.

(42) Rumpf gives an elevation of a μεσ. in his plans at the end of III, precisely resembling that of a gallery, as familiar to us in a church, sup-

* Or, Rumpf says, "rooms or sheds built in such spaces", referring to Ducange *Gloss.* p. 914, who gives, s. v. μεσόστύλα, *tabernæ in intercolumniis constructæ, or tabulata intercolumniis affixæ.*

^{oo} κρήνην σεαυτὴν ἐκ μέσης ἀντήριδος, ascribed to Eurip. by *Etym. Mag.* p. 112. 26. The μέλαθρον is used for the same purpose in Homer *λ.* 278, ἄφα-μένη βροχὸν αἰὲν ἀφ' ὑψηλοῦ μελάθρου.

¹ *χ.* 136—7. ^m τ. 37; v. 354. ⁿ *M.* 259.

ported between a wall and a row of pillars. Such a row of pillars he thinks ran parallel to the end wall and marked off a small end-section of the μέγ., the middle of which end-section would be the μυχός. He thinks the galleries were hung between those pillars and that end wall, right and left of the μυχός, which would be perceived between them. Thus he prefers the μεσόστευλα interpretation of μεσ., according to Ducange's view of it. I think that any such complexity of structure is wholly inadmissible in Homer's age. We have no hint of the use of such galleries, nor can they have served any useful end. Sleeping rooms and store-rooms lay elsewhere in sufficient abundance. Galleries are the devices of architects driven to economize space.

The sense which meets every condition of suiting the poet's general tenor, agreeing with the word's etymology, and having sufficient support from authority, as well as offering an analogy to the same word when used of a ship, is that of an interval or recessed space between a pair of engaged columns. Thus the sequence of "walls, beams, and pillars" with the μεσ. becomes evident; the notion of a middle space, not built (δέμω), but left by building, i. e. by raising pillars, is etymologically just; whilst the glosses given above of μεσόστευλα, δοκῶν διαστήματα, and especially 4. that of "a hiatus or void space in the midst", go exactly to the point required. Rumpf also quotes, in regard to the analogy of the ship, the word μεσόκοιλον from Pseudo-Lucian. *Amor.* c. 6, τὸν ἴστων ἐκ τῶν μεσοκ. ἄρᾶντες κ. τ. λ. The μεσ. of the ship has also the Homeric epithet κοίλη, meaning (see App. F. 1. (6)) a socket-frame of two uprights and a third at their back, to receive and sustain the mast, when hoisted, from tumbling forwards. A pair of wooden balks near together, supporting and supported by a wall, gives exactly the corresponding image of the hiatus medius in the palace. They might be multiplied along the wall to any extent, and so form a relief of its surface. Thus they occur again in connexion with the τοῖχοι.⁹ This mural decoration is widely common, and probably highly ancient.

(43) An expression variously written κατάνηστιν, κατάνησιν, κατ' ἀνησιν (Schol.),⁴ deserves notice. Penelopê, κατάνηστιν θεμένη περικαλλέα δίφρον, was listening to the words of each man ἐν μεγάροισι. In favour of the compound we have κάπαντα,⁵ καταντινὸν⁶ in Homer, κατάντιον Soph. *Ant.* 512, Herod. VI. 103, 118, and καταντάω Polyb. 30. 14, 3. In favour of the separate κατ' may be compared τὸνδ' (ἐλαφον) . . . κατ' ἀνησιν μέσα νῶτα πλήξα.⁷ The question of στ. or σ in the last syllable, may probably be decided, by the argument of the more difficult being more likely to suffer corruption, in favour of the στ, which is the reading of all the mss. of Homer (Rumpf III. 84) with insignificant and probably corrupt variations. Still the *Etym. Mag.* p. 112, 17 in viewing ἀνησιν as the accus. of a noun, has the analogy of κῆστις from κνάω, μῆστις from μνάσμαι, πῆστις κῆστις from πρήθω κῆτω. All the grammarians, however, regard it as an adverb, not a noun (Doederlein 707). It is not so easy to separate κατ' from it, as if in tmesis with θεμένη, as Doederlein suggests, comparing τ. 101, v. 259, because ἀνησιν alone is not easily justified as an adverb by analogy, un-

⁹ τ. 37.⁵ v. 354.⁶ v. 387.⁷ Ψ. 116.⁸ κ. 559; λ. 64.⁹ κ.

less we go to the Latin, as *confestim*, *viritim*, and the like. The meaning, however, seems plain. Penel. in the *θάλαμος*, see above at (31), sets her chair near its door-way into the *μή.*, so that, without being seen, she could conveniently overhear (Fig. I. p). This seems to me a further incidental argument against a gynæceum, in which Rumpf, following the Schol., would place her (III. 83). For it would not be so easy to hear voices in conversation, so as to catch what each said, in a gynæceum placed as he places it, *viz.* a further apartment beyond the *μή.* and its *μυχός*, as in a chamber on the side; for the length of the *μή.* was considerable, its breadth less so; although in either case she might equally be said to sit *κατάντησεν*, *i. e.* "right opposite to" the party in the *μή.* More especially would her hearing be difficult, if we interpose such a *cratitium opus* and such *μεσόδμαι* as Rumpf supposes between her and that party.

(44) The word *ἀντίθυρον* occurs in a single passage. Athenê there, after Eumæus has left his lodge to go to the city, draws near and stands *κατ' ἀντίθ. κλισίης.*^u *Odys.* and *Telem.* with the dogs are within.^v *Telem.* does not recognize her, *Odys.* and the dogs do. The dogs slink away whining to the further side through the lodge. She then beckons *Odys.* forth,^w who goes out of the *μέγαρον* of the lodge, to the side of the fence of the court, and there stands before her. The reason why *Telem.* does not perceive her is that he is not favoured, as his father, with the gift of vision.^x Now since, but for this, he would presumably have seen her, she must have been standing in the line of the lodge-door, but so far without it as to be at or near the court-wall. *Odys.*, probably, on going forth stands before her a little out of the same line, as at the moment of his transformation, which follows, he is probably unseen by his son. Thus *ἀντίθ.* seems not to mean any distinct space specially so called, but merely the general position "opposite the door", and any point in the line of view through the door from within would satisfy it. The sense in *Soph. Electr.* 1433, *βᾶς κατ' ἀντιθύρων ὅσον τάχιστα*, is probably "the parts of the palace opposite to, *i. e.* on the further side from, the door", from the analogy of *ἀντικνήμια* (*Aristoph. Ach.* 219) "the part opposite the shin", *ἀντίστομος* "having the mouth opposite". Rumpf (II. 15) quotes a passage from *Lucian, Alexander* c. 16, where the soldiers pass in by the door to take a last look at their dying king, and pass out by an aperture made for the occasion *κατὰ τὸ ἀντίθυρον*, apparently, in the wall opposite the door; *i. e.* opposite to but *inside* it: in *Homer* opposite but *outside* is what the sense requires; see the line *BB'* in Fig. I.

(45) The *θόλος* is mentioned only where *Telem.* executes the faithless women-servants. In that passage occurs twice the line *μεσσηγύς τε θόλου καὶ ἀμύμονος ἱερκεὸς ἀνλῆς*, followed the second time by *εἴλεον ἐν στείλει ὄθεν οὐ πῶς ἦεν ἀλύξαι*,^y "they cooped (the women) up in a narrow space whence there was no possibility of escape". The *θόλος* then stood near the fence-wall of the court, the narrow space being, doubtless, that between the two. There were twelve women, and it seems implied that they were all executed at once, being hung with halters from a cable stretched from a pillar of the

^u π. 159. ^v π. 41—2, 162. ^w π. 164—6. ^x π. 160—1. ^y ζ. 442, 459, 466.

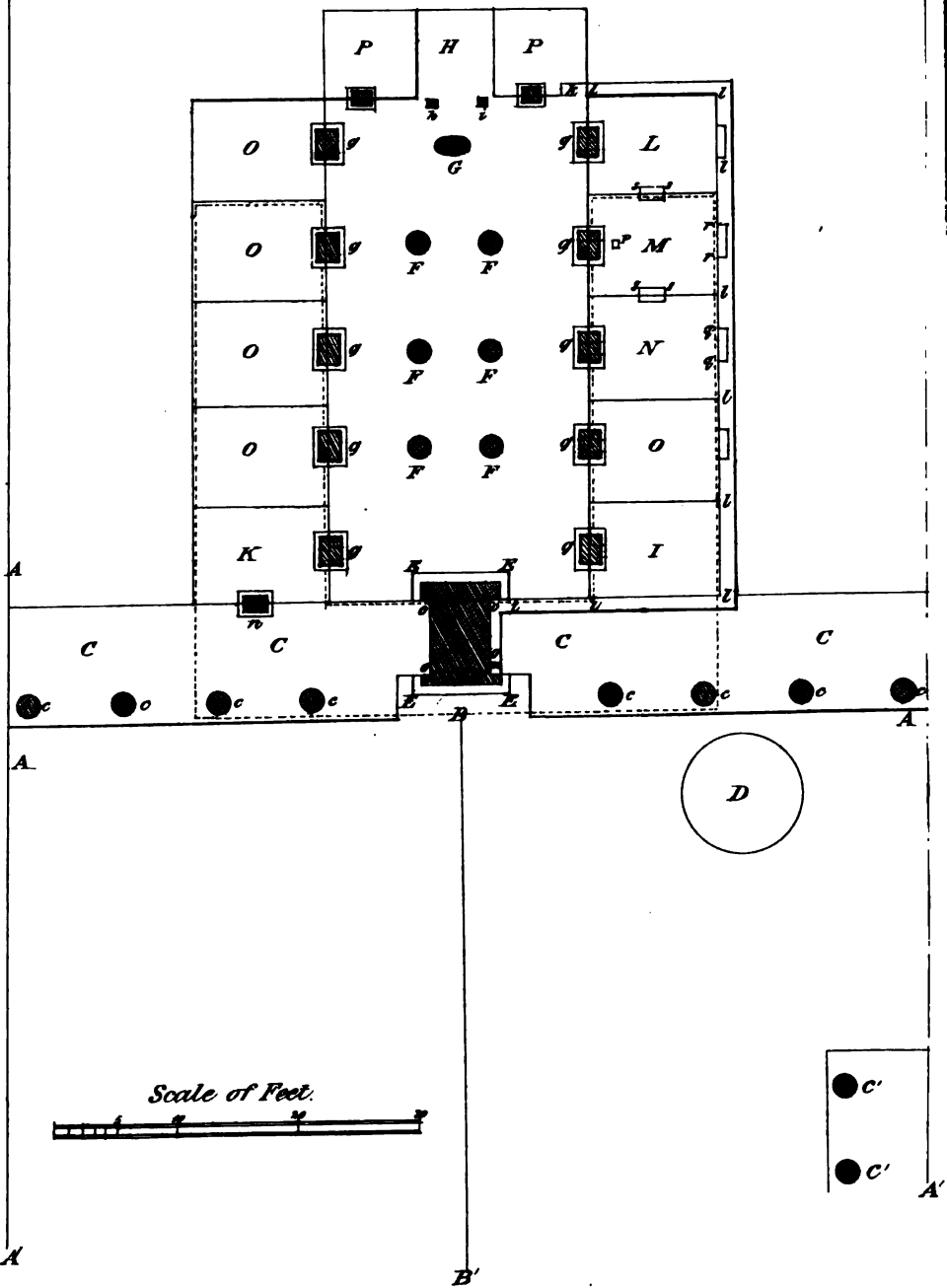
αὐλή to the θόλος.* This would require probably a width of not less than 18 feet for this narrow space. This suggests a standard of measurement for the court itself. For this interval of 18 feet to have been relatively narrow, we can hardly suppose the distance across from the θόλος to the opposite further wall of the court to have been less than four times that space, or 72 feet, giving a total of 90 feet, besides the diameter of the θόλος itself perhaps amounting to 10 more. This gives 100 feet for the minimum length of the court, and probably it may have been larger. The height of the θόλος was probably not less than that of the fence-wall and αἶθουσα, which may reasonably be put at about 10 feet. The fact of the women being in a space whence there was no escape suggests an obstacle effectually closing it on one other side. This was probably the palace itself or one of its outlying θάλαμοι. In short the θόλ. would stand best in the angle made by the front-line of the main-pile with the fence-wall. It was, according to the Schol. round (κυκλωτέης), and was used to put away household vessels and furniture in daily use. The historical θόλος at Athens was round, and was the dining hall of the Prytaneum (Plato *Apol.* XX. *Andocid. de myst.* 7. 11.). For these parts of the structure see Fig. I. D and C' C.

[The essays referred to above as Rumpf I, II, and III, are respectively entitled *de ædibus Homericis pars I^{ma}, de æd. Hom. pars altera, de interioribus Homericarum ædium partibus*. To Dr. Rumpf I am indebted for most of the references to the *Etym. Mag.*, Hesych., Q. Smyrneus, Pollux, Ducange, Suidas, Eustath., and Schreiber, given above; and I wish to acknowledge his courtesy in sending me a copy of one of his essays which was out of print.]

* κίονος ἐξάψας μεγάλης περιβάλλε θόλοιο: where the rule of position seems to favour the rendering; "having made it fast from a large pillar he passed it round the θόλος". The following, ὅψος ἐπετρανύσας, would suit either pillar or θόλος, but the latter best, as the nearer noun. Its top perhaps tapered so that a cable might be passed round it. A pillar of the αὐλή indicates an αἶθουσα on that face of it next which the θόλος lay, but which face of the αὐλή that was, we cannot determine. It was not improbably the same αἶθουσα as that under which the corpses of the suitors had been deposited, v. 449. The height of 10 or 12 feet, assigned above (33) to the αἶθουσα and its pillars, would give an ample distance from the ground to satisfy the requirements of γ. 467, 473



FIG. 1. ILLUSTRATING APP. F.2.



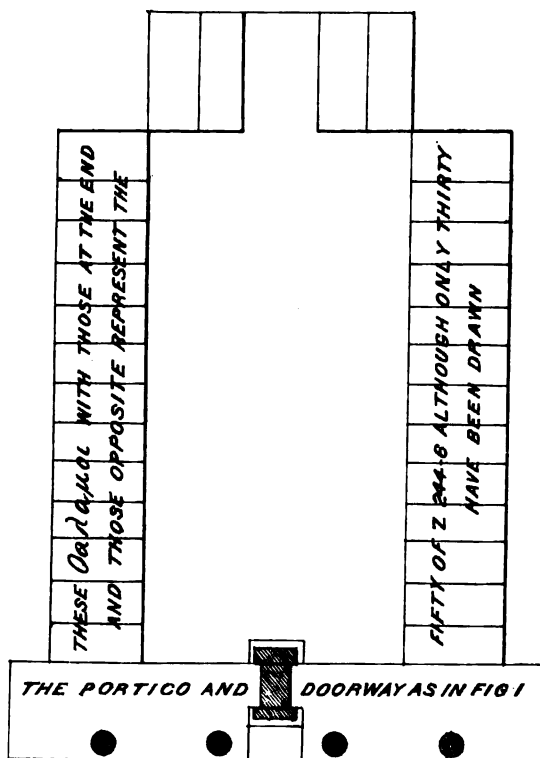
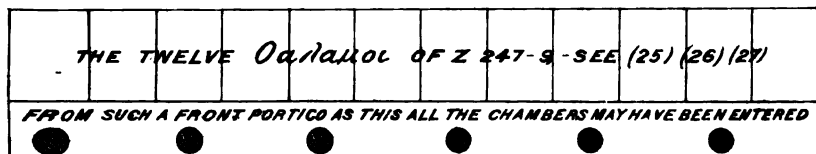
EXPLANATION OF PLAN

FIG. I APP. F 2.

- AAAA** The court (αὐλή) before the palace.
- B** The parts in front of the door (πρόθυρα): any object in the line *BB'* is said to be situated *κατ' ἀντιθυρον*.
- CCCC** The main portico (αἶθουσα) along the palace-front.
- cccc** Its supporting pillars: to the furthest of them horses might be tied when a chariot was put up against the wall-facings (ἐνώπια δ. 42) of the portico, and the mangers might be set for them at either end.
- CC** A side-portico in the court with similar pillars from one of which the cable was stretched to the the rotunda *D* in γ 473.
- D** The rotunda (θόλος). This position for it, although not certain, is justified in App. F. 2 (45).
- EEEE** The threshold (ὀὐδὸς) at the main-gate of the palace, the shaded portion representing the upper layer of wood, the margin round it showing that of stone below of ampler size. The strong black lines across the shading represent pairs of folding doors, inner and outer.
- FFFF** The pillars supporting the roof of the hall (μέγαρον) which is the interior large oblong around them. Six pillars are drawn, but the number is not a definite one. On one near the door the *δοροδόχῃ* should stand at *F'* (20) (21).
- G** The hearth (ἑστία).
- ggg** The thresholds leading from the hall to the chambers (θάλαμοι) on either side of it.
- h** The larger wash-bowl (κητήρ).
- i** The seat of state (θρόνος ἀγγυρόηλος).
- k** The side-door (ὀπισθόθυρον) leading from the rear right-hand corner round the flank of the pile by the passage (λάφυρον).
- llll** The side-passage (λάφυρον) having its exit (εἰσόδος) in the vestibule between the pairs of doors.
- m** The exit of the side-passage. Here Eumæus kept guard, and passing along the passage saw Melanthius in the armoury at *N*.

- n Outer threshold of Telemachus' chamber under the portico (28)
 o o } The vertical lines at the side of the shaded block are the facings
 o' o' } (ἐνώπια) of the walls flanking the main entry between the pairs of
 doors.
 H The recess (μυχός) at the remote extremity of the hall.
 I The chamber of Odysseus, described in φ.
 K The chamber of Telemachus. That of Phœnix (I. 469) and that of
 Nausicaa were perhaps similarly situated.
 L The furthest (ἔσχατος) chamber which Penelopë unlocked to find the
 bow (φ. 8—9).
 M The store-chamber where Euryclea abode and was with the female
 servants during the massacre (β. 337—346, comp. φ. 382—5, 235—9).
 p Penelopë's seat (κατάκλιστος) to hear the conversation in the hall;
 near this was probably the foot of the stair (καλμαξί) by which she
 descended from above.
 N The chamber into which the weapons were conveyed (τ. 4, comp.
 γ. 140—1).
 qq The threshold leading into the side-passage, at which Melanthius
 was seized (γ. 180 foll.).
 rr The similar threshold of the store-chamber door into the side-passage.
 ss Doorways connecting the chambers with each other.
 OOO Chambers used for miscellaneous purposes, chiefly perhaps for stores.
 PP Chambers in the rear of the palace one on either side of the recess.
 Their existence is very uncertain as the recess might have existed
 without them.
 NB. The dotted line represents the ground plan of the upper story pro-
 jecting over the portico, and over some of the chambers on either side
 of the hall, see (32) (33).
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FIG. II. ILLUSTRATING APP. F. 2.



THE DETAILS OF THIS INTERIOR ARE TO BE UNDERSTOOD AS
BEING GENERALLY THE SAME AS IN FIG. 1.

10

11 ~~12~~

